There lived ages ago at Tongres, the chieftain Sigebert and his wife Leufgard. Theirs was a happy lot. Nothing was wanting to their happiness save a child to share it with them. Despairing of ever having one they went to the grot of a holy solitary named Cunibert and begged him to implore God to help them. They were not Christians; for Clovis had not yet succeeded in forming the barbarous Franks into one nation, and strengthening their union by having then instructed in the faith of Christ Jesus. Cunibert promised to intercede for them provided they would consent to consecrate the fruit of his prayers to God. They consented. A boy, in due time, was born, strong and healthy. Before the child's birth, Cunibert went on a pilgrimage to the Holy Land, where he remained three years. On his return, he reminded the nobleman and his lady of their promise. But the mother, leaving at the spilling how in healty at the (From the Messenger of the Sacred Heart.) his return, he reminded the nobleman and his lady of their promise. But the mother, looking at the smiling boy in her lap, and shuddering at the monk's speech, drew him closer to her bosom, while the father, laughing, said: "Oh he is born for chieftain's tents, not for monkish cells: his song shall be joyous and free and attuned to martial music, not to the recluse's monotonous drawl: and his fare shall be banquet-like, not the dry crust of poor Cunibert."

As the loy gray so his reasonts! affect

Dert."

As the boy grew, so his parents' affection deepened. His smiling face and healthful color, his love of arms and warlike deeds, bespoke a glorious future. Yet, on a sudden, he began to pine away; deep, racking pains would dart through his slight frame, and he became a helpless vicslight frame, and he became a helpless victim to a disease the cause and nature of which were a mystery to all. Every remedy that could be suggested was used, but without avail. As he was one day lying on his mother's lap writhing with pain, he suddenly asked: "Mother, why not give me to the holy man l—you promised me." The mother, willing to make any sacrifice to restore her loved one to health, answered by ordering him to be carried to the hermit. Cunibert prayed for the recovery of the little sufferer, offering him to Almighty God as a long-delayed but rightful gift. His prayers were heard. Helier recovered and remained with his benefactor, whose instructions dispelled the darkness of infidelity and ushered in the light of Christianity. The young neophyte now chose to lead a hermit's life—sharing Cunibert's hard barley loaf, chanting psalms, and practicing austerities.

eases of the liver and kidneys. It is prepared in both dry and liquid form and for an always be relied on as an effective catheric and diuretic. Try it.

In the boy asked not for the laver of regeneration. Certain it was that the same unerring Spirit of God, which had turned the footsteps of the God-man towards the desert, which had enkindled in the heart of the Baptist a flame of love, fed by his austerities in the wilderness, and which had changed fishermen of Gaillee into preachers who taught God's law, with an eloquence more than human, that same Holy Spirit led Cunibert in his solitude at Tongres. Content, then, was Helier to wait, believing that God would bring about the baptism in his own good time.

The young man inthe meanwhile grewin sanctity, and his fame spread throughout the country. The sick, lame and blind were cured by his touch, and all were eager to honor God's saint. But his father, despite the wonders worked by his son, remained unmoved, and persisted in consulting the magicians and infamous priests of the pagans. "Rid the earth," say they to him, "rid the earth of the wily say they to

priests of the pagans. "Rid the earth," say they to him, "rid the earth of the wily Cunibert, and get back thy son." The chieftain assented and planned an attack by night on the defenceless old man. His design, however, was revealed to Cunibert, who, calling Helier to his side, spoke to

baptize me before I go."
"No, Helier, your baptism is reserved for another hand."

They passed the day in the church, nanting together the office for the last chanting together the office for the last time, and praying together for the happy death of the one and the escape of the other. Night began to fall and they went back to their cells. Cunibert intoned the Psalms, as was his wont, and as he was singing the words: "Happy is he who dies the death of the just," the chieftain's soldiers broke into his cell and soon had finished their brutal work. Helier. finished their brutal work. Helier, having heard the noise made by the murderers, left his cell and found his saintly guide dead in his chair, his finger pointing to the words in the Psalm book, Happy is he who dies the death of the just." No time was to be lost. So hastily covering the body with earth, he turned

away from his happy home.

At the dead of night Helier fled, whither he knew not. He would have been warmly welcomed at his father's castle, but he preferred to share the poverty of Christ. On he hurriedly sped, dreading at every moment lest his father's horsemen might pursue him, and take him back to live among the ungodly. No guide, save the Holy Spirit, directed him as to whither he should turn his steps. Still, he was not disheartened, but, trusting in God, he went on for six days, until he reached a city, named Terousenne. A poor widow, taking pity on the travel stained youth, carefully attended to him until he recovered from his fatigue. But Helier yearned after the life he had led with Cunibert, and asked his hostess to direct him to a secluded spot where he might in secret speak with God. The widow guided him beyond the village to a church dedicated to our Lady, and there in its porch the youth began to lead again the life he had led with holy Cunibert. He had no one living to whom he could apply for instruction, and he never went out except to visit his kind friend who supplied him with food. His thoughts were often on his baptism, and often did he entreat God to send some one to baptize him. In the same way as at Tongres, his reputation soon spread among the people, and the five years spent in this retreat without spirityears spent in this reteat without spirits and direction, save from on high, he employed in praying for the cure of the sick and the maimed brought to receive his help. His holy life aroused the people's faith and enkindled a flame of love within

them, which was fed and kept aglow by

them, which was fed and kept aglow by the numerous miracles wrought by his hands. A nobleman's wife, by a dreadful mishap, having been the occasion of the death of her child, entreated her husband to seek the aid of the young hermit. The nobleman went to the Bishop, imploring him with tears in his eyes to ask Helier's prayers for the restoration of his child. The Bishop, accompanied by a magnificent escort, set out for the church in order to obtain the desired boon from God's servant. Great was Helier's astonishment on beholding the Bishop approaching, and greater still was his amazement on hearing what was wanted. But being accustomed to obey, he went to the church where the child's body lay stretched upon a bier, and thinking that it was now a proper time for Almighty.

The value of human life is so supremely important that anything which tends to its prolongation is entitled to the highest consideration. Speaking to us recently on this capital consideration.

lay stretched upon a bier, and thinking that it was now a proper time for Almighty God to manifest his will in regard to his baptism, he entreated the Giver of life and Death to restore life to the child: "May it please Thee, O God, to give life to this infant that it may be a sign of my vocation to Thy Son's fold." Hardly had the young man ceased, when the child sprang up alive from the bier. Helier, taking this as an evident sign of God's will, eraved and received baptism from the Bishop's hands.

For weak lungs, spitting of blood, shortness of breath, consumption, night sweats and all lingering coughs, Dr. Pierce's "Golden Medical Discovery" is a sovereign remedy. Superior to cod liver oil. By druggists.

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ing the stomach simultaneously, they can be eradicated. The promptitude and thoroughness with which Northrop & Lyman's Vegetable Discovery and great blood purifier removes this trinity of physical evils is a fact widely appreciated throughout Canada. Sold by Harkness & Co., Druggists, Dundas St.

who, calling Helier to his side, spoke to him in this wise:

"The Lord be praised, and blessed be His holy will! This night, my child, will Sizehert's soldiers seek my life. Fly, and protect thyself, for the great God does not yet call thee to Him."

"But, Father Cunibert, will thou not be transported by the seek of the state of the Canadian market. The cle out of the Canadian market. The ways?" is now known in every cle out of the Canadian market. The "Myrtle Navy" is now known in every village in the Dominion, and is as familiar to the smokers upon the Atlantic and Pacific coasts as to those of the city in which it is manufactured.

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blessing to me. James Cullen, Pool's Island, N. F., writes: I have been watching the progress of Dr. Thomas' Eclectric Oil since its introduction to this place, and with much pleasure state that my anticipations of its success have been fully realized, it having cured me of bronchitis and soreness of nose: while not a few of my rheumatic neighbors' (one old lady in particular) pronounce it to be the best article of its kind that has ever been brought before the public. Your medicine does not require any longer a sponsor, but if you wish me to act as such, I shall be only too happy

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"Female Complaints."

"Female Complaints."

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