CARDINAL MORAN ANSWERS A PROTESTANT BISHOP.

In answer to an attack on the attitude of Catholics towards the Blessed Virgin, made by the Protestant Bishop of Goulbourn, Cardinal Moran has ad dressed the following admirable and incontrovertible reply to the editor of the Sydney Herald: The Protestant Bishop of Goulbourn, in his letter in serted in your columns on Saturday, for once deems it the better part of valor to acknowledge his mistake as regards the words imputed to Cardinal Vaughan on the worship of the Blessed Virgin; but he makes the acknowl edgment of his error with a very bad grace, and, indeed, in a singularly discourteous manner. Nevertheless, discourteous manner. in accordance with the Italian proverb, Al nemico che fugge, ponte d'oro (" For your enemy who takes to flight build a bridge of gold"), I have pleas ure to accept his withdrawal of the mis-statement into which he was be

In his letter His Lordship professes to be startled at my statement that titles which belong to our blessed Lord may, when properly understood, be applied also to creatures. He asks in attonishment, "What is meant by properly understood?" I mean that such forms of expression are not to be scanned with the jaundiced eye of heresy and infidelity, but are to be understood in the simple, every-day meaning which Christian common sense assigns to them. The example which I gave in my discourse should have sufficed to make clear the mean ing of my words. Our divine Saviour is the true light of the world ; and yet, addressing the Apostles, He said to them, "You are the light of the world." There were heretics in the early days of Christianity, who read these words with jaundiced eyes and interpreted them as if they referred to the material light of the world in which we live. I need not say such is not the common-sense Christian meaning of the Redeemer's words. Let me add another example The title of Lord is repeatedly given in sacred Scripture to Almighty God. Now, what would be said if some Chinese visitor, who, finding a "House of Lords" in London, would write to a Pekin newspaper that England was a land of idolators, because it kept in its capital an Olympus of Deities? less ridiculous and absurd are the statements, too often made by our Pro testant friends, when they set them selves to interpret the simple forms of Catholic piety used in daily devotion in regard to the Blessed Virgin.

Sometimes, for instance, Protestants have taken offense at the words used by Catholics when they salute the Blessed Virgin as "Our life, our sweetness and our hope ;" and yet the simplest child in our schools would ex plain that such titles do not refer t any innate merit or prerogative of Our Lady, but solely to the singular mis sion of mercy given to her by her Divine Son. As far back as the second century the Fathers of the Church loved to repeat that "As death come to us through the first, so life comes t us through the second Eve;" and se from age to age in the spiri invocations, the faithfu have saluted her as the refuge of sinners, the comfortress of the afflicted and the help of Christians Doctor Chalmers tells us that to the in spired words, "Behold, from hence forth all pations shall call me blessed, he every day says "a devout Amen." So far so well. But why would he not every day also repeat the no less in spired words, "Hail, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb." I commend this daily invocation to him : and, further. I assure him that he may regard it as a compendium of all Catholic devotion to the Blessed Virgin.

His Lordship, however, is in busy search of some words of exaggeration used by fervent Catholic hearts when offering the tributes of their affection to the Blessed Virgin. I have n doubt but that such forms of exaggera tion may be found. St. Augustinused to say: "Love God, and do wha you please." In such tributes of affec tion the out-pouring of love is the measure of our words, and it would be ridiculous to interpret them by the cold standard of verbal criticism. mother caressing her child may style him "My angel." A mother's love must be the interpreter of such words. It should not surprise us that they who have no love for the Blessed Virgin would fail to understand the language of Catholic piety and Catholic love and to those who are always striving to find some room for criticism in such language, I would say: "Go and kindle in your cold hearts some spark of love for her whom the Redeemer loved.

Doctor Chalmers asks: "May no the Catholic Church pronounce to mor row the deification of the Blessed Virgin?" I reply: "May it not after to morrow pronounce the deification of Doctor Chalmers?" When he asks at absurd question he need not be sur prised if an absurd answer be given. Our guarantee against such absurdi ties is the divine promise: "I am with you all days, even unto the consummation of the world;" "I will send the Spirit of Truth, who will teach you all truth, and will abide with you for-ever;" "on this rock I will build My Church, and the gates of hell shall not prevail against it.

Again, he is scandalized at the phrase that presents our Saviour and the Blessed Virgin and Saint Joseph as an "image on earth of the august Trinity." He is quite free to reject such a figurative form of expression if he so thinks well. We who adore the

most august Trinity love to find its types and figures in the material world in which we live. Saint Patrick sought an image of Patrick sought an image of that great mystery in the little shamrock, with its triple leaf. Saint Augustine found its type in the triple faculty of the human soul-the memory, the understanding and the will. The home of Nazareth was the brightest and most perfect picture of Heaven that was ever seen on earth. Hence pious writers have dwelt with delight upon the image of the Trinity which it presents, and I may add that this religious picture is the more pleas ing to the Catholic heart because the Divine Redeemer is the one source of all its life and sacred joys and blessed

I need not follow Doctor Chalmer into the many byways into which he runs. I will only add that when he cites as an approved Catholic form of words "The Blessed Virgin is present, and received together with her Divine Son in the Holy Eucharist," he adds another to the long list of gross misrepresentations of Catholic doctrine of which he has been convicted. a sentiment and such words are dis tinctly contrary to the teachings of the Catholic Church. I would beg to remind him of the admonition I have already given: "Thou shalt not bear false witness against the Church of

NEWMAN'S INFLUENCE

Has Not Diminished, but Has increased, Since His Death.

It is a gladdening fact that the influ ence exerted by the life and writings of Cardinal Newman has not diminished in the least since his lamented death six years ago, says the Ave Maria. If anything, it is rather on the in-crease. Interest in the subject of Papal supremacy roused by the question of Anglican orders, now happily settled by the Pope's authoritative letter, will probably lead many persons to seek for light and guidance in the works of the great English convert. Papal infallibility is now recognized as the test question by our separated brethren. If the Pope be not the vicegerent of Christ on earth, entrusted with the right to teach His name, then to whom shall we go for the words of eternal life? It was the unmistak able evidence of the great power of the Pope in the early ages of the Church that first opened the eyes of Newman to see that the English Church was in schism.

The whole world recognizes John Henry Newman as the leader of the great religious movement which began at Oxford. His spiritual perception, the mysterious influence which he gained, the veneration which he inspired, were unique. He was sent by God like the Baptist; and his mission was a similar one-to prepare the way of the Lord and make straight the path of salvation. As time goes on, the world will think of Newman more and more as a great father of souls. No man of the century has influenced religious thought to the extent that he has done. And what is true of Newman's personality is true also of his writings. As no individual of our time has exerted a greater sway over the general mind than he did, so no books that have appeared in our century have so fascinated the reading public as his. "Many voices of powerful teachers have been heard, but none that ever penetrated the soul like New

It has been well said of the great English cardinal that it seems as if he had been destined to sound to its depths every reason for staying where he was: that no one who came after him might be able to say that he had discovered a reason for remaining which was not at some time or other present to Newman's mind. It is a blessed thing that his mental struggles have been so fully revealed. We know the trials of his mind, and can follow his steps better than those any other convert, from the time when fourth and fifth centuries-by which the real character of the Church is especially to be determined-until, in 1844, he put these stern questions himself: "Can I be saved in the English Church? Am I in safety were I to die to-night?"

The chasm which had separated Cardinal Newman from the green pastures watered by the river of life, he bridged over for himself and for all who have the courage to follow his leadership. He has taught the great lesson that the way to God begins in humility and prayerfulness; and that progress in it-steadfastness, too-can only be by prayer and constantly repeated acts of tidelity to grace. It can not be doubted that the more the life and writings of Cardinal Newman are studied, the more conversions to the Church will be multiplied. It is a blessed thing indeed that an influence o precious as his should have suffered no diminution. We have good reasons for thinking that the power of his books on this side of the Atlantic was never greater than at the present time.

Genuine ghost-story has yet to be attested; but not so a genuine blood Over and over again it has purifier been proved that Aver's Sarsaparilla alone among medicines as the most reliable tonic alterative in phar macy. It stood alone at the World's

TIANITY.

Simple Test Which the Early Chris tian Applied to Novel Opinions-The Foundation of Catholic Belief.

Rev. Joseph V. O'Connor, a distinguished authority on sacred Church history, recently lectured in Philadel-"The Creeds of Primitive Christianity," Referring to II. Tim., i, 14, "hold the form of sound words," he said in part :

Perhaps the perfect ideal of the

Christian Church excludes all set form-

ularies and systematic statements of

articles of belief, and the strongest evidence that the creed known as the Apostles' dates from their day is fur nished by its simplicity and its dealing with nothing but primary doctrines. Formal declarations of the Christian faith were necessitated by the spread of opinions which were not in accordance with the teachings of the Apostles. The creed is called by Irenaeus "the unalterable canon and rule of faith, the message which the Church has received and which she preaches, teaches and hands down to osterity." (Adv. Haer., lib. 1, c. 11). The Apostles' Creed, substantially as we have it to-day, had been long in use in the times of Tertullian and Clement of Alexandria. Its form and structure, consisting of brief and emphatic propositions which embraced the great outlines of the Apostles' teachng, made it suitable as a profession of faith before baptism, and as a compend-ium of doctrine which the mind could

grasp and the memory retain. THE GOSPELS AND THE EPISTLES. were addressed to persons already in structed, and in possession of the sacred deposit of Christian truth. written word nowhere exhibits the Christian doctrine entire, nowhere states it systematically, or, as we should now say, scientifically. The writings of the apostles, far from being in the form of a set creed or a catechism, are casual and unconnected pieces which imply, and, in fact, ex pressly indicate, the living, oral inter pretation and exposition of the Church Toe latter organization is designated by St. Paul as "the piller and ground of the truth," in connection with subjects of doctrinal import, and with l'imothy's office as ruler and teacher

That the articles of faith as set forthir the creed were regarded chiefly as the tradition of the Apostles, is the expres eaching of Athanasius. (De Synod The Anglican Bishop of Cali fornia, Rt. Rev. Dr. Kip, says in his "Church of the Apostles" (p. 47) that the Fathers who framed the Nicen Creed "regarded their interpretation of the doctrine which they embodied in the Creed as one fixed and recog nized, formally committed to th guardianship of every Bishop every where, and by him made over to his successor. And we know that such a deposit did exist, and such a tradition or transmission with regard to fundamental doctrines was formally observed in and from the Apostolic unanimity which prevailed in the Council of Nice was something higher than a mutual sacrifice of difference for the sake of peace. It was the joint testimony of the many branches of the Church represente by their Bishops as INDEPENDENT WITNESSES

o the separate existence in each of them, from time immemorial, of the doctrine on which they found they all The orthodox Fathers did not reason from their own interpreta-tion of Scripture or base their arguments upon it. They bore witness to simple matter of fact, that the doc frine they avowed had been received by them from the generations before them and they knew of no other as ever existing in their respective churches. On the contrary, the Arians made no appeal to uninterrupted tradition ; they only argued from their own views of Scripture.

The Apostles', Nicene and Athanas ian Creeds are in reality only explicit definitions of the faith of the Church in the Trinity and in the proper divinity of our Lord. Their value as historica vidence of the faith of the primitive Church cannot be estimated too highly in an age like ours, which sees thee ogy too anxiously concerned with min ate Biblical criticism and with the efutation of the pallid theism of John Stuart Mill, Matthew Arnold, Thomas Carlyle and the Agnostics who apply the awful name of God to every thing and to nothing.

Not so the grand, old

FATHERS OF THE ANCIENT CHURCH. The three great creeds sound like triumphal chants. Here is no shadowy God, "the unknowable Power that makes for righteousness," or the "Veracities and Eternities," but God the Father Almighty, and His only begotten Son, true God of true God, consubstantial with the Father, and God the Holy Ghost, the Lord and Giver of As Rudolph of Saxony says There are three symbols-the first, of the Apostles; the second, of the Nicene Council; the third, of St. Athanasius. The first, for instruction in the faith; the second, for explanation of the faith; the third, for defence of the faith.'

Men of all Christian denominations begin to prize more highly the immeasurable force of the argument from historical Christianity; and nowhere is it manifested more strikingly than in the great creeds which link us to the Apostolic Age. Not without deep significance and providential guidance are these symbols of faith held and proclaimed by the great Churches of Christendom, even after our unhappy divisions and doctrinal

THE NICENE CREED is known in Greek to every Russian

oath of the Czar; it is sung to the jubilant peal of the great bell of the Kremlin; it is wrought in jewels and gold upon the robes of magistrates a well as the copes of priests. Daniel Webster spoke of the martial music of England as accompanying the sun in its course over her world-wide empire. The statement would also hold good of the liturgy of the Church of England, which contains the three great creeds and, like the Greek Church, places the Nicene Creed before the reception of the Holy Communion to warn off the Arian who does not confess the God-

glad acclaim of the "Te Deum" is verified day by day in that holy Church throughout the world, confesses the Trinity, and will continue to chant the Creed until the second coming of the Judge Himself. The contemporary conflicts of relig ious thought summons all Christian men to do battle for Christ against Atheism. History shows us that men who reject Christianity do not rest in

head of our Lord Jesus Christ. The

Deism, but sink gradually to absolute disbelief in God, as Creator and Provi The study of the primitive dence. creeds and their historical evolution will bring us back to the

GOLDEN AGE OF CHRISTIANITY, and to a realization of the intense faith and absolute conviction of the first Caristians. We may learn much from the simple test which they applied to any novel opinion: "Is it from the Apostles?" Scriptural scholars know that the ancient manuscript gospels are without division of text and with out capital letters or punctuation When the Arians tried to make St John not say that the Word was God, because they could make grammar and sense out of a divided sentence, what did the Catholic Church answer? know what John said and what he meant. Here is the testimony of men -Ignatius of Antioch, for examplewho were taught by the Apostle himself." From the beginning the himself." voice of the Christian Church has been heard in the Creeds. They are pub-lic, universal, authoritative. He who holds them with Divine faith, who be lieves that these truths are revealed by God, knows how tolive and how to die God speed the day when all the follow ers of Christ Jesus, . joined in visible unity, shall take up the glorious strain. which has resounded from Nice throughout all the ages and in every nation under heaven: "We believ n one Holy Catholic and Apostolic

THE MISSIONS TO NON-CATHC-LICS.

Father Elliot being asked to state exactly the chief purpose of the mis-sions to non-Catholics that he is inaug urating in the archdiocese of New York this week said: "Our purpose in these missions is to explain Catholic doctrine and to disseminate a bette knowledge of the teachings of the Catholic Church. There are in this city at least four or thousand who are absolutely un-churched. Our meetings will be in no sense controversial, and will contain Lo attacks upon other forms of religion. With regard to making converts, the responsibility lies with individual Our immediate duty is to make the Church known to those who are no of her fold, and thereby help to dispe the ignorance concerning her teach ings and to dissipate the prejudice against her professions. Did we neve make a convert, we cannot escape the

con cientious obligation of this duty. The spirit in which this work undertaken and the object it hopes to accomplish are very evident from this andoubtedly authentic statement from Father Elliot. To any one who has any knowledge of the religious life of this great metropolitan city, it is very plain that the teachings of the strong st religious body here are compara tively little known outside its own During a political excitemen the campaign that is carried on and the interest that is awakened in the ssues, impart to all classes of people a pretty thorough knowledge of the questions at stake, but issues tha are far more vital, because they refer to the eternal interests of the soul, are very often passed by with seeming in difference. One of the most notable things, in our judgment, is the lack of knowledge among intelligent men and women of the beliefs that demand the submission of the most enlightened men in the community.

Not only are people content to remain in ignorance of the teachings of the Catholic Church, but they will often delude themselves with false notions regarding the Church. Men who would be ashamed to hold false ideas concerning theories of the day wil hug delusions about the Catholic relig ion, and voice opinions that are belied by an ordinary school boy's knowledge of history or science. Whether we of the Church are to blame for this, it is not our purpose to even conjecture. The fact of the case is that the Church in this city has had a colossal work to accomplish. During the past genera tion it has had to receive the vast throngs of people who have come from other lands, and its mission was to take these people and build churches for them, organize them into par-ishes, preach the gospel to them, build schools for their children. and generally to develop Christian . How well life, within their hearts. it has succeeded in fulfilling this mission in spite of almost insurmountable obstacles is evident to him who runs. Its energies have been directed almost entirely to the interior decoration of the house, arranging the furniture, beautifying and making habitable the material building. To the external

\$1,625 IN BICYCLES GIVEN FREE AND WATCHES EACH MONTH

10 First Prizes, \$100 Stearns' Bicycle, . . \$ 1,000 25 Second " \$25 Gold Watch Bicycles and Watches given each month . . 1,825

Total given during year 1897, \$19,500 HOW TO OBTAIN THEM.

NO. OF DISTRICT Western Ontario, consisting of Countries W. and S. of the

appearance of the church, how its doctrines commend themselves to others, and to what its influence is on the vast throng who are strangers to it, comparatively little attention has been paid. When a man has settled his home aright and is in complete enjoyment of domestic happiness, he then

mend itself to his neighbors. To this stage of progress have we we are thoroughly equipped. We have commodious churches, we have excel-lent schools, we have an awakened devotional life, we have a splendid seminary for the training of the younger We can now say that there is no Catholic in this great city who cannot satisfy the thirst of his religious life at the ordinary fountains. time is ripe therefore, to present the Church to our non Catholic brethren. This movement that is being inaugurated means this, and nothing more is simply directing the energies of the ordinary workers in the Church to the "other sheep that are not of their fold," in order that the desire of Christ may be accomplished, that "there may be one fold and one shepherd."

diocesan clergy. The Church has al-ways, and must always, depend upon the diocesan clergy for any progress she may make. A work that the dio-cesan clergy do not take in hand will never meet with its full meed of success. The religious orders may stimuate a work that already exists, but they can never inaugurate and carry to its fullest perfection any great uni

versal movement in the Church without the help of the diocesan clergy. -Catholic News.

Unanswered Prayers.

There is nothing which turns God from man so much as sin. Man, after being regenerated by baptism, should always have his soul in a state of purity, instead of which he very out n has it in a state of sin, thus compelling Almighty God to leave him and go far Therefore, when we pray we should always be in a state of grace Secondly, these who pray in an unfit manner-with a heart full of distractions and a mind overwhelmed with the turmoils and affairs of this wicked world. They may be on their kness- they may be in the temple of the Almighty, but their heart is not there. When this is the case they cannot be heard, neither can God

"Satisfactory Results."

So says Dr. Curlett, an old and honored practitioner, in Belleville, Ontario, who writes: "For wasting Diseases and Scrofula I have used Scott's Emulsion with the most satisfactory results."

Of all the nerve-tonicsbromos, celeries or nervines -your doctor will tell you that the Hypophosphites are best understood. So thoroughly related is the nervous system to disease that some physicians prescribe Hypophosphites alone in the early stages of Consumption. Scott's Emulsion is Cod-liver Oil, emulsified, with the Hypophosphites, happily blended. The result of its use is greater strength and activity of the brain, the spinal cord and the nerves.

The First of these Monthly Competitions will commence January 1st, 1897, and will be continued each month during 1897.

Competitors to save as many "Sanlight" I. Every month during 1897, in each of the 5 soap Wrappers as they can collect. Cut off districts, prize will be awarded a follow; the top portion of each write per-thact portion; containing per-thact portion; containing beautiful period to the following per-thact portion; containing beautiful period by the following period b

competing.

4. A printed list of winners in competitor's district will be forwarded to competitors 21 days after each competition York, Sincoe & all Counties W. and B. of these East'n Ontario, consisting Counties Ontario, Muskoka & all Counties E & N. of these the prizes fairly to the best of their ability and judgment, but the understood that all who compete acree to accept Province of Quebec the Province of Nova Scotia and Prince Edward Island

Province of Nova Scotia and Prince Edward Island

Frovince of Nova Scotia and Prince Edward Island

From the Representation of the Representation o

wants to make his dwelling place com-

come. For the work within the Church and Altar Brand

It is noteworthy in this new work that its special design is to train the

St. Augustine says there are three kinds of people who pray and are not heard, and three ways in which they First, those who pray in a bad state

of mind-that is, a state of mortal sin.

grant them their prayers. Lastly, those who ask for things which they should not, viz, things of the world, or those which would be in jurious to us. God, Who is all love, has created man for everlasting glory therefore, how is it possible that He could grant us a petition which would only conduce to our own confusion and injury?

Let us send you a book all about it. Sent free. SCOTT & BOWNE, Belleville, Ont.

THE WILL & BAUMER CO.

The Celebrated Purissma

and Baumer's Patent Finish Beeswax Candles. Acknowledged by all to be the best, and in use upon the altars of the Cytholic eburches throughout the

Samples and prices will be cheerfully sent-

The Will & Baumer Co. 943 13 SYRACUSE, N. Y.



The O'Keele Brewery CO. of Toronte, Ltd. SPECIALTIES:

High-class English and Bavarian Hopped Ales, Pilsener Lager of world-wide reputation. E. 'OKEEFE, W. HAWKE, J. G. GIB. Pres. Vice-Pres. Sec.'

FAVORABLY KNOWN SINCE 1826 PTILLS HAVE FRAME FOR STANDARD CHURCH BELLS EDEALS

Send for Price and Catalogue.

Seshane Bell Foundry, Baltimore, MD.



Church

Hobbs Mfg. Co. London, Ont. ASK FOR DESIGNS

-OBJECTS OF THE-

The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are:

1st. It is situated in the heart of the wholesale rate of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchasel in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to New York Catholic Agency THOMAS D. EGAN. Catholic Agency, 42 Barclay St. New York, NEW YORK.

REID'S HARDWARE

For Grand Rapids Carpet Sweepers Superior Carpet Sweepers Sinceperette, the latest Wringers, Mangles Cutlery, etc.

118 DUNDAS ISTREET, North Side. LONDON, Ont.

DR. WOODRUFF, NO. 185 QUEEN'S AVE. Defective vision, impaired hearing, nasal catarrh and troublesome throats. Eyes tested, glasses adjusted. Hours, 12 to 4.

Fourth Sunday of Advent

FIVE-MINUTE'S SERMO

DECEMBER 19, 1896,

CRITICISING OUR PASTORS

"Therefore judge not before the ti These words, my dear b

and criticised God's ministe need them at this day as muc more than those to whom the written. It would have been b many to have kept them in mi times. By them we are prom judging and criticisin

Why are we prohibited? by doing so we offend God, we the work of God in our par Church, we injure seriously souls. How do we offend God

judge and criticise His ministe meddling with God's business in authority over us, our re priests, are what they are a they are by God's apper Therefore, to judge and critic is to put ourselves in God's assume to ourselves God's a God alone and those appointe to judge them are the only I earth who have a right to ministers of God. To these they responsible. We offer therefore, and frequently of gravely, when we judge His and thereby practically que wisdom and providence of G ing them to their several stati do we impede the work of (part of the Church? If the of our part of the Church do act, and speak alike, they of one mind, as St. Paul tells ful to be. They cannot wor in harmony and in peace. not work together in our o the work of God that we have all working together not o advance, but will, through fault, cease entirely or dr very slowly.

How does the judging a ing of God's ministers injur

souls? It makes us discontented, indifferent, unwilling, and bellious. We are comman to do His work in this par faithfully and well. If we such a state of mind we this, and God's work can He who continues in this st separates himself from the t faith, which every one mu or lose his soul. We become to our neighbors, many of make like to ourselves by n bad example. What must we do, the

dear brethren, to keep from God in this manner—from His work in our parish, our souls from so sad a fate must do. Be of one mind in authority over us. St and criticising them. Let be to please God in all we work in this parish is all a us, those He desires to de appointed for that very pu we have to do is to sustain, and push that work in the wills, evidently, it shall be There is but one way it ca we push it on in that wa certain. If we oppose through our fault. He ages and advances God's parish as laid out for hi record in this world for h the day of judgment, a re in heaven. He who opporthe work of God he the work of God he cess, but that he has had renothing to show for himseman. He is left out

through his own fault. Finally, remove from y ious tramps who neglec business to attend to, o judge God's ministers and We must regard even the do for God as a great priv estimable. Let us thank are permitted to have a particular for Him, for it is glory that we are permi " Therefo before the time." Leave criticising to God, who judgment to Himself, pa judging of His ministers.

Mother at Pra

Once, says a writer opened the door to my and saw her on her kno chair, and heard her sin prayer. I quickly withdrew with a feeling reverence in my heart. away from home to go then to college, and the sterner duties. But I sterner duties. that one glimpse of prayer, nor the one w name-which I heard he did I know that what I day was but a glimpse going on every day closet of prayer, and the strengthened me a the duty, in danger, and in

Singers, public speak tioneers, teachers, pre-who are liable to over-t the vocal organs, fit Cherry Pectoral, a safe speedy relief. A timel reparation has preven throat trouble.

throat trouble.

A lady writes: "I was the corns, root and bran Holloway's Corn Cure." tried it have the same expe Nervous troubles are du blood. Hood's Sarsaparil Blood Purifier and NERVE