REST.

BY FATHER RYAN.

Mr feet are wearied, and my hands are My soul oppressed—
My soul oppressed—
And I desire, what I have long desired—
Rest—only rest.

vain, In harren ways; Tis hard to sow - and never garner grain, In harvest days.

The burden of my days is hard to bear, But God knows best;
And I have prayed—but vain has been my prayer For rest—sweet rest.

Tis hard to plant in spring and never

The autumn yield; Tis hard to till, and 'tis tilled to weep O'er fruitless field.

and so I cry, a weak and human cry, So heart oppressed; and so I sigh, a weak and human sigh, For rest -- for rest.

My way was wound across the desert

Twas always so: when but a child I laid On mother's breast My wearied little head; c'en then I As now-for rest.

And I am restless still; 'twill soon be For, down the west

Life's sun is setting, and I see the shore Where I shall rest.

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Church for at the circulation of mutilatof Protestant Persions of Scripture among the faithful. I have read their words of combination in histories, encyclopedias | whatsoever I have commanded you; be-But we thust one one the reformers, knowing how dear of they prized Gospel liberty. was accorpical.

SUME DESTRUBETED FREE by Bible societies. This Bible is read without note or comment. Thus the evil of James' work lives after him. Besides the absence of note or comment it has in John xxii, 21. The Book says that Christ said: "There shall be one fold and one shepherd." That declaration is infulfilled it we consider the three lundered. droi and seven sects. The declaration is recorded in John x, 16. In the same verse He said: They shall hear My soice." Do three hundred and seven sects hearthis voice? What is mount by this voice. Is it to hear the Church or to read w book? I await three hundred and seven answers; all must be heard. Is the book reliable when privately interpreted? oook reliable when privately interpreted? Oursaviour seemed to doubt the infallible elicacy of Bible rending only. He said in St. John (v. 38, 42): "And you have not His word abiding in you: for whom He hath sent, Him you believe not. Search the Scriptures; for you think in them to have life everlasting; and the same are they that give testimony of same are they that give testimony of Meand you will not come to Me that you may have life. I receive no glory from men Review 1. men. But I know you, that you have not the love of God in you." This was II. was His opinion of these searchers of the Scripture. He ridiculed these out and out Scripture men who could not see that the Scripture gave testimony of Him. These Bible readers, the Pharisees, in the same chapter condemned Him for healing a man on the Sabbath, and in verse 18 they "sought to kill

Him," which they knew was against the fifth commandment. (Vulgate). They quoted the Scripture against Him, saying, "Search the Scriptures and see that out of Galilee a prophet riseth not." (John vii, 52). Those Bible readers, the Phariscon and Savihes Hacharond with Pharisces and Scribes, He charged with

MAKING YOLD the fourth commandment. (Mark vii, Tis hard to toil—when toil is almost 1-13). These Pharisees and Scribes were continually quoting Scripture. These Christ answered thus: "If you did be lieve Moses, you would, perhaps, believe Me also; for he wrote of Me." (John v. 46). The Pharisees were continually talking of "our holy Sabbath." accusing Christ, who was Lord of the Sabbath. 'He said to them the Sabbath was made for man, not man for the Sabbath."
(Mark ii, 27). Pharisaism still exists.
Bibliolatry and Sandayism is a remarkable feature of the sectarian schools of theology. Our Saviour named them hypocrites and whited sepulchres then; the name is still applicable. The Pharisees, the Bible readers, reading daily the prophecies concerning Christ, yet they cried crucify Him, they gave the money to Judas, they chose the robber Barabbas. Pray of what use was the holy book to St. Paul was educated by the High Priest Gamaliel, yet he did not y way was wound across the description of the grants.

And cares infest

Mr path, and through the flowing of hot tears

I pine—for rest.

Tree always so: when but a child I laid

Tree always so: when but a child I laid must be interpreted aright. The Saviour knew that His disciples, who were with Him three years, did not understand the Scriptures, and He performed a miracle in their behalf. He stood before the eleven and He said: "All things must needs be fulfilled which are written in the law of Meses, and in the prophets, and in the Psalms, concerning Me. Then He opened their understanding, that they might understand the Scriptures." (St. Luke xxiv, 33, 44, 45). This nction of the Lord Christ was opposed to the reform principle. He should, by that idiotic system, have allowed them to in-terpret for themselves. He, it seems, was fifteen centuries behind the times. Nevertheless. He established the true principle, that the Church received the power to interpret Scripture, and the Church can only interpret with authority. To the eleven He also said: "Gove there It has been hold up as a monstrous fore, and teach all nations, baptizing them come by references generally that the characteristic of the Father, and of the Son, and of the Holy Gnost; teaching them to

omions, he will be and novels, yet the bold, I am with you all days, even to Cauch was wiser than their generation. The consummation of the world." (Matt. xxvi, 16, 18, 19, 20). The power granted then to the eleven was to continue in nakhow -for themselves. For difteen their successors, for He said : I am with continues the Charles had preserved the you all days to the consummation of the Ribbeard a terracted it. From her it world. Who is a fool? One who would all English-speaking take James I's Bible without note or hask of instruction, containing sacred by the Church, who received the power lesses and scheig examples. Every to interpret, the Lord Himself remaining priestread to the people from it every with Her to the end. When our Saviour day a gospe that epistic. The Mass said; was about to ascend to the right hand of day a gos, electric equation. The Mass said daily was read as made up of prophecies and positive and the fifteen centuries made the changed among English decided as Spirit, the said: "When the speaking possible. The Church was set touch you all truth," (John xvi, 13), which and the fifth made the relative truth the Church was secured from array. thereby it must now be interpreted the did not occur to them, that the Bible was beently and against the Church. Thus to be the rule of faith; this was to be me invate interpretation was instituted, afterthought a long time after! Again The suprement of the Pope was declared. He said: The Holy Glest whom the assurped in the the supremacy of Father will send in My 1140c. He will notice sings and princes, a), teach you all things. And being all accesses, was declared the things to your mind whatseever I shall proper thing in royal convocation. This proper thing in royal convocation. This have said to you." All this without the great concern the proper English-speaking slightest hint of a book! This that He proper only because the Proper refused to had said to them was not in Scripture, and could not be accepted if not in the Bude, according to reform ideas. (81) Infallibition of defined parties Pope, but Acide (\$1.2) . Our Saviour further said grantel to the most if iterate reformer, I will ask the Futher and He shall give shocondigues prot Scriptures to suit hims you another Paraclete, that He may solidate accord with his own theories, abbie with you forever—the Spirit of R. operates 7,000 miles of road, with terminate spirit three handred and (St. John xiv. 16, 17). Thus the Spirit is mund in Chicago. St. Louis, St. Paul, granted a wrisen, who all read King to remain to the coal. The Spirit came. Omaha, Kansas City and Denver. For omes Brick at Licont note or comment, according to Christ's promise, at Penteexplained the low saints and scholars bring to mind all that had been said to mone, ske Sts. Jerome. Athanasius and Augus, i them and abide with them forever, as the in Council. In England, Ireland, quoted above. This Spirit gave the in-Setand, Wales, Australia and the Em-terpretation to Scripture at the first counpire of Italia and fifty states and pro-vinces in America, King James' Bible is remains the same; hence, the Church is the same; hence, the Church is the same; hence, the Church is the same in describe. These are not idle one in doctrine. These are not idle words, but full of deep, s. d interest.

"Noble Work."

It is always good evidence of a frank and sincere nature to overcome prejudice 24,000 errors that scholars admit. A so as to tell the truth, and, when the crime has been committed by the reforms wruth is told, there is but one opinion, es in setting aside the Church founded like the following: "Kansas City, Mo., U. by Christ for a book privately interpreted. S. A., November 15, 1889. Gentlemen :-The crime is continued. A book has I am proud to say that your wonderful been made the tetich of modern sectaries. remedy. St. Jacobs Oil, has done its noble Three hundred and seven seets found work. I am able to move around, being their religious upon it, although the book says Christ prayed to His Father. "That they all may be one!" An inside might sheer that the prayer is unsubscript the prayer is unsubscript. answered yet. The prayer is recorded ply I tell them it was your valuable in John xvii. 21. The Book says that medicine. Jas. W. Lang, M.D.

Doctors generally are reluctant to speak out, but there are many exceptions like the above, where physicans frankly

Perhaps no man has ever had a mighty influence over his fellows without having need usually becomes the more imperi- out a seam. ous in proportion as the complications of life make self inseparable from such a purpose, which is not selfish.

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The Authorship of this Great Melody Settled.

Mr. Crouch, whose letter tells some-thing about himself, writes to the Boston Pilot as follows concerning the authorship of the well known and touching melody named above. "In your paper you publish an article headed "Who wrote Kathleen Mayourneen?" To this inquiry I emphatically affirm that Mrs. Marion Crawford wrote it, and it first appeared in the pages of the Metropolitan Magazine, at the same time she was publishing her autobiography, and appearing in this monthly, on which periodical I was employed as musical reviewer. From Mrs. Crawford I purchased the right and permission to set it to music, which I did; sang the song, for the first time, publicly in the Royal Hotel Assembly-rooms, Plymouth, Devonshire (West of England), at a concert given by P. E. Rowe, a music trader in Bedford-street in that city, to whose wife I gave the manuscript, and for her had the song engraved by my own workmen in London, somewhere about 1829 or 1830, for doing which Mrs. Rowe paid me: the title page bearing the name of Crawford, poetess, and my name, writer of the music-the imprint as publisher, P. E. Rowe, Plymouth. After the coronation of her reign ing Majesty Queen of England, Rowe of Plymouth (the music-seller), failed, and D'Almaine, of Soho-square, London, being principal creditor, Rowe's assets came into their hands, including the plates of 'Kathleen Mayourneen' (engraved by my workmen originally, as above stated. At the time of removal of Rowe's stock from Devonshire to London, I was musi-cal precentor in D'Almaine's house, under articles of agreement, where my musical works for seven years were hypothecated, 'Echoes of the Lakes,' being the first, a work of twenty-four songs—the lyries mostly from the pen of Mrs. Crawford. This work, containing 'Kathleen Mayourneen,' 'Dermot Asthore' (the reply).
'Their Marriage,' and 'Death of Dermot'
being illustrations of the work in question; and during the time of our indentare Mrs. Crawford wrote for no other publisher but D'Almaine, and her works were in my bands, as composer of the music, bringing with me hundreds of her manuscripts when I landed in New York, November 10, 1849. These manuscripts, all my own books, musical works, deeds and papers of a lifetime, in the com-mencement of hostilities with the Federal States, were burnt by the North-Federal States, were burnt by the North In Metal, Slate, Cement, Gravel, ern troops at the evacuation of Northk. In Metal, Slate, Cement, Gravel, Va., where we faced the hardships and privations of a Confederate soldier in General Robert E. Lee's army of Northern Virginia; and under him fell at the capitulation of Appomattox. Thus far apportains to my personal identity and the fact of the composer of 'Kathleen Mayourneen' being still in existence: and, if necessary, can and will produce the original work. Echoes of the Lakes -twenty-four songs - as published by D'Almaine, of London; thereby giving the lie direct to the patry thieves who would rob a man of his just inheritance. In further confirmation of the above statements, I enclose particulars that have transpired relative to Kathleen Mayoureen' since my residence in the city of Baltimere, Md. . . . The knave speaking peoples. The Church was set touch you all truth," Blohn xvi. 13), who slanders an octogenarian must aside and the Blohn made the rule of Thus the Church was secured from error, but the bosen interpreted by the even though a Bible did not exist. It did not occur to them that the Bible was actiess, but my personal friend, the wife of a barrister-at-law, and of high stand-

> her mane, or role me of my due:-'He who steals my purse, steals trash; But he who filelies from me My good rame, robs me of that Which mought enricheth him, But makes me poor indeed.

ing, and in defence of whose honour an

old public writer at eighty-three chal-

lenges any lickspittle who dares malign-

A MODEL RAILWAY.

mund in Chicago, St. Louis, St. Paul, MONUMENTS, STATUARY, ALTARS speed, safety, comfort, equipment, track, and efficient service it has no equal. The It would be a shocking insult to an unccess, as recorded in Acts (ii. 180). The land efficient service it has no equal. The shorated at amore to hand, him a Bibbe Spirit of Truth, to teach, all things and Burlington gains new patrons but loses

The Holy Coat at Treves.

A Pastoral from the Bishop of Treves was read in all the churches of his diocese on Sanday last announcing the fact that the Holy Coat will be publicly exposed for veneration this year, from the middle of August, for six weeks. The last time this great relic was seen publicly was in the year 1844, when hundreds of thousands flocked to the ancient Cathedral of Treves to behold the "vestis inconsutilis," the seamless garment woven, according to tradition, by Our Lady's own hands for her Divine Son. Of this Holy Coat St. John, c. xix., v 23, 24, says; 'The soldiers, therefore, when they crucitied Him, took His garments and also His coat. Now, the coat was without seam woven from the top throughout. They said, then, one to another: Let us not cut it, but let us cast lots for it whose it shall be." The Empress St. Helena found this with the other relics of the Passion and brought it to Treves, where it is at the present day. Some years ago it was rumoured that the relie was but a acknowledge the merit of The Great portion of the true garment, covered by an imitation one. Last year the Bishop appointed a commission of experts to inquire into the matter and to examine the influence over his fellows without having relic minutely. It was then seen that the innate need to dominate, and this the whole garment is in one piece, with-

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One of the anomalies of the stock market is that many of the listed stocks are

A woman has been known to bend a man's will during life and break it after

"I'm not in it," said the traveler, as he stood on the station platform and watched the last train disappear in the distance.

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