THE SACRED HEART'S DESIRE.

Bacred Heart Review.

The twenty ninth of June, the feast f St. Peter and St. Paul, ushers in that space of time which 's fittingly called St. Peter's month, ending with the feast of St. Peter's Chains, on Aug. It will be readily seen how appro priate, then, is the gospel of the pres

ent Sunday, which narrates the story of the miraculous draught of fishes. Our Lord beheld two boats beside the lake of Genesareth, and He entered one of them, and it was Simon's. After teaching the crowds on shore a while from this nautical pulpit, He bade Simon put off into the deep and let down his nets. Then, although all night they had already tolled in vain, they obeyed the Master's word; and lo! they enclosed in their nets a great multitude of fishes, as Scripture says, and their net was breaking. So, beck-oning to their partners in the other barque, these came to help them, and "they filled both the barques, so that they werealmost sinking." Then Simon Peter, the impulsive and the loving, fell at Jesus' feet, and cried in lowly awe: "Depart from me, for I am a sinful man, O Lord!" But the tenderhearted Saviour answered him : "Fear not ; from henceforth thou wilt catch men." Then Simon and his partners, James and John, the sons of Zebedee, having brought their barques to shore, left all things and followed Jesus Christ, Who was indeed to be their All

The craving of the Master's Heart is for unity and love. To united effort, to united prayer, all things are prom-ised. If, when Simon Peter beckened to his partners to help him in his work, they had refused to come, what loss, both for time and for eternity, would have been theirs! For him, with the Master on board, there was nothing to dread. One syllable from those divine lips, one glance from those wonderful , one masterful sign over the wat ery elements, and the swarming deni zens of the sea, which His creative power had called into being, would have been submissive to Peter's hand alone. But the Lord of love desired the strength of union and the edifica tion of mutual love in His true Church

forevermore.

The days passed by-days that mus often have seemed to those but half illumined men like some mysterious sweet dream. They ate and drank with the Master, they heard Him tell His simple yet profound parables to the multitude, and then in more familiar communications they listened while He expounded plainly the word to They watched the light in His them. eye that bespoke a heavenly vision always before Him, but veiled from They marked His pitiful compassion for the sinner, His the sick and sorrowful, His love for little children. And we cannot doubt that they must often have grown more hungry to understand Him, the longer they knew Him; for the deeper they saw into the depths of His Sacred Heart, the more they must have comprehended that beyond them lay deeper depths of power and wisdom and heavenly beauty and unfathomable love, which would have blest with inexpressible bliss the favored souls that could enter farthest into those in-

finite abysses of the Heart of God. It will be one of the endless joys of an endless heaven to study the Hear of Jesus Christ. Yet it is a study that we, like the apostles, must begin or And to us as to them was one special revelation made, in those last mementous hours when the shadows of long about the Master's path. It is fold.

St. John, the beloved disciple, who lay

Many years later, when the diocess on the Heart of Jesus at the Last Sup per in the upper room at Jerusalem, who has kept for us in his gospel the blessed words that interpret to us the final yearnings of the great, throbbing, Sacred Heart of Jesus. Let us, in the quiet of the June hours that we conse crate voluntarily to the study and worship of that Heart that so loved men listen humbly and adoringly to those

recorded words "Remain in Me, and I in you. As the branch can not bear fruit of itself, unless it abide in the vine; so neither can you, unless you abide in Me. Holy Father," He prays, "keep them in Thy name, whom Thou hast given Me: that they may be one, as We also are. And not for them only do I pray, but for those also who, through their word, shall believe in Me: that they all may be one, as Thou, Father, in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent Me."

We turn to the epistle of to day. It is that pathetic description of St. Paul, wherein he shows to us the whole creation groaning and travailing in pain till now, waiting for its deliverance from the bondage of corruption into the glorious liberty of the children of God. Blind and ignorant though it be, the world is crying out of its darkhelp and light and love. Still St. Peter's barqueis on the sea, and the Master is in it and with it, and the nets are full so that they begin to break. But when the voice of Peter speaks, it so often and earnestly and lovingly speaks to men wh call themselves Christians, to come and help in the Master's work, they choose their own ways, distinctly apart from chosen ship. The month of June is the month for earnest prayer that we all may soon be one, for this is the during the awful conflict at Chicka-Lord's own device to obtain the answer mangato the great petition of the League: Both kingdom come!

HERO OF THE WAR.

Gen. Rosecrans' Conversion to the

(From Father Mulhane's Memorial.) While cadet at West Point Rosecrans obtained a few books treating of the Catholic Church, from an old Irishman, who was in the habit of paying periodical visits to the institution to s and papers. In company with another cadet, now Very Rev. George Deshon, Superior of the Paulist Fathers of New York, he became interested in the claims of the Church, and it was not long until his logical mind was convinced; and finally, two years after his graduation, while he was Assistant Professor of Engineering, in 1844, he was, in his own words, "baptized sub conditione, because it was a vague tra-dition that in my early days a Protest-ant or Wesleyan Methodist minister at my grandmother's instance had bap tized me, following the traditional rit val of the Church of England in so doing .

Shortly after his marriage his wife also became a Catholic, and in 1846 he was instrumental in converting his brother, Sylvester, who eventually be-came the first Catholic Bishop of Columbus, O., within whose dioc se was located his birthplace, Homer, Licking County. The brothers were much attached to each other and their correspondence, when the one was at West Point and the other at Kenyon College, Gambier, Ohio, was frequent. After younger graduated he paid his elder brother a visit, and as the, two were taking a walk one day, they chanced to pass a Catholic church whereupon the young lieutenant, to quote the words of one conversant with the facts in the case, said to his brother:
"It is high time, Sylvester, for you

to put an end to this procrastination of yours ; come in here and get baptized. Mechanically obeying the commands, and entering for the first time in his life a Catholic church, the same author ity tells the story of the Bishop's con version: They soon reached an altar before which, to the young brother surprise, shone a lighted lamp although it was broad daylight.

"Let us pray here," said the captain, in the Real Presence, for two graces -the grace of light to know the truth, and the grace of strength to follow it —and with that he knelt down.

Sylvester also knelt as a matter of courtesy to his brother, but by no means to pray. He gazed around for a while at the works of art within reach of his eyes, but not being in the habit of kneeling long at a time, and his knees aching, he turned to look at his brother, whom he found absorbed

The sight was too much for Sylvester "Wretch that I am," said he to him-self, "while this truly good man is earnestly interesting himself with Heaven for my soul's salvation, I am indifferent, as if it were none of my business. God is everywhere, and therefore here; I, too, will pray for strength and light." And he did pray, so long and earnestly that when he began to look for his brother, he found him in a remote part of the church. Up sprang Sylvester, and with agitat steps he approached the captain. Well, Sylvester," whispered the lat

what will you do? ter, "what will you do?"
"I want to be baptized," was the prompt reply. "I hope the priest is at home." Happily the priest was at home, and finding his caller all ready thanks to his brother's good offices well instructed in Catholic teachings he had no hesitation in baptizing him the coming death agony lay dark and and receiving him into the Catholic

> of Columbus was erected, Right Rev. faith he preached. Gen. Rosecran Sylvester Rosecrans, who had been consecrated titular of Pompeiopolis, in partibus, on the feast of the Annunciaion, 1862, and appointed auxiliary to Archbishop Purcell, of Cincinnati, was ransferred to the new See, and at once look possession of his vineyard.

following letter received by the writer some years ago, it need not be mentioned, is highly prized :

Treasury Department, Register's office. Dac. 11, 1886.

Dec. 11, 1886.

Dear Father Mulhane—Bishop Rosecrans was baptized at Cold Spring, on the North River, opposite West Point, N. Y., by the Rev. Dr. Villani, pastor of the Catholic church at that place, and in charge of the station at the Post of West Point, in the sum mer of 1846. I was his godiather and my wife his godmother. I do not remember whether it was sub conditione.

My baptism in 1844 was sub conditione, because it was a vague tradition that in my early infancy a Protestant or Wesleyan Methodist minister at my grandmother's instance had baptized me, following the traditional ritual of the Church of England in so doing.

Yours most truly,

W. S. Rosecrans.

To the Rev. L. W. Mulhane, Mt. Vernon, Ohio.

The great warrior's faith always shone out strong and clear. It is told that at a most critical moment during the battle of Stone River, when Mc-Cook's men were wavering, he dashed ness and its its intolerable anguish for to the front, exposing himself to the enemy's fire. A young staff officer (no doubt Garesche, a great favorite of our hero and a Catholic), who accompanied him, begged him to retire to a place of greater safety and not expose himself Rosecrans, to almost certain death. urging on his horse, replied :

Never mind me, my boy, but make the sign of the cross and go in. help in the Master's work, they choose to abide in their own places and work to abide in their own places and work in his "Reminiscences," published in their own ways, distinctly apart from McClure's Magazine, the late Charles the centre of unity and the Master's chosen ship. The month of June is under Stanton, states that he saw Rose-

Both his great mind and his large kingdom come, O Lord! Thy heart were thoroughly imbued with strong Catholic faith; and though not seeking occasion to outwardly manifest The future is uncertain, but if you keep your blood pure with Hood's Sarsaparilla you crop out on certain occasions, somemay be sure of good health. LIGION.

times when least expected. Some years ago, while passing through Onio on a campaign tour with Hendricks, he reached Columbus one evening, taking rooms with his political com-panions at the Neil House. He soon excused himself from the party and wended his way out Broad street to the cathedral, where he made inquiry for priest, desiring to go to confessi that he might the next morning go to Holy Communion for his deceased brother, the Bishop, whose remains rest under the altar of that church. At 6 o'clock the next morning he attended Mass and received Holy Communion. As he was returning to the hotel he met one of his political friends who had

been looking for him and who said: "Why! General, where in the world have you been so early this morning? Your friends at the hotel are anxious about you, hat you may not miss that early train.

The old veteran answered : " Oh! have been out to the cathedral to pay my respects to Almighty God and pray for my brother, who used to be Bishop out there." The answer, from other lips, might have seemed trivial, but coming from him in deep voice and reverential tone, it was beautiful. The two who heard it have always remembered it—one a Catholic, the other a non-Catholic. The words, the faraway look in the old hero's eyes, the reverence of the voice, the early morn ing of a beautiful September day, all chimed to make it an occasion that the two present have never forgotten.

It was this same spirit and simplicity of faith that caused him to pen the tel egram that he sent from California to New York on the occasion of the deat of his brilliant son, Father Louis Rose crans, a member of the Paulist Order telegraphed of the death and asked for any wish as to the place o burial, the wires bore back this sweet message:

"Bury him beside his Ritualist brethre await the great Resurrection Day, and Go bless all who have been kind to him."

His sincerity also was the means of converting his wife. A newspaper correspondent, describ

ing the working habits of the General when getting the 14th Corps into condition after assuming command, wrote on Sundays and Wednesdays he stranded Mass." "At rose early and attended Mass.' night, when conversation took a religious turn," says the same writer, "the General took the argument and carried it often into the realms of Mother Church, where the vehemence of his intellect and his zealous temper developed themselves thoroughly. He had the Fathers of the Church at his tongue's end, and exhibited a familiarity with controversial theology that made him a formidable antagonist to the best read, even of the clerical profession. He would admit no fallibility whatever in any department of his own Church, but he aid not permit his strong reliance in the Church of Rome warp his judgment in material things, especially in military matters."
On the morning of every important engagement, or perilous undertaking, it was his invariable custom to attend Mass and commit himself and his army to the keeping of the God of battles.

Here is Maj. Bickham's description of how he begun the Stone River fight, one of the most glorious of his vic tories : "A little later (than the dawn of day) the dauntless leader of th army knelt at the altar and prayed to the God of battles. High (?) Mass was celebrated in a little tent opposite his marguee. Rev. Father Cooney, the zealous chaplain of the 35th Regiment

of Indiana [Volunteers, lofficiated, as sisted by Rev. Father Trecy, the con-stant spiritual companion of the General, and whose fidelity to his chief knelt humbly in the corner of his tent Garesche, no less devout, by his side a trio of humble soldiers meekly knelt in front of the tent ; groups of officer booted and spurred for battle, with heads reverentially uncovered, stood outside and mutely muttered their prayers. What grave anxieties, what exquisite emotions and minds of those pious soldiers, into whose keeping God and their country had delivered, not merely the lives of a thousand men who must die at last, but the vitality of a principle, the cause of self-govern

ment and of human liberty! He was averse to all needless labor on the Lord's day—a fact that was so well understood by his staff that Gen. Crittenden once said of his commander that "he did not believe the Master would smile upon any unnecessary violation of His laws." Firm in his violation of His laws." own faith, "he never interferes," said an eye witness of his acts, "with the spiritual affairs of any subordinate, re garding these as sacred personal matters, to be governed by the convictions of each individual." At proper time and in the proper place, though, he was ever ready to speak for his faith and impress its truth upon others. The priests in the army were his par-ticular friends; and Father Trecy, formerly of Huntsville, Ala., was held in special regard by him because of his personal worth and the fact that his loyality to the Union made it necessary for him to quit the South. He was attending a Mass celebrated by when the news was that clergyman brought to him that his prayers for his country had been answered, that the enemy had fled and that the important battle of Stone River had been

Had Read About it.

Had Read About it.

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THE SIMPLICITY OF TRUE RE-

One often finds in the mouth of modern sectaries of various stripes the objection to the Catholic religion that it is too complicated, burdensome and difficult to understand. True religi ion, they say, is the simplest thing in the world; it is only trust in the Saviour, or love to God and man, etc. Strange to say, all the great masters of spiritual science, the saints and doctors of the Catholic Church, agree in teach ing the very same thing: that true religion is very simple ; that the perfec tion of the spiritual life is in its sim-

plicity.

The fact is that the Catholic relig ion is the most simple in the world, and its simplicity is one of the striking evi dences of its truth. In proportion to the power which the Catholic religion has over the lives of men the more simple do they become.

The difficulty in this case, as in so many others, arises from a failure to grasp the true meaning of the term in question. What is simplicity? It is unity of principle, of life, of aim. Simplicity implies order; the subordination of all the parts or elements or activities to one dominating idea. It implies harmony, the co-operation of all the activities towards the one end. It implies economy, the expression of the one idea, the pursuit of the one end, the manifestation of the one life, nothing less and nothing more. In se far as anything is lacking or super-fluous the simplicity is deficient. The best machine, for example, is the most simple one: not in the material sense. otherwise a charred stick would be superior to a steam plow; but in the formal" sense, that is, most free from complications which are superfluous e., not necessary for the perfec attainment of its end.

Now the Catholic religion has the attributes of order, harmony and economy in the highest degree thus ar attained upon earth. Considered as a social organism it is infinitely nore perfect than any other. Its activities and adaptations are far more manifold, and yet its unity is far more

complete. It has one single principle of life, the Holy Spirit of God, of which all its activities are the manifestations. It has one Head, Jesus Christ, to whom its members are united as branches to the Vine, or cells to the Body. That portion of it which is on this earth is subject to one central authority which is the plenary representative of the Headship of its Universal Ruler. In each of its subdivisions that Headship is still found : the Patriarch in his patriarchate, the Primate in his nation the Metropolitan in his province, the Bishop in his diocese, the deanery, the priest in his parish, the householder in his family—each is in his own manner and degree the vicar of Jesus Christ.

Just as its organization is unified in the kingship of Jesus Christ, so is its doctrine unified in His teachership, its norality in His legislatorship, its spiritual life in His exemplarship, its wor ship in His priesthood, and its devotion in His sacramental presence. Thus all things are made one in Jesus Christ, King, Teacher, Lawgiver, Model, Priest and Guest, that He may be all in all.

As the Mystical Body of Christ the Church has the simplicity of the crystal, the rose, the dove, the child—but in a still more perfect degree. Interiorly it has the ineffable simplicity of the Godhead; while exteriorly it has the fruitful diversity of the cosmos. He who does no: perceive that simplicsecond only to his devotion to the ity, does not yet know what the Catholic religion is. of Christian instruction is to make manifest the Unity that pervades and generates the multiplicity of doctrines, devotions, counsels, rites, laws a institutions of the Church Militant. laws and

The life of the individual Christian ecomes more simple as it becomes more perfect. If he is not a dead branch of the True Vine, a lifeless and corrupted cell of the Mystical Body, he has within him a supernatural principle of life which should completely vivify and dominate all his thoughts, words and actions. The will of the perfect Christian is conformed to the adorable Wil of God; his intellect is a reflection of the Eternal Word ; his heart pulsates in accord with the Sacred Heart of Jesus; his worship is united to the Sacrifice of the Great High Priest; his life is a reproduction of the life of the God-Man; his very memory is God-Man : filled with the successive mysteries of the Incarnation, the Hidden Life, the Public Ministry, the Passion, Death Ascension and Giory of his Saviour and Head; in short his life is not his own but that of Christ living in him. To-

wards this pure and simple life every true Christian aspires, not by and for himself alone, but union with, and for the sake of, the whole family of the faithful in this and all other worldsfor they, who have partaken of the One Bread, are one Body, in the fullest sense of the word.

To be separated from the Church is to be a stranger to this simple and perfect life. The separatist, the sectary, is cut off from the One Body; he is a rebel against the one authority, a rejecter of the one truth, a violator of the one law, an exile from the one Presence, temner of the one life. If he does not honor the saints he dishonors the Fountain of sanctity; if he does not venerate the Sacrifice of the Mass he despises its Priest and Victim; if he refuses to be a child of Mary he is no brother to Mary's Son; if he scoffs at Indulgences, he has no part in the universal solidarity of spiritual life; if he makes light of priestly blessings, he gives his preference to the curse of

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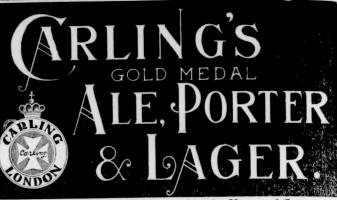
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REV. J. M. McGUCKIN, O. M. I, Rector.

Adam. There is nothing superfluous in the Catholic faith and polity ; noth-

ing that can be deliberately rejected without rejecting Jesus Christ and with Him all true religion .- Church Pro-

MORE NOTED CONVERSIONS.

The Tablet (May 21) announces the eception into the church of George lston, who was for seven years a proessed monk with Father Ignatius at Llanthony Abbey, where he was known as "Father Cadec," and for the past three years a member of the Cow ey Community at Oxford.

At the Church of Holy Rood, Swin-don, on the feast of Our Lady Help of Christians, Mr. William Ralph Cator, of Swindon, and of Bulidge House, Chippenham, Eng., was received into the Church by the Rev. Dean Lonergan, rector of Swindon. a nephew of the Rev. H. W. Cator, of the Oratory, Brompton.
A conversion of interest has

taken place at King's Lynn, Eng brought about by the Holy See's decision on Anglican orders. Mr. H. B. Collins, Mus. Bac. Oxon., the new con vert, was trained at the Royal College of Music for the organ under Sir W Parrat, and became a fellow of his college. Four years ago he was ap-pointed organist at St. Margaret's, the chief Protestant church in Lynn, and his ability excited general admir ation, so much so that the grand old Snetzler organ in the ancient church in question was not deemed good enough for him, and £1,700 was spent in improving it. His salary was a handsome one, and of course, he had many private pupils. All this he has given up on his reception into the Church by the Rev. G. Wrigglesworth, priest of the Lynn mission.

He wants method in order. values adverbs above verbs; because good deeds should be well done that they be altogether good

The germs of consumption are everywhere.

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Religious Liberty in Spain

From the Jewish Messenger. The statement is made in several of our Jewish papers that Spain is proscriptive in its policy toward the Jews. This is entirely untrue. Civil and religious liberty is enjoyed by Jew and

Protestant in the realms of the Catholic

FIVE OF THE BRAVE MEN WITH

HOBSON WERE CATHOLICS. Pat Mullen fired the first shot for Uncle Sam in the present war; and one Hickey, a gunner on an American ship in Manila bay, sent off a charge which disposed, it is said, of a hundred Spaniards. At any rate, Hickey's shot

came famous through the whole Now we notice among the sever men who achieved that daring deed

with Hobson, Friday morning, the following named: George Charette, a French Canadian

Catholic, from Lowell, Mass. John Patrick Phillips from Boston, probably a Romanist.

J. C. Murphy from New York, not

an A. P.A Francis Kelley, born in Scotland of Irish parentage, not Scotch-Irish.

Daniel Montague, born in Ireland. The audacity of these Catholics, crowding into positions of danger in our navy, is something intolerable. It threatens the integrity of our institutions. We believe that these places at the front should be reserved for those only upon whose loyalty to the flag we can depend. How can a man like Murphy, who owes allegiance to the Pope, be trusted to scuttle the Merrimac, or a man like Kelly to run the Spanish guns? surprised at Lieutenant Hobson's choice. He must be another one of those persons like Woodruff, our exminister at Madrid, who is reported to have said that he "always liked to have an Irishman near him when he got into a tight place."-Catholic Citi-

Dr. ¡Chase, Cures a Catarrh after Operations Fail.

Toronto, March 16th, 1897.

My boy, aged fourteen, has been a sufferer from Catarrh, and lately we submitted him to an operation at the General Hospital. Since then we have resorted to Dr. Chase's Catarrh Cure, and one box of this medicine has made a prompt and complete cure. H. G. FORD, Foreman, Cowan Ave. Fire Hall.

In his Vegetable Pills, Dr. Parmelee has given to the world the fruits of long scientific research in the whole realm of medical science, combined with new and valuable discoveries never before known to man. For Delivate and Debilitated Constitutions Parmelee's Pills act like a charmal doses, the effect is both a tonic and a stimulant, mildly exciting the secretions of the body, giving tone and vigor.

Ask your grocer for For Table and Dairy, Purest and Best FIVE - MINUTE'S SERMON. Sixth Sunday After Pentecost.

ON DIVINE PROVIDENCE.

"And they did eat and were filled." (Mark

The astounding miracle, which or Saviour works before our eyes in the For God's providence watch over all creatures, gives to everythin that lives and breathes food and drin at the proper time, directs and guid even inanimate beings to that greend for which they were created. F thousands of years the system of the universe has existed in all its glo and magnificence. It is the Almigh who has thus long preserved and u held it, and were He to withdraw H hand for an instant, it would be, n simply in ruins, but altogether ann

Innumerable heavenly bodies, worl larger than the earth, we see glitted ing high above our heads. Since the beginning of the world they run to course assigned to them, each in it definite time. And is it chance rather than the hand of the Ruler the universe, that has prevented the immense bodies from rebounding or against another, and thus bringing destruction to the world?

From the innumerable creatures God, select the most insignificant, f instance a swallow, and ask the wise of all unbelievers, if, in looking at the little creature, he has the courage deny God's paternal providence nature. When in the fall, thick for arise, the swallow leaves our region and flies hundreds of miles away in warmer countries. As soon as sprin has come again, this little bird retur from his journey, and how wonderfu it not only finds its former abode, beven its little nest. Now, tell moroud atheist, who is it that shows the little creature its way back? Is blind chance? Oh, most nonsensi of words! Chance, and what is chance An "I do not know what," which the world knows, but no one can Chance! An empty word, vented by infidels, and put in the pla of God, the Supreme Being, whom the so much fear. Chance! A we which appears as though it could plain something, whereas, in realities a nonsense, an insanity. A should such a nonenity, which men a pleased to call chance, be capable governing the universe? Ah, y sages, if for very fear of the name d you wish to fit yourselves for insane asylum, do not suppose t others will do the same. No, it is not chance, not fate, no

mere perhaps that governs the worbut it is the God and Creator, who produced both great and small. mnipotence, omniscience and pater love directs the universe, as well as little grain of dust that floats in the as easy as it was for God to call eve thing out of nothing, just as easy for Him, the Being of all beings provide for His creatures, and to rect them altogether, as well as e individually, to that end for whe each was destined from etern Therefore it is related in Holy Sc ture: "God hath equally care of a Wis. 6, 8. He maketh grass to g on the mountains, and herbs for service of men. He giveth to be their food, and to the young rav that calleth upon Him." (Ps. 146, And how touchingly does not Jesus to us in the gospel: "Behold the bof the air, for they neither sow not they reap, and your heavenly Fa feedeth them." (Matt. 6, 26). our Saviour assures us in the gos

numbered." (Matt. 10, 30). With what filial confidence, th fore, should we not, in every condi of life, trust to God's wise and lov providence, commend all our way this heavenly Father, cast on Him cares and afflictions of life! Oh. God who clothes the lilies of the and gives food to the young ray will certainly not forget us, but acc ing to His promise, give us the quirements of body and soul. should He in His inscrutable desi strew our path with thorns and br send us trials and tribulations, we not offend Him by murmurs and plaints ; for He knows better tha what is good and profitable for We will, rather, humbly adore Hi crees in all trials of life and subn them with child-like resignation. a day will also come for us, when will gratefully exclaim at the th of God : "The Lord hath don things well." (Mark 7, 27).

the very hairs of your head are

There is one little maxim
That now I will name,
Which may bring what is bett

That mow I will name,
Which may bring what is better
Than riches or fame.
All those who will heed it
Good appetite find,
Strong nerves, rosy cheeks,
And vigor of mind.
It will banish dyspepsia,
Rheumatics and gout,
That Tired Feeling conquer,
Drive scrofula out.
And here is the maxim—
Its wisdom is sure—
Take Hoods's Sarsaparilla
And keep your blood pure.
PARMELEE'S PILLS possess the peacting specifically upon the diseased ostimulating to action the dormant et of the system, thereby removing din fact, so great is the power of this model of the system, thereby removing the cleanse and purify, that diseases of every name and nature are driven from the system of the system, thereby removing din fact, so great is the power of this model of the system, thereby removing din fact, so great is the power of this model of the system, thereby removing din fact, so great is the power of this model of the system of the system

The healthy glow disappearing freeke and moaning and restlessness are sure symptoms of worms in Do not fail to get a bottle of Mother Worm Exterminator; it is an effectuation

Are your corns harder to remov those that others have had? Have that the same kind? Have they neured by using Holloway's Corn Cure a bottle.