

THE MISSION OF THE LAY CATHOLIC.

Battles He Must Fight in the Arena of Every-day Life.

A discourse that is entitled to the immense audience obtainable only through the medium of the newspaper was delivered at the opening of the Catholic Summer School in Plattsburg on July 11, by Rev. James T. O'Reilly, O. S. A. "The Mission of the Lay Catholic" was the subject, and the speaker's eloquent and forceful treatment of it claim the highest admiration and approval. The striking passages are here reproduced:

"The Church is a vast army marshaled in the cause of humanity under the banner of the Crucified. On her side are truth, justice and God. Against her are arrayed all the forces of ignorance, hatred of religion, human respect, worldly ambition, moral depravity, guided by the spirit of pride under the banner of Satan. The great battle is one between light and darkness, self-sacrifice and luxury, God and Satan. Man's soul is the prize: life or death the result.

"Need it here be asked, what are the duties of lay Catholics in this great army? What are the duties of the rank and file in any army? Do they discharge their obligations simply by wearing the uniform of the soldier or cheering for their flag? No. The lay Catholic must do the fighting. He must advance the outposts of the Church in every field held by the enemy. In the literary, scientific, commercial and social field it is the duty of the lay Catholic to plant the standard of the cross and defend it.

"Priests have their own portion of the work. It is theirs to lead, to preach, to exhort, to awe, even to threaten at times, to offer sacrifice, to dispense the mysteries of God's grace; but there is a great struggle going on, and the questions of the day, affecting man's social and religious life, are being discussed in the forum of the shop, the street, the club, the steamboat and the railway train. There the lay Catholic must uphold his honor and the honor of the Church. In the arena of every-day life the voice of the layman alone is heard. It is nonsense, aye, cowardice, to plead that it is not good taste to intrude your religion on the attention of others. You cannot help it; you are forced to either compromise, which is tantamount to denial, or defend it. Religion is the one great question which is argued everywhere and by every one.

THE DISEASE AND THE REMEDY.
"We are so accustomed to bask in the sunshine of truth, so familiar with the beauties of the Lord's house from within, that we forget the almost total darkness that reigns supreme without, covering the earth as with a great pall, completely enveloping the human race.

"Outside, false teachers are everywhere preaching the doctrine of discontent. Leaders of thought worship at the shrine of mammon. The masses are becoming uneasy. The poor are taught to envy the rich. The rich close their hearts against the poor. Capital grinds labor for profit, and labor threatens capital with revolution and anarchy.

"Whence is to come the remedy? The Catholic Church alone has the power. She has the message of peace to the world in the divine law of universal brotherhood in Christ Jesus. The lay Catholic must teach that law to his non-Catholic neighbor. The early Christians were so charmed with the beauties of this heavenly doctrine that they burned with zeal to spread a knowledge of Jesus among their pagan fellow-citizens, and hesitated not to testify to their appreciation of its blessings by shedding their blood in defense of their faith.

"The first duty, then, of the lay Catholic mission is to carry the teachings of our holy religion into the every-day life of the world. This means loyalty to the standard of the cross, obedience to divinely constituted authority, generous use of the sacraments, and a deep sense of responsibility arising from membership in the Church of God.

HIS DUTY.
"Too many look upon the laws of morality and discipline in the Church merely as Church rules with no special binding force. We cannot advance our claims to holiness of doctrine, purity of life and divine inspiration unless we carry into effect the principles we profess. Too many again think that they are good enough Catholics when they hear Mass on Sunday, say their daily prayers and occasionally receive the sacraments. This is all good, but it is not sufficient. It would do in a well-settled, peaceful and calm Catholic community, where the Church is, as it were, in camp or on dress parade. But this is not our case. We are in the midst of error, darkness and hatred of truth, and every member of the rank and file must face the enemy from his individual position as well as the Bishop or the priest in his respective sphere.

"A loyalty to his standard requires the lay Catholic to take a deep interest in all things pertaining to his Church and requires of him more than a memento in his prayers when there is work to be done for busy hands. A contributing Catholic is a very indifferent one, choosing the easiest way to keep up appearances. As the priest is the leader of the parish, the duty of the lay Catholic is to give him loyal support in all his efforts, particularly in the numerous works of charity, which is frequently misunderstood as applying only to almsgiving.

"When the usages and practices of our Church as well as her teachings are a subject of conversation even in

private life, the loyal Catholic layman or woman will never allow them to be ridiculed or in any way brought into disrespect. A timely remark, a sigh of displeasure or a look of approval, as the circumstance may require, will often strengthen a wavering soul, discourage a timid opponent or put to flight the bigot.

"These are in general the every-day duties of the lay Catholics, but there are special works that call for special attention.

HIS SPECIAL DUTIES.

"The religious communities and orders of the Church have all been instituted each for some special work, thus giving evidence that the wants are recognized by the Church when she approves of her children banding themselves together and devoting their whole lives to this or that particular good work. But as we are situated in this country, religious communities only do a portion of the great special work that is to be done. They teach the children in our schools, care for the orphans in our asylums, minister to the sick in hospitals, and they labor with poor sin-wrecked lives in reformatories. Their work is mostly limited, however, to institutions, and they care for only, as a rule, those that are brought to them.

"But who cares for the thousands of abandoned lives, old and young, that throng our cities? Who goes into the crowded, dingy tenements to care for the sick, to find the children that are growing up in ignorance, to clothe the poor, to lift the fallen, when the cold world turns its back upon them? Who visits our jails, our reformatories, our pauper institutions where many of our brethren in Christ Jesus suffer punishment for far less crimes in the sight of Heaven than perhaps we ourselves have often committed?

WORK AMONG THE CHILDREN.

"The advancing tides of irreligion, infidelity and moral depravity are making great havoc in our ranks. Our children, reared in an atmosphere of independence, are beginning to look upon authority as tyranny and upon a submission to truth as slavery of the intellect. This evil is to be confronted, but how? There may be different opinions among us as to the most feasible plan for combining religious and secular education in Public or State schools, but among all intelligent Catholics there is room but for one opinion on the importance of the work to be done. Our children must be taught religion. They must be taught their religion for their own soul's sake. They must be taught it for the sake of the moral life of our country. They must be taught it for the sake of religion itself. There may be times and places when and where it may be sufficient to be known as Catholics, and people may not be able to give a better reason for their being so than that they were born of Catholic parents. But to do so in this country this is not the case. The lay Catholic here must be able to give an account of his faith that will satisfy honest inquiry and defy the reproach of ignorance.

"Whose duty is it to supply this education? Who, but the natural protectors of the child, the parents? The Bishop in his diocese, the priest in his parish may sound the alarm, may proclaim the necessity for religious education, but the parents of the children must do the work. How can they do it? First, in their own families; second, under the leadership of their pastor; they must build schools where a religious education can be given. They must give loyal support to their pastor in his efforts to sustain these schools. They must assist him in giving this religious instruction where they are not able to have schools for the purpose. There is an inexhaustible field of labor among the children alone. Who has not noticed in his own parish the great number of little ones that are left to the sole care of the pastor to be instructed, when it is practically impossible for him to give them more than a very superficial attention. There should be forthcoming from the laity, men as well as women, sufficient help to do well this all-important work.

"As one of the most abundant sources of moral evil and human suffering, especially among our poor, is the use of intoxicating drink, the faithful Catholic should always cast his influence against the progress of this evil. I do not claim that every one should be a total abstainer. But for many that total abstinence is a necessity, and in every one who is a total abstainer there is an example of encouragement for the weak and an unanswerable argument against those who seek to excuse their drinking on the plea of health or necessity. Every lay Catholic need not be enthusiastic on every measure for good, but no true Catholic may ridicule the efforts of those who choose to work along approved lines other than his.

MAKE USE OF THE PRESS.

"The public press, that wonderful institution for the dissemination of good and evil, should be used in season and out of season for the promulgation and the defense of truth. A false statement in regard to our holy religion should never be allowed to go unchallenged, nor a religious fact to pass without an explanation. Controversy is not to be encouraged, personal denunciation should be carefully avoided. A clear, intelligent statement will always appeal to the American's much boasted sense of fairness, be acceptable at the newspaper office and will be read with satisfaction. It is the most practical way we have of entering the non-Catholic family with the burning lamp of truth. Why should the devil have a monopoly of this great power?

"A statement over the signature of a lay Catholic will often carry more weight than if written by a priest, because the readers will say of a priest's communication: 'Oh! that's his business and he is making his living at it.' Not so with the lay Catholic. He will be read with interest, not so much always because of what is written as because it is a lay person that wrote it. And it gives courage to the uneducated and the young to see their religion thus championed by their stronger brethren.

ORGANIZATION.

"Organization is another great engine of modern civilization. Our Church is the most perfect organization that the world has ever witnessed, and other organizations are strong or weak as they succeed or fail in imitating her. It would be too much of a task to attempt to speak of the special merits of the various organizations within the Church, but there is no well-regulated parish in the country that has not its sodalities or beneficial or fraternal organizations working in harmony with and under the direction of the pastor. These societies are all good in their way, and the lay Catholic who is interested in parish work will generally find in their ranks an opening for his zeal. The character of Catholic organizations should be sacredly guarded, and only those whom the pastor can endorse as practical Catholics should be put in the offices. It too often happens that selfish and designing men use their membership in our Catholic organizations as stepping-stones to political preferment in civil life.

POLITICAL DUTIES.

"In this country the political duties of the layman are not the least of his responsibilities. The purity of our politics rests upon the virtue of the citizens and the security of the country depends upon the purity of its politics. The lay Catholic owes it to himself, his Church, his country, to prove the fallacy of that accepted doctrine, that a man may be a good man, pure and honest in his private life, and at the same time crooked in politics. If a man is crooked in politics he is a dishonest man, and it only needs temptation and opportunity to prove it. We should always oppose the election to office of corrupt men, especially if they use the name Catholic to help them, and we should never allow men to represent us as Catholics unless we are satisfied that they can be endorsed as practical members of the Church. Too many weak, selfish and unprincipled men have ridden to power on a Catholic vote, only to bring disgrace on themselves and the Catholic name by their dishonesty and political corruption.

"It is not enough for the Catholic to be no worse than other men; he should be better than other men because he is a Catholic. A Catholic representative in any position should be a man upon whom we can rely always to stand firm in defense of right and in opposition to wrong. Again, it does not follow because State and Church are separated and each has its own field in which to work, that the State alone shall monopolize the use of political methods and that the Church shall confine itself to prayer—God helps those who help themselves. It often happens that the enemies of holy religion make use of political power to check our progress, to enact iniquitous laws, to deprive Catholics of their civil and religious rights. We should not be too timid about using the same instrument to combat them. We should never be ashamed to combine as Catholics and to make our influence as a body felt at the polls in defense of religious and moral rights.

WOMEN'S DUTIES.

"The lay woman has her own particular duties as well as the lay man. They may be summed up in the one word—mother. It is her natural duty to educate, to guard the rest of youth, to teach the young, to cultivate the whole garden of domestic virtue. But to day the Catholic lay woman has a special duty. The sanctity of the home is threatened all along our social life. The dignity of motherhood is trampled under foot—and womanhood is disgraced in the efforts of worldly-minded women to unsex themselves in public life. The Catholic woman has a terrible responsibility under the circumstances. No human influence but the example of strong, virtuous Catholic womanhood shall be able to stem the terrible progress of this secret immorality. She must be ever watchful to drive from her society that emissary of the evil one who in the garb of friend or neighbor enters her home and there seeks to sow the poison of iniquity that eats away the very life of domestic happiness.

"It is her special duty to guard the sanctity of home, to defend the rights of children to life and to education. It is hers to show the infidel and irreligious women of the day the purity and holiness of the Christian woman in her efforts to imitate Mary, the true type of womanhood. Ah! how innumerable are the opportunities that the Catholic woman of high and low station has of doing good in the cause of Holy Church. It is a most remarkable fact that a great proportion of the converts to Catholicity in this country have been brought about by the example of faithful Catholic servants and from information gleaned from good books carelessly laid in the way of the mistress—thus repeating the lesson so frequently inculcated in Holy Scripture, of eternal wisdom choosing the weak ones of this world to confound the strong.

"These are a few of the paths of life along which the lay Catholic's mission lies.

WHEREIN ARE YOU BETTER THAN WE?

"The infidel youth of Paris used to taunt the Catholics who boasted of a superior light and of the only power for alleviating the sufferings of humanity with the question: 'What are you doing? Where are you works? In what are you better than we?' The point was well made. It struck deep into the heart of the young Ozanam, and the result is seen to-day in the world wide organization, the Society of St. Vincent de Paul.

"The world still asks the same question. Our American fellow citizens hear our loud boasting about an infallible Church—the spirit of divine love—fraternal charity, life-giving sacraments, and they look for effects—proofs of our claims, and they say, with a great deal of good judgment: 'Wherein are you with all this better than we?' Do we not merit the reproach?

Is it not true that all religious work, with very rare exceptions, is left entirely to be attended to by the priests? Is it not true frequently that our Protestants, ladies and gentlemen, make us blush with shame as they outdo us in lay religious and charitable work? Is it not a living source of scandal and reproach to lay Catholicism that so many of our little children are allowed to be picked up by civil courts and non-Catholic organizations, provided with Catholic education, while the members of that Church that holds the loss of a single soul as the greatest evil in the world close their eyes and with a self-gratifying 'it is none of my business,' permit the proselytizing to go on? Is it not a reproach to our boasted Christian charity that even where managers of public institutions are willing to place Catholic children in Catholic homes, Catholic homes cannot be found to welcome the little brethren of the Infant Jesus?

"It does not remove the responsibility of the Catholic that he is conscious that in his parish he or she has contributed to the erection and support of charitable institutions. Only the little remnants of human misery that drift ashore, as it were, ever find their way to the charitable institutions. The great mass flows on down to death, on the door of the comfortable pagan and the so-called Christian, living side by side, rather willing to believe that it would be a useless effort to attempt to stop the current than to reach out and grasp some struggling, suffering soul and save it from destruction.

ACTIVE CHRISTIANITY NEEDED.

"My brethren, the mission of the lay Catholic lies in a great, broad field and has up to this been but poorly cultivated in this country.

"Religious work is widely misunderstood as belonging solely to the sphere of the priests and religious. Lay people too generally rest contented when they have attended church and complied with its formal requirements. We have many church members, but not so many Christians.

"The great work of making the influence of the Church's teachings felt by the age in which we live is in a great measure totally neglected, because those on whom responsibilities rest of carrying those principles into every-day life—into business and political life as well as into social and domestic—are recreant to their duty. Like little children or sick persons, they are willing to be always receiving of the good things that religion brings them, but they have nothing to give in return.

"What is wanted as a basis for our work is a more healthy, robust and active Christianity that may not need to be labeled Catholic. Our separated brethren are eager to learn the truth, but they do not see it. They hear at times the voice of the Church asserting her divine prerogatives, but they hear so many voices they are confused.

"They need to be shown proofs of our claims to the Divine Presence amongst us in the works that the Divine Presence should produce. It is not so much preaching that is lacking as doing. There is a great reformatory work to be done amongst our own weak kneed brethren, who are really more in need of our charitable assistance than the hungry, because while the latter will excite pity and sympathy, the former sicken and scandalize the rest of the flock.

"Throughout the whole rank and file there needs to be a quickening of the spirit of loyalty. There is required a deeper appreciation of the advantages we enjoy in the fellowship with the saints.

"Let there be a more generous Christianity that will return to God a hundred fold for every talent that has been received. Remember always that to whom much has been given, from him much shall be required. In the acquiring and use of knowledge and in the accumulation of wealth, too, bear in mind that these cannot be the aim or purpose of a Christian life. They are not possessions to be used for selfish and unholy ends, but are the means placed in your hands by the Great Architect of Eternity, wherewith you are to labor with Him for the manifestation of the Kingdom of God, never forgetting that unless the Lord build the house, they labor in vain that build it."

You and Your Grandfather

Are removed from each other by a span of many years. He travelled in a slow going stage coach while you take the lightning express or the electric car. When he was sick he was treated by old-fashioned methods and given old-fashioned medicines, but you demand modern ideas in medicine as well as in everything else. Hood's Sarsaparilla is the medicine of to-day. It is prepared by modern methods and to its preparation are brought the skill and knowledge of modern science. Hood's Sarsaparilla acts promptly upon the blood and by making pure, rich blood it cures disease and establishes good health.

THE MUSTARD-SEED OF FAITH.

According to statistical estimates of the number of Catholics in the world from century to century, prepared by a Protestant scholar in Germany, their centenary increase has been as follows:

CENTURY.	Actual Increase.	Percentage of Increase.
Second.....	1,500,000	300
Third.....	3,000,000	150
Fourth.....	5,000,000	100
Fifth.....	5,000,000	50
Sixth.....	5,000,000	33 1/3
Seventh.....	5,000,000	25
Eighth.....	5,000,000	20
Ninth.....	10,000,000	25
Tenth.....	16,000,000	40
Eleventh.....	14,000,000	25
Twelfth.....	10,000,000	12 1/2
Thirteenth.....	5,000,000	6 1/2
Fourteenth.....	5,000,000	6 1/2
Fifteenth.....	10,000,000	11
Sixteenth.....	25,000,000	25
Seventeenth.....	60,000,000	48
Eighteenth.....	85,000,000	35
Nineteenth.....	32,000,000	12

It will be noticed that the greatest numerical increase in the history of Catholicity has taken place in the last three centuries, and especially in the 18th, which witnessed the conversion of so many Pagans in America and elsewhere and the reconversion of so many Protestants in Central and Southern Europe. From the ninth to the twelfth centuries the missionary activity of the Church was very great, and then it was that the conversion of Europe was completed, by the gathering in of the Scandinavian and Slavonic races. In the thirteenth and fourteenth centuries missionary activity was at its lowest ebb, and the percentage of increase was smaller than at any time before or since.

As regards the rate of increase Christian history may be divided into three great cycles of six centuries each. In the first the rate steadily declined from 300 to 20 per cent; in the second it increased to 40 and declined again to 12 per cent. The effects of the Greek Schism and the Protestant Revolt are not visible, having been more than compensated for by the conversion of European pagans in the first case, and of Asiatic and American pagans in the second.

The highest percentage of increase since the fifth century was reached in the seventeenth century, when the faith made such amazing progress throughout all Southern Asia, and European Protestantism had begun to decline.

We may take comfort from the facts that the Catholic religion achieved its greatest increase precisely in the century when it seemed least prosperous (the last), and that the period shown by the statistics to have been that of the greatest apparent stagnation (1200-1400) was that in which she achieved her greatest triumphs in the fields of theology, architecture, literature, religious life, and social regeneration.

The history of the Church thus vindicates in the most dazzling manner our Lord's prophecy regarding it: "The Kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds; but when it is grown up, it is greater than all herbs, so that the birds of the air come, and dwell in the branches thereof (St. Matt. xiii, 31-32)."—Church Progress.

Chase's Kidney Liver-Pills.
Chase's Pills have gained popularity because they are a specific for the uric acid condition, prevent Bright's Disease, cure Rheumatism and all Catarrhal conditions of the Kidneys and Bladder. They do this because they possess remarkable alternative, tonic and diuretic properties, exerting a wonderfully soothing influence on irritated or inflamed mucous membranes of the Kidneys or bladder. One pill a dose, 25c a box. The cheapest medicine in the world.

The Medicine for Liver and Kidney Complaints.—Mr. Victor Auger, Ottawa, writes: "I take great pleasure in recommending to the general public Parmelee's Pills, as a cure for Liver and Kidney Complaint. I have doctored for the last three years with leading physicians, and have taken many medicines which were recommended to me without relief, but after taking eight of Parmelee's Pills I was quite relieved, and now I feel as free from the disease as before I was troubled."

SUNLIGHT SOAP WRAPPER

Competition.
JUNE, 1897.

The following are the Winners in District No. 1, Western Ontario.

- Winners of Steamers' Bicycles.
- Mr. John Hay, 429 Adelaide Street W., Toronto.
- Mr. James McGrath, 193 Seaton Street, Toronto.

- Winners of Gold Watches.
- Mr. R. B. Powell, 416 Spadina Ave., Toronto.
- Mr. Cyril Manby, Niagara Falls South, Ontario.
- Mrs. Johnston, 239 Palmerston Ave., Toronto.
- Mr. Roy Andrews, Aurora.
- Mr. Arthur E. Wilson, 103 River Street, Toronto.

The above competition will be continued each month of 1897.

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All work guaranteed first-class and up-to-date. Try us and you'll stay with us. Prices Right.

Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla. Ayer's Sarsaparilla has been on the market 50 years. Your grandfather used Ayer's. It is a reputable medicine. There are many Sarsaparillas—but only one Ayer's. It cures.



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London, Ont.

ASK FOR DESIGNS.

AUCTION SALE OF TIMBER BERTHS.

Department of Crown Lands (Woods and Forests Branch) Toronto, June 2nd, 1897.

Notice is hereby given that under authority of Orders in Council, TIMBER BERTHS as hereunder mentioned in the NIPISSING, ALGOMA and RAINY RIVER DISTRICTS, viz., the Townships of RATHBUN, KELLY, DAVIS, the North half of SCARDING and that part of HANMER South of the WILKINSON RIVER, all in the District of Nipissing; the Township of COFFIN ADDITIONAL and certain small areas on the DISTRICT OF ALGOMA; and Berths 36 and 37 of 1892, D 3, D 4, D 5, D 6, on MANTOU LAKE, and certain small scattered areas in the DISTRICT OF RAINY RIVER, will be offered for Sale by Public Auction, at the Department of Crown Lands, Toronto, at the hour of ONE o'clock p. m., on WEDNESDAY, the EIGHTEENTH day of AUGUST next.

Sheets containing conditions and terms of Sale, with information as to Areas, Lots and Concessions comprised in each Berth, will be furnished on application personally or by letter, to the Department of Crown Lands or to the Crown Timber Offices at OTTAWA and RAINY PORTAGE. J. M. GIBSON, Commissioner of Crown Lands.

E. B.—No unauthorised publication of this advertisement will be paid for. 975-8

WESTERN ONTARIO'S SUMMER RESORT.

"THE FRASER," PORT STANLEY, ONTARIO.

(ESTABLISHED 27 YEARS.)
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CONFIDENCE

"Then I cried to those from whom I had ever bumbled them: 'Lord and He shall not... From these lines prayer which the Great White been efficacious, for he cried to the Lord crying was heard and drew near in battle stricken down in... Then, in a tone of out one of the angels has answered his Him that He 'I remains forever.' And finally he that we should cast since He is so mighty That prayer is e words, that it obta dent to every revelation—for knowledge which the ear of the Lord catch even the f prayer.

But why does the eternity of God His power to know enough of G in an imperfect m before all ages and so His all-embracing partake of the same His mind, therefore, beginning and with all the prayers th up to Him. He connection and r have with all plant ing, and He plant ing. Consequ of creation prayer factor, a part and whole, and into it national being. pray to preserve t tion, and hence Creator to the pr Prayer, therefo son for existence reality as anyth ouch.

This must be th ist would have th that God foresaw his prayer, and d With this interp of modern rationu denies all efficacy it as an absurdity lie; for instead of being put out of of prayer, it is, on with infinite pe gold chains thro Revelation—th the only means v prayer is really the proof that G the machinery of prayers availing The stability they rely, is the cause and effect power interfere nature, so dear in itself obedient subserving more ends—both mere creations of Him ages and remain Why, the moti cradle to kiss he knows this! S who struck down the power to cur

Thus the elem of being a diste ranged order o once a proof of and the God wh on that mother' the same God w its course and heavens. Since, then, design, there fa obligation to pay palinist's care. "Cast thy care shall nourish th God's nourishin nothing but an Yes! let us an upon the Lord, wrought by ps drems of." I words of the ps may not only a physical enem have seen, i eternal fitness creation is cry cry must be h

Sleeplessness. Go hand in han that ought to b suffers increas strength and vi It is in this cla ous properties are most mark to the very sou much as the ne is medicinal pu thos stimulating out action. This tem the much-ne soothed from a repose—sleep, v ences, comes b cess of restorat with the improv short time and regains his old to enjoy life and Coca Vina is so The Public's THOMAS' ELEC connection with class of so-call nently pure an and muscles, a being an excel cougns and bro Hood's GREAT SALS sells because it