But if we have not this oil, if the lamp of our soul is empty, if we are in the state of mortal sin, what dismay comes on us, what terrible fear and distress of mind, when we are suddenly told to prepare for death! We have been saying all along, "Oh, there will be plenty of time." and now there is not plenty of time. God is coming to meet us, and to demand of us an account of our lives." we cannot hid. now there is not plenty of time. God is coming to meet us, and to demand of us an account of our lives; we cannot hide from His face, and He will not wait. The hour fixed in the eternal counsels of His wisdom has come, the hour on which everything depends, the hour for which the years of our life should have been one long neverstion; there was a server has been deforted for theight of the properties. wisdom has come, the hour on which everything depends, the hour for which the years of our life should have been one long preparation, those years so carelessly

thrown away. Friends may stand around us, who have not wasted the oil in their lamps as we have ours. Their souls may be full of the grace of God, preserved and increased continually by prayer and good works, by frequent confession and Communion. They may have enough and to spare; but they cannot lend to us. "V." they may have enough and to spare; but they cannot lend to us. "V." they may have enough and to spare; but they cannot lend to us. "No," they must say to us, "go rather to them that sell, and buy for yourselves. Go rather," that the sacraments, which our Lord has placed in His Church, to give life to the dead. Send for the priest, he will fill the lamp of your soul, and prepare you to meet our Lord."

our Lord."

But too often it is as in the parable of the virgins. While the foolish Christian, who has put off his preparation for death, who has lived in the state of sin, expecting to die in the state of grace, goes to fill his lamp, His Lord comes, finds him and judges him as he is. The priest comes, but only to look on him, lying dead. Or even if the oil of grace is brought to the sinner, he has not perhaps the price to pay for it; that is, he has not those dispositions of sincere penitence and amendment of life, without which all sacraments are vain and ineffectual.

sinner, he has not perhaps the price to pay for it; that is, he has not those dispositions of sincere penitence and amendment of life, without which all sacraments are vain and ineffectual.

Brethren, it is a fearful point in this parable of the wise and foolish virgins, that not one of the five who were so carelessly unprepared was able to have her lamp ready to meet the bridegroom in his coming. It should teach us to expect that, as a rule, a man must die as he has lived. No doubt there are exceptions; the mercy of God is over all, and wills not that the sinner should perish. But the only safe way, the only way, indeed, that is not the wildest folly and even insanity, is to live as all good Christians do live, continually prepared for death; with the grace of God always in their souls, with no stain of mortal sin on them; with "their loins girt, and lamps burning in their hands." And thotod and wants of and cures Malaria.

Mr. R. C. Winlow, Toronto, writes: "Northrop & Lyman's Vegetable Discovery is a valuable medicine to all who are troubled with indigestion. I tried a bottle of it after suffering for some ten years, and the results are certainly beyond my expectations. It assists digestion wonderfully. I digest my food with no apparent effort, and am now entirely free from the first of the sensation, which every dyspeptic well knows, of unpleasant fulness after each meal." Sold by Harkness & Co., Druggists, Dundas St.

Rev. J. McLaurin, Canadian Baptist Missionary to India, and would like very much to take some with us, for our own use and to give to the diseased heathen. loins girt, and lamps burning in their hands;" and "like to men who wait for their lord, when he shall return from the wedding; that when he cometh and knocketh, they may open to him imme-

A STRAY PARAGRAPH.

N. Y. Freeman's Journal.

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In these days, when enthusiasm is so rare, and the tone of society is pessimistic to such a degree that the world seems to doubt the possibility of self-sacrifice for the Christian Faith, we have only to turn to daily papers to find that martyrs still

Telegraphic notes have appeared from time to time of late in obscure corners of the daily papers. They are like this: Father Chatelet, missionary, ten native priests, and seven thousand Christians have been massacred at Hue, in China.

While the papers give much space to all sorts of subjects—political matters, recent developments in science, "evolutionary thought" in the Protestant pulpit, etc.—we have noticed no observation on the curious phenomenon, in this age of unbelief, of the fact that so many thou-sand men were willing to die in the East for that Cross which, as we are told by persons of culture, the West is beginning

to despise.

To live, these people had only to say that they were not Christians. It would that they were not christians. that they were not unristians. It would have been as easy for them to gain earthly life, by denying the Faith, as it was for apostates under the persecuting Roman emperors. They would be required to do for life and comfort what Colonel "Bob" Ingersoll does for a little money—blaspheme Christ. Since the end of the month of June at least fifteen thousand Christians have been killed in Annam—martyrs for the Faith; dying gladly, following in the footsteps of men like Father Chatelet, and looking on the agony of wives, children, friends, at their death, as noth.

FIVE-MINUTE SERMONS
FOR EARLY MASSES
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Twenty-Fifth SUNDAY AFTER PENTECOST.
"Watch ye, therefore, became you known out the day nor the hour." —Gospel of the feast of to-day, my dear brethren, is that of the ten virging who went out to meet the bridegroom and prudent, took oil in their lamps, that they might be ready at any moment to light them: but the five foolish ones gave no thought to the matter. At midnight, when they least expected it, the cry was heard, "Behold, the bridegroom cometh, go ye forth to meet him." Then the foolish ones gave no thought to the matter. At midnight, when they least expected it, the cry was heard, "Behold, the bridegroom cometh, go ye forth to meet him." Then the foolish ones gave no thought to the matter. At midnight, when they least expected it, the cry was heard, "Behold, the bridegroom cometh, go ye forth to meet him." Then the foolish ones gave no thought to the matter. At midnight, when they least expected it, the cry was least of mere and the bridegroom cometh, go ye forth to meet him." Then the wise to fill their lamps, but were told tog on and buy for themestres. While they were gone the bridegroom came; they were not ready; the door of the marriage feast was closed when they returned; and in answer to their entersty, "Lord, lord, open to us," came only the worda, "it know you not." "Watch ye, therefore," says our Lord, in concluding this parable, it was a proposed to the provide for them selves and to have in their lamps? What does this oil mean that the foolish virgins neglected to provide for them selves and to have in their lamps? What does this oil mean that the foolish will be provided, and without which they are in the state of mortal sir, if the lamp of our soul is empty, if we are in the state of mortal sir, what does this oil mean that the foolish will be the great of God, with which our souls should be provided, and without which they are in

"Seven thousand Christians massacred in Annam."

shed for Christ by those who hold Him dearer than life.

It is awful and terrible, like a trumper

sounding alarm on a summer night, and bidding Christians be ready.

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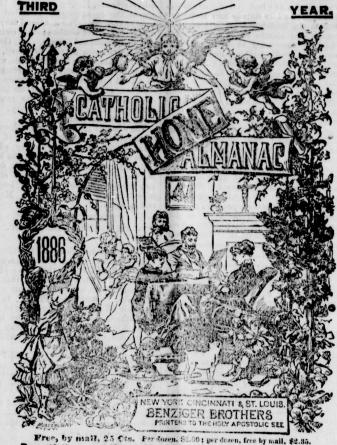
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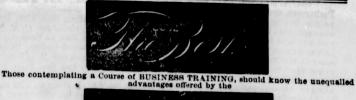
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