MAY 22, 1897.

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R IDIOTS, ORILLIA. 0 tons, 100 tons stove size, 20

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uildings, Toronto, May 10

nool Trustees.

time? Heard you ever the hymns the breeze



Christianus mihi nomen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

VOLUME XIX.

LAST OF MAY.

TO THE CHILDREN OF MARY OF THE CATHE-DRAL OF MOBILE.

In the mystical dim of the temple, In the dream-haunted dim of the day, The sunlight spoke soft to the shadows, And said : "With my gold and your

gray, Let us meet at the shrine of the Virgin, And ere her fair feast pass away, Let us weave there a mantle of glory, To deck the last evening of May."

With garlands of lilies between; And the steps leading up to the statue Flashed bright with the roses' red

sheen; The sungleams came down from the

heavens Like angels, to hallow the scene, And they seemed to kneel down with the shadows That crept to the shrine of the Queen.

The singers, their hearts in their voices.

Had chanted the anthems of old, And the last trembling wave of the

On the far shores of silence had rolled.

And there—at the Queen-Virgin's altar-The sun wove the mantle of gold,

While the hands of the twilight were

And wavelessly, in the deep silence, Three banners hung peaceful and low— They hore the bright blue of the heavens, They wore the pure white of the snow— And beneath them fair children were

kneeling, Whose faces, with graces aglow, Seemed sinless, in land that is sinful, And woeless, in life full of woe.

Their heads wore the veil of the lily

banners, Were stilled in a holy repose.

Their brows wore the wreath of the

And their hearts, like their flutterles

Their shadowless eyes were uplifted, Whose glad gaze would never disclose That from eyes that are most like the

heavens The dark rain of tears soonest flows.

And they bent their bright folds for the

blessing That fell from the priest's lifted hand.

And he signed the three fair, silken standards, With a sign never foe could withstand. What stirred them? The breeze of the

evening? Or a breath from the far angel-land?

Then came, two by two, to the altar,

Then came, two by two, to the aitar, The young, and the pure, and the fair Their faces the mirror of Heaven. Their hands fold-d meekly in prayer They came for a single blue ribbon, For love of Christ's Mother to wear;

And I believe, with the Children of

Ah, faith! simple faith of the children!

You still shame the faith of the old! h, love ! simple love of the little, You still warm the love of the cold !

And the beautiful God who is wandering

Far out in the world's dreary wold, Finds a home in the hearts of the chil-

And a rest with the lambs of the fold.

Swept a voice: was it wafted from

Heard you ever the sea when it sings

Where it sleeps on the shore in the night

dren.

Heaven

brings

Mary, The Angels of Mary were there.

neath them, a group from each band

The banners were borne to the railing,

weaving A fringe for the flash of each fold.

Vespers

The tapers were lit on the altar,

LONDON, ONTARIO, SATURDAY, MAY 29, 1897.

A SECTARIAN ON SECTARIAN. few of them reside in their parishes ;

more than twenty of the parsonage houses are leased, and converted by ISM. The current issue of the Pulpit of the lessees into offices " and be then the Cross, which, published at Omaha, cites figures to show that on Sunday proclaims itself an organ of "the the average attendance at these lon-American Church," meaning thereby don Anglican churches is less than the Protestant Episcopal sect, devotes twenty, in many instances, at morning its editorial pages to a recital of the de services. Does our Omaha optimist cay that in its view is destroying all really believe that from such a wither-other phases of Protestantantism. According to it, "the individual judg can Church " a faith that can cure Pro ment theory of Martin Luther and his testant sectarianism and unite the fellow reformers in the sixteenth cen- American people in one religious tury is running riot at these last times, and nowhere more so than in theUnited If he does, his hope is vastly super

States. The old Protestant bodies are ior to his faith ; but it is doomed to losing their ascendancy over their bitter disappointment, nevertheless. people and new sects and fresh alliances When he recognizes that Anglican-are springing up on every hand to take ism and its American offshot, Protesttheir place. Simon-pure Calvinism is ant Episcopalianism, in no sense differ everywhere discounted even by the from the other Protestant sects whose Presbyterians themselves; it is only a sorry state he so well describes, let us fraction of the Lutherans who any hope that he will rewrite, with a highlonger hold rigidly to the teachings of their founder. Methodism has fastened crumbling to pieces of the sixteenth its ideas of conversion and the revival century systems of theology is not an system on the older denominations, but indication that the American people are already its aggressive force as a mis losing their faith in revealed sionary movement has begun to wane. religion, but rather does it proclaim Methodist revivals are no longer the their emancipation from sectarian fever heat of religious emotion they once were, and to find the old time zeal communion of the one, (holy) Catholic once were, and to find the old time zeal communion of the one, (holy) Catholic of the Wesleyan exhorter one must go and apostolic Church "; and that his and look for it in the horemust go. and look for it in the barracks of the words may be speedily verified by the Salvation Army." conversion of our beloved country to

the true faith of Christ .-- Sacred Heart That is a pretty sweeping arraign-Review. ment of Protestantism to come from a testantism pen. And yet no Pro testant can gainsay its truth. Not to

seek such evidences elsewhere, recent ETY. testimonies to its truth may be found in the mutual accusations, for instance,

Dr. Stafford Defends Vigorously a Statement Made in His Sermon.

which are being made against each other by Mr. Moody and those Pro-Rev. Dr. Stafford in a sermon delivtestant preachers, here and in New York, the former charging the latter ered in Washington on Palm Sunday on "Marriage and Divorce," accused with failure to preach Christianity, Martin Luther of being the great mod and the latter retorting that the Northern corrupter of the family. A Luthfield evangelist's methods are disrupt-ing their Churches. Then, we have eran minister, Rev. Dr. Butler took exception to this statement and wrote a long defense of Luther, to the editor of the dissensions, resulting in more sectarian schisms, which Dr. Abbott and the other apostles of the "higher the Washington Post. He also took occasion to fling abuse upon Catholics, criticism" have caused in different their priests and their religieuse. Dr. Protestant denominations; and the Stafford replied in the following letter signed and published protest of forty Protestant ministers, Presbyterians,

to the Post : Editor Post : A writer in yesterday's Methodists, Lutherans, Baptists and issue of your valuable paper makes a vigorous attack on the Catholic Church, others, against the heretical doctrines set forth in a recent sermon by Bishop Sessums, the head of the Protestant because of an extract published in the *Post* of the previous Monday, from a sermon of mine on "Marriage and Divorce." I am not concerned with Episcopal sect in Louisiana. To quote our Omaha contemporary again : "''Change and decay' is written on most of the utterances of the writer, the banners of (Protestant) denomin-ationalism. The cast iron confessions but as he lays special emphasis on what I said of Martin Luther's pernicious inand disciplines of the fathers of Pro fluence on the family, I owe it to the public to show that I did not make the testantism sit lightly on the consciences

things in that country. of their followers in our time." tatement without sufficient reason. I accused Martin Luther of being the How is it, though, with that Protest great modern corrupter of the family, antism which thus sits in judgment on her sister sects and laments the sorry and I reiterate the charge. Martin spectacle which their disunited condi Luther attacked the family in its very spectacle with their there is an earth? Of foundation. He denied the sacracourse, we believe the Pulpit of the mental, sacred, and supernatural cross, the "American Church," as it character of the marriage contract, calls the Protestant Episcopalian de nomination, is not the only happy and harmonious one, but it is also the only stroyed the indissolubility by permitharmonious one, but it is also the only one from which the other sects can hope to obtain relief in their present predicament and plight. The faith which this "American Church " would have all the world accept has been re-ceived, according to our Omaha coa-tion coart." It through the apostolic troncorrer. "It through the apostolic troncorrer." ceived, according to our omana cour intermediate contract of the impediate the second neither valid orders nor authorized who wisned to regarize such a marin-jurisdiction, what, it may be asked, is age. All these things certainly did the faith which the "American tend to corrupt the family, and they church" has received from the Church of England? Is it the faith which works (De Captivitate Babylonica of England? Is it the faith which works (De Captivitate Babylonica the Pulpit of the Cross teaches when it Ecclesie. Op, Lat., Tom. v, 13118) and the Pulpit of the Cross teaches when it calls Episcopal ministers "prieste," or that which Latimer upheld when he declared that "minister" was the better name, because "priest" im-plied sacrifice, and in the English Church there is neither sacrifice nor Church there is neither sacrifice nor church the faith which heliaves. polygamy of the Landgrave of Hesse. altar? Is it the faith which believes, par with his intention. like our Omaho friend, in holy orders, and quotes a historian to the same Barlow professed when he told King Henry, in 1540, that if the king, as supreme head of the Church of a same polygamy with the purificative of the Church of a same polygamy with the purificative of the church of a same polygamy wit supreme head of the Church of Engdon't see how he can object to my and, should make a layman a Bishop, without mention of any orders, he would be as good a Bishop as any other Anglican prelate? Or, finally, is it the faith of the "High" Churchman statement. But, in further confirmation of my position, I will add a few testimonies not only as to the fact, but as to the effect of it upon the family, marriage, who thinks he believes in the Eucharist and public morals. The following and the Real Presence, or that of Cran-statements are taken from the Protestwho thinks he believes in the Education and public statements are taken from the Protest-and the Real Presence, or that of Cran-statements are taken from the Protest-iterature among truth seekers outside that Christ is truly present in the Neuere Geschechte, der Deutschen of the fold, the refutation of anti Cath-olic misrepresentations emanating olic misrepresentations emanating Seit der Reformation, Breslau 1854-2Or look at the matter in another ed., vol 1-320 326.) Philip's own light. How can Protestant sectarian. clergy objected to the step, and reism hope for relief in its present plight from, or look for real religion to, a Church which, according to our Ne. Melanchthon was sick over it; Luther braska neighbor, gets its faith from the Anglican Church, when that Church, as a writer recently stated in fool; he said that he would deny his the London Daily Chronicle, is itself in deed. Moreover, he wanted the matter a most deplorable state? "From time kept secret, and said if it became a most depiorable state? "From time kept secret, and said in it became to time," says that writer, in an open letter to the recently appointed Angligranted it only to be kept secret. can Bishop of London, "public atten tion has been drawn to the lamentable condition of these (the London) 279) At the same time, while he had condition of these (the London) churches with regard to church attend permitted polygamy, he begs the friends and acquaintances of each devil to prepare "a bath for the author member, the effect of this activity, ance on Sundays, closed churchattend permitted polygarity, no bogs the author from Sunday to Sunday; and if opened for an hour or so daily, the burden falls upon the sextones and sextonesses, falls upon the sextones and sextonesses, may be a very comfortable cloak un-der which to hide; but if religion does not make a man 'deal justly' it is not worth baying " sence of any divine service in their ants no longer looked on such things light, opened up to earnest, well in. Watson's right of private judgment churches during the week days. Very as sins, and that he and his friends structed converts. Their domestic which Protestants so proudly proclaim

could with difficulty keep respect for surroundings and social affiliations as the inherent privilege of all Bible marriage as an honorable state, or re-store it when it had fallen. Again, the mild and gentle Melanchthon was willing, after this example, to grant a second wife to Henry VIII. saying such things were not permitted to the people, but were lawful to the Princes. More over, the court preacher on this interover, the court preacher on this inter-esting occasion was one Melander, who had three wives, and who openly preached polygmy. (For this and they were not impelled by an overmaspreached polygmy. (For this and they were not impelled by an overmas-above statement-Janssen's Hist. of tering desire to help others, especially German People, 14 h ed., 1887, vol. iii, pp 419 429.) Bucer finally found it necessary to call a halt because the themselves have attained. good and pious women would not stand it, because they feared the conse-

ably manifest a practical appreciation of the great grace vouchsafed them, quences when this should penetrate into the higher classes (Lerz Corres and are ardent promoters of mission ary work among the spiritually be-nighted. It must be so. The action pondence, Ph. & Bucer, p. 66). Now, surely all this is quite suffic ient to justify the statement made by of the Wellsville converts will demonme-that this act and this doctrine did strate, we believe, in a peculiar and and do tend to the corruption and the forcible manner, how this spirit can be made most effective for good. destruction of the family : and surely I may not be blamed when Protestant dividual effort accomplishes something, authors themselves concede the fact of course, but very little in comparison and lay the thing at Luther's door. with the results which must follow As to the second statement, which I from such a combination of earnest and may notice-that according to my eager spirits working in harmony for critic there was such an enormous a common purpose which embraces the number of natural children in Rome under the Papacy-I am amazed that any one would make such a charge against any people without citing the statistics. It will not do to mention

official figures.

"Il Solfeo," of 1870, nor the "Amico di Casa," of 1857. These are old cal-The example of the Wellsville conumnies long ago and many time and oft refuted. But surely we have the verts cannot be too strongly recommended for imitation by converts everywhere. In every parish in the official statistics of governments here in Washington. It would have been very easy for Dr. Butler to have gone diocese and country there exists a com munity of recruits from Protestantism. to them, and if he passed them and went back so far, there must have been some special reason for his jour-ney. Come, now, let us have the

IAN MACLAREN'S " APOLOGIA.

John Watson, of Liverpool, better known by his pen name of "Ian Maclaren," has become what in Parliamentary phraseology is called a dropped order. His apologia, spoken before the Synod of the Presbyterian Churches at Sunderland, appears to have allayed the scruples of that body who, by an overwhelming majority, up held the decision of the Business Com-mittee that the petition against him should not be presented to the Synod The burthen of Dr. Watson's speech

ity of candidates for the Presbyterian and other ministries was attributable to the secular and unbelieving atmos phere in which young men emerging from the Universities found them-selves, and which shook their faith in the Divinity of Christ and the resurrec tion. He put the whole question in a nutshell when he said that it was really a matter of belief to day in the supernatural. We are at one with Dr. Watson on that point. The whole trend of modern religious thought is in the direction of the acceptance or re jection of the supernatural ; there is no plies, logically and consistently fol lowed out-or secularism, which com prehends agnosticism and pure nega tion, or the exclusion of the super natural as a factor in determining the question of religious belief. The ra tionalistic bent which the sixteenth century revolt gave to all who fell under its influence is impelling the schools of free thought, mis named Churches, to which it gave birth in the direction of secularism. The Church, or that curious combination of sects which Dr. Watson had in his mental purview, will, in his opinion, not have to concern itself so much with the minutize of doctrine on which they might not agree, but two or three great verities which constituted faith and separated faith from unbelief. By "minutiæ of doctrine "we presume he means dogmas. No Church can make or create a dogma, and there is only one Church which can define them That is where the trouble began. In rejecting dogma the Reformers rejected the supernatural, and in rejecting the supernatural, the foundation of that triumphant and firm faith ' of which Dr. Watson speaks, they prac-tically rejected Christianity, which has been pared and whittled down almost to the vanishing point by many of their disciples. But although Dr. Watson considers the matter settled by the Synod, one of his co religionists, Dr. Kennedy Moore, says we have only seen the beginning of the end. It seems that arrange ments have been made to bring the matter before the Liverpool Presby-tery. What the precise position and prerogatives of that inner circle of English Presbyterianism, that imper ium in imperio, may be are not dis-closed; but it may be pertinently The Presbyterians are more consistently Protestant than High Churchmen. and we cannot conceive upon what

usually present an inviting field for Christians. Dr. Moore has carefully the exercise of that intense charity in- read Dr. Watson's book "The Mind of spired by the ineffable gift of grace the Master," and he is distinctly of which has brought them certitude of opinion that the author is an out-and-belief and unspeakable peace of mind. out Unitarian, that he can defend his out Unitarian, that he can defend his Those who groped their own way to position by no other weapons than light and spiritual emancipation are those of Unitarianism, and that he has practically renunciated the leading evangelical doctrine of salvation by faith. While doctors differ, the patient dies. While theologians of the Presbyterian school are blown about by those near and dear to them, to the every wind of doctrine and drift far same inestimable benefits to which they asunder, having no mooring point to hold by, young men about whom Ian As a matter of fact converts invari-Maclaren is so solicitous are left to sink or swim. - London Monitor and Catho-

NO. 971.

he Standard.

To the Rev. Patrick Cronin.

On an Epoch in His Work, Who seeing great things done by mortal hands Can know the travail of the heart and In

brain That wrought them ?-Feel the years of

Paint wrong it then ?- Pole the years of pain That gave forever joy to all the hands ? Who put fair Beauty on Venetian sands Once longed and suffered—suffered not in vain ; God's workers suffer—suffer for our gain And God's high honor, through earth's cloud and rain.

D poet smiling at your finished work— Yet never finished, since it always grew And still will grow—forget the desolate

ways. The pain of loss, the barbed thorns that lurk In duty's path. Behold !-love's silver

Falls, blessing, on you, on this dawn of days -Maurice Francis Egan.

WITHOUT CHRISTIANITY.

What its Absence Would Mean to Society and Art.

A number of clergymen of various religions contributed articles to the Sunday *Globe's* symposium on "What Would the World be Without Christian-The Catholic idea was supplied by Rev. Garrett J. Barry of Roxbury, who wrote :

Gazing down the world's history for almost two thousand years, the eye of the spirit is fixed upon a central figure, standing forth in bold relief and shining like the noonday sun. From this divine centre seems to radiate a light which illumines with dazzling splendor each intervening century, vivify-ing with its rays all parts of the civilized world. Its beneficent influence is spread over individual, society and state

After a hasty glance at what the light of Christianity has done for the world, we can form a more accurate conception of what our world would be without it.

In the individual, Christianity has called forth the noblest qualities of mind and heart. By it he has been taught to rise superior to his lower nature, and create within himself a likeness to Christ, the model of Chris tians, and the source of Christianity. His will is strengthened ; his under-standing becomes almost godlike in the contemplation of the heavenly truths presented to him by Christian faith. Without the inspiring influence of Christianity, this masterpiece of the Creator would be but little removed from the brute creation. His senses would crave every gratification. For

who could in this way do a greal deal for the diffusion of knowledge among our separated brethren, touching the truth and beauty of the Catholic relig ion. - Cleveland Catholic Universe. The charge of heresy against Dr

In the meantime I might cite the testimony of Dr. Felix Jaquot, a French physician, resident in Rome during the occupation, who, though a most bitter enemy of the Pope's gov-ernment, testifies that the morality of Rome was far superior to any capital in Europe (Le tres Medicales sur l'Italie 1857.) I can also refer to the work of the Protestant Dr. Leffingwell

(London '92, on "Illegitimacy," p. 52), who, in the question of illegitimacy, gives the following figures in each 1,000 births: Italy, 75; Switzer-land, 7; Norway, 82; Scotland, 84; Denmark, 101; Saxony, 127. I might also call attention to the petition of the central committee of the Evangeliin his own defence was that the pauc cal Church of Germany to the Reichstag 1869, to show the condition of But after all statistics are not altogether a safe criterion of morality, and especially statistics of illegitimacy,

since there is a worse crime and a worse form of immorality to which society is fast sinking in many places and to which an allusion will suffice. But, Mr. Editor, I have consumed enough of your space and enough of the public patience. I cannot follow Dr. Butler through all his wanderings. It is very easy to ask, but it takes time and space to answer. Neither as the celibacy of the clergy, which is sufficiently discussed in so many books. Nor will I take your space with any exegesis of the text in St. Matthew, and finally I pass over in the silvert light, opened up to earnest, well in-Watson's right of private judgment company, and it ran thus: "O God,

summun bonum for wayfaring souls astray from the one, sure path to etern al happiness and the realization of that destiny, which faith and reason point to as the great end of human exist

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HBELLS CHIMES r Price and Catalogue. L FOUNDRY, BALTIMORE, MD.

-Branch No. 4, London, end and 4th Thursday of every ock, at their hall, Albion Block, eet. G. Barry, President t Vice-President; P. F BOYLE, etary.

ED Farmers' Sons and other industrious persons of to whem **S60** a month would ent. I could also engage a few own homes. . H. LINSCOTT, Toronto, Ont.

S "Queen Victoria" is a wonderful seller The Ro-nd the people say: "The best blished." Easy to make \$500 make twice that. Particulars ADLEY-GARRETSON Co., Ltd.,

From the hearts of a thousand brig summers? Heard you ever the bird, when sh

springs To the clouds, till she seems to be only A song of a shadow on wings?

Came a voice : and an "Ave Maria" Reso out of a heart rapture-thrilled; And in the embrace of its music The souls of a thousand lay stilled.

A voice with the tones of an angel, Never flower such a sweetness distilled It faded away—but the temple With its perfume of worship was filled

Then back to the Queen-Virgin's altar The white veils swept on, two by two; And the holiest halo of heaven Flashed out from the ribbons of blue; And they laid down the wreaths of the

whose hearts were as pure as their

hose hoses in the hose in the truest, Ah! they to the Christ are the truest, Whose loves to the Mother are true! And thus, in the dim of the temple,

In the dream-haunted dim of the day, The Angels and Children of Mary

Met ere their Queen's Feast passed Where the sungleams knelt down with

the shadows, And wove with their gold and their

gray A mantle of grace and of glory For the last, lovely evening of May. —FATHER RYAN.

The Religion of Paying Debts.

One of the papers has the following remarks on this subject. They drive the nail on the head and clinch it: "Men may sophisticate as they

please. They can never make it right, and all the bankrupt laws in the universe can not make it right for them not to pay their debts. There is a sin in this neglect as clear and as deserving Church discipline as in stealing or false swearing. He who violates his promise to pay, or withholds the pay-ment of a debt when it is in his power to meet his engagement, ought to be made to feel that in the sight of all honest men he is a swindler. Religion may be a very comfortable cloak un-

worth having."

contempt they merit the base insinuations of my critic against the purity of our Catholic men and women. I leave that unanswered upon his character. My work was a legitimate one ; I was discussing doc-trines. I had, therefore, a perfect right to touch upon this question. But Dr. Butler left the field of doctrines to heap abuse upon me and all Catholics. I have answered the doctrinal par patiently ; the rest I leave untouched. The animus of my critic is evident : his work and his authorities are on a

A SOCIETY OF CONVERTS.

In the Universe last week there an peared an interesting news paragraph rom Wellsville, this State, relating to the organization of a "Catholic Truth League "in that town by a number of converts to the faith. The objects of the new society as suggested by its name, are the distribution of Catholic from the non-Catholic press and pulpit and the employment of all available means for conveying to religious minds beyond the pale of Christ's Church a true conception of her doc-trine and spirit. The influence of such a society composed of members who have been themselves brought to a knowledge of the truth through agencies similar to those which they propose to use for the enlightenment and conversion of others, must necessarily prove both strong and efficac ious. Even within the immediate family circle and among the intimate rendered infinitely more potent by association, should, and doubtless will

produce a rich harvest. It is almost impossible to overesti-

if happiness did not extend beyond the limited horizon of the allotted four score years, he might lawfully claim the right to make the most of life.

What has Christianity not done for the uplifting of woman? By it she is raised to be the friend and companion of man, instead of his slave.

In society the bonds of sympathy and equity which bind man to man are cemented indisolubly by the laws of Christianity. Morality is cherished in the family, and from the Christian home are sent forth worthy sons of the na-tion. Remove Christianity from society and we should see traitors, de-serted homes and the laws of morality downtrodden.

Without this saving influence society and state would present a sad pic ture of disorder. anarchy and confus-

Without Christianity where would be our art of to-day ? If Christ-given in spiration had not guided the chisel of the sculptor and the brush of the artist our choicest gems of art would be un-known. The exquisite ideas from which they emanated could never have been conceived in the mind of the un-Christian artist. Were it not for the elevating influ-

ence of Christianity the world would never have had an Ambrose or an Augus On the wings of Christian faith and truth these noble minds soared aloft even to the heights of divine knowl edge

Without Christianity man would be without nobility, society without truth, state without foundation and God's world would be a failure.

To Make the Sick Man Sicker.

At a Salvation Army meeting re-cently a fervent Salvationist prayed asked by what authority it undertakes with all the intensity of his faith that to dogmatize on a question of doctrine? God would "break the sultan's proud heart," with a view, of course, to th conversion of the barbarous Abdul The prayer was interrupted by an adbreak his neck !