METHOD OF HEARING MASS. Devout Practices with Which all Catholics Should be Familiar.

On your way to the church, consider that you are going to Calvary, there to witness the most sublime and affecting spectacle that can be imagined, that of a God made man, who immolates Himself on a cross, suspended between heaven and earth, in order to reconcile earth with heaven, and man with God. Consider with lively faith that the sacrifice of the Mass is the renewal of that of the cross, or, rather, that it is, according to the Council of Trent, the same sacrifice, with this sole difference that, on the altar, it is accomplished without the shedding of blood, and that consequently it produces the same effects, since the Victim and He Who sacrifices are the same, Jesus Christ, Who by the ministry of His priests, offers Himself to God His Father

These considerations should inspire you, while on your way to the church, with sentiments of reverence, confid ence, and devotion.

Having entered the church, and chosen a place where you may be free from distractions, resolve to avoid those faults which you are liable to commit when assisting at Mass, and beg of God the grace to be faithful to your resolutions. You will then express your desire to attain the ends for which the Holy Sacrifice is offered, namely, to render to God the honor due to Him in acknowledgement of His supreme dominiou over all creatures, to obtain from His infinite goodness mercy and forgiveness of your sins ; to thank Him for the innumerable benefits received from Him, and to implore a continuance of His favors.

DURING MASS.

There are many ways by which you may secure to yourself the fruits of the Holy Sacrifice. Much latitude is left, on this point, to the devotion of the faithful. Some use the prayers for Mass to be found in any of the Prayer Books, while others prefer to recite the Rosary or the Litanies, with pious exercises suited for every day in the week, or else the office of the dead, the little office of the Blessed Virgin, or that of the Sacred Heart. Choose those prayers which seem best to you, taking care, however, that these vocal exer cises do not so occupy you as to to exclude the consideration of the three principal parts of the Mass: the Offer tory, Consecration and Communion.
Adopt for these precious moments some fixed practices of devotion, which may assist you to participate largely in the graces attached to them. A few may be here suggested:

AT THE OFFERTORY. Whilst the priest elevates the Host on the paten, pronouncing the words, Suscipe, Sancte Pater, hanc immaculatam Hostium, "(Accept, Holy Father, this unspotted Host,")unite your offering to his; place yourself in spirit on the altar of sacrifice and say from your heart: Deign, Heavenly Father, to receive the offering which I humbly make to Thee of my body and soul, with all their senses and faculties. They are the gifts of Thy bounty. Thee do I surrender them, and I de clare before the holy angels who now surround this altar, that I desire to use them only in conformity with Thy holy will made manifest in Thy Commandments. My most fervent wish i to belong wholly to Thee, and to devote myself in all things to the advancement of the glory of Thy Holy Name, to the salvation of others, and to my own sanctification. Sustain me by Thy grace, I entreat Thee, O Father of Mercy! that I may persevere to my last breath in these dispositions. Having thus prayed and offered your self to God, make a brief examination considering how far your conduct has hitherto corresponded with the profession you have just made, in order that you may henceforth prove more

2nd. THE CONSECRATION OR ELEVA At this solemn moment when the priest elevates before the congre gation the Divine Victim concealed under the appearance of the conse crated Host, contemplate with lively faith your beloved Saviour, as He was beheld by those who had nailed Him to the cross, covered with blood and wounded for your sins, and in the midst of His agonizing pain, forget ting Himself to plead your cause with His Father, and to implore pardon for you in that cry which He uttered from His heart, Pater, dimitte illis ("Father, forgive them."

This contemplation should inspire you with lively sentiments of admiration, love and gratitude, with horror of sin, contrition and boundless devo-

Having expressed these sentiments. unite with Jesus in the prayer which He offered to His heavenly Father on behalf of all mankind, contemplate in succession the five wounds which are. as St. Bonaventure says: "so many places of refuge, so many voices raised in supplication, to intercede for us. and at each one ask some particular

grace or favor. At the wound of the right hand Pray for the Sovereign Pontiff, and for those Bishops, priests and missionaries who labor under his direction for the salvation of souls, that their zealous exertions may be crowned with the fullest success. At the wound of the left hand: Pray for the conversion of heathens, Jews, heretics and schis-matics, and for the return to God of all bad Christians who are in league with hell against Jesus Christ and His Holy Church. At the wound of the right family, beginning with those most closely connected by affinity : for your benefactors and friends; and likewise,

the souls in purgatory, particularly those who have most claims on your charity. At the wound of the heart of Jesus: Pray for yourself; place in that heart, burning with love, all your cares, troubles, fears, hopes and desires.

By adopting the habit of thus offering your petitions in a certain order, corresponding with the five wounds of Our Divine Lord, you will always be able in a few moments and without effort to offer an universal prayer. pleasing to God, and most beneficial to your neighbor and yourself.

The Communion. On those days when you have not the happiness of approaching the holy table, you should not neglect to make a spiritual communion, which, according to St. Teresa, "is sometimes as advantage ous as actual communion." This consists in forming in your heart with great devotion, three acts, namely, an act of contrition, as nearly perfect as pos sible : an act of charity or love of God: an act of ardent desire to approach the Holy Communion and derive from it the abundant graces which it confers on those who prepare to receive it worthily.

AFTER MASS. Examine briefly:

If you have followed exactly the pre-

eding counsels. How you have employed the inter vals of time which separate the princi-pal parts of the Holy Sacrifice.

If you have been careful as to your exterior deportment and vigilant in voiding distractions.

If all has been well done, return thanks to God; if otherwise, ask pardon for your negligence. Before leaving the holy place, beg of Jesus to bless all your occupations during the coming day, as well as the good resolutions that you have made during morning prayer or meditation. - Cath.

Catholic Marriages For Catholics.

Bishop Wigger in his sermon last unday thus referred to marriages: "In the fifteen years that I have been Bishop I have become convinced that some Catholic men and women do not know the sacred character of Christian marriage. Some Catholics decide in an hour to get married, some in six months, and they run off to a squire, a non Catholic minister, a layman, a Jew, a heathen, or a pagan and get married. They make no Christian preparation for the marriage, but in sead they commit crimes and sins of such an awful character that I would not dare to mention them. There are many who get married in a state of mortal sin. This brings curses down on the marriage and causes many unhappy lives. That is why so many husbands and wives are separated.
"Every Catholic should be married

by his own parish priest, or, with his permission, by another priest. Very often couples go to a strange priest to marry them. No strange priest will marry them un'ess they tell him a lie. marry them. They tell him they are his parishioners. A priest can not know all his parishioners. He marries them, but it is bad and they cannot expect a blessing.

"Did you ever hear of the Saviour designating laymen to administer that sacred sacrament? Every Catholic married by a non-Catholic is guilty of a mortal sin, is an enemy of God, is robbed of all rights to a place in heaven, and is in the power of the devil. All Catholics who are married by a non-Catholic minister or a lay man are excommunicated from the Church. It is not necessary for the Bishop or a priest to excommunicate them, they are cut off immediately. e Catholics look upon excommun ication as a trival thing. They should know that when a Catholic is excom municated he is deprived of his right to received the sacraments: he is in mortal sin, and if he should die he could not be buried in consecrated

Our Conception of God.

Therefore if the spiritual heart of man was to have religion, not only must that religion be definitely given o it by a message from outside but what is more, that message from above must reveal the very highest concen tion of a Creator and a Last End-the most perfect ideal of a God and Father else the heart would querulously and restlessly still seek for something more. A reason of the same kind makes the personal infusion of Divine Grace a necessity, in the sense explained. For infused grace is made necessary by the Beatific Vision which is our inheritance as children of adoption. Now, our adoption itself and that blissful Vision of God's face are so far necessary to man that a future life without the Vision, in order to be a satisfied life, would have to be a continual and violent and multiplied miracle. For a future life without the Vision would be only the possessing of the finite; but if it had only the finite, the speculation and reaching out of man's spirit would go on as in this world below; therefore, there would be unsatisfied restlessness, and therefore no peace, unless horizons were arbi trarily drawn, sounds despotically hushed, and faculties paralysed. Therefore God's immensity is needed for the heart, and God's abysmal depth for the intellect. And this makes in-fused grace necessary on earth, because the tree must be the same as the root. Ah! my brethren, we know not what foot: Pray for the members of your we are. We seem to belong to this valley of mortality, to this narrow re bounded by earth and sky, by gion birth and the grave ; but all the time as Christ ordains, for your enemies. our inheritance is—not the universe, At the wound of the left foot: Pray for for that is too small—but the infinite;

space, light, joy, and immortality, which can only come from one Fount of Being, and one Plenitude of Existence, Who is at once our Maker, our Father, and our Last End.—Bishop

A MINISTER'S VISIT TO ST. BERNARD'S PASS.

Enjoyed the Monk's Hospitality-An Encounter With the Dogs.

This remarkable pass in the chain of the Alps known as the Great St. Ber nard owes its name to the celebrated hospice for the succor of travellers which is supposed to have been found ed by St. Bernard in 862. The hos pice is situated on the summit of the pass at 8,150 feet above the sea level and is the highest habitation in the Alps. The pass was traversed by the Roman armies, by Charlemagne, by Frederick Barbarossa and by Napol eon. Its passage was made by the latter between May 15 and 21, 1800, with an army of thirty thousand men, including cavalry and artillery.

Rev. John S. Heisler, of the Union Methodist Episcopal Church, of Cam-den, in a recent address to his congregation made reference to a Sunday which he spent at the famous convent of the monks of St. Bernard. A representative of The Catholic Standard and Times called upon the pastor and interviewed him regarding his visit. He said that while making an excur sion among the Alps, accompanied by William T. Nicholson, of Trenton, they arrived at the convent about sunris on Sunday morning. They were quite chilled and hungry and rang the bell of the hospice. One of the monks came to the door, received them cordially and conducted them to seats at the fire Though it was August the region abounded in snow banks, and the heat from the fire proved very acceptable. They were provided with soup, assigned beds, and some time after had a substantial but not luxurious meal with the monks, who numbered about a dozen. For these services no change is made, but voluntary contribution usually given. The monks were all young men, of apparently robust constitutions, several of them speaking English fluently. The devotion with which they said grace and the spirit of thankfulness with which they partook of their meal impressed the visitors. About 10 or 11 o'clock one of the monks celebrated High Mass, the others chant

ing the responses. During their stay the travelers paid visit to what is known as the dead house, where the bodies of traveler who perish in the storms are placed. They are wrapped in cloths and either laid on the floor or stood up around the The atmosphere of the region walls. preserves the corpses, so that they dry up thoroughly and there is no corrup

Of the comparative youth and vigor of all the monks, Rev. Mr. Heisler said he believed that after some years in that auty they are relieved and called to other houses of the order, thus keeping at the hospice a force that is thoroughly able to assist travelers at all times.

A stereoscopic view in Rev. Mr. Heis ler's possession shows in the foreground a group of the monks in black robes, relieved by what appears like Roman collars and a cord of white hanging from the neck like a sodalist's ribbon, but tucked in the belt. In the back ground is the hospice, apparently sev eral stories high, with a steep gable roof, while the dead house appears

near by. Of the St. Bernard dogs, whose feats in saving exhausted travelers have been the subject of so many interesting stories, he related an incident which the subject of so many interesting therefore she exclaims in the spirit of ever, after repeated urgings by her shows how alert the noble animals are in their calling. After dinner on the Sunday in question he took a stroll, wrapping himself in a shawl, which was necessary to his comfort. It was a beautiful sunshiny day, and finding a nook sheltered from the wind he lay down on a natural bed formed by the rocks and shortly after fell asleep. He awoke from his nap and rose to his feet to find about a dozen of these massive dogs standing around him. He was in doubt as to whether their intentions were hostile or not, but after looking at him and evidently making up their minds that he was in no distress and not in need of their assistance they

moved away. Rev. Mr. Heisler is engaged with the other Protestant ministers of Cam-den in an evangelistic campaign, his church being the centre of one of the districts. Those engaged in it are making a systematic canvass of the city in an effort to find out what is the religious status of the people. Where a person is found to have a preference for any particular denomination, the pastor of that sect's nearest church is notified. Acknowledging the good work of the Catholic Church, he expressed a willingness to give his list of those who said that they are Catholics to the priests, but supposed that our system was so perfect that we already He also spoke of the had them all. kindly manner in which the Catholics upon whom he had called received

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THE POOR SOULS' APPEAL.

Catholic Columbian

Some lines of Cardinal Newman voice the soul of the Church at this season, when Nature herself puts on a funereal garb, and the "falling leaves are preaching of decay," and "the year, its life resigning, its lot fore shadows ours:"

"Help, Lord, the souls which Thou hast made The souls to Thee so dear; In prison for the debt unpaid Of sins committed here."

What a tender and yet strong devotion is that of our remembrance of the souls in Purgatory! Reason would dictate our obligation to help those gone before, did not Revelation explic itly point it out. As the great Anglican Bishop Heber, the author of many beautiful and graceful religious poems and hymns, put it : Few per sons, I believe, have lost a beloved object, more particularly by sudden death, without feeling an earnest desire to recommend them in their prayers to God's mercy, and a sort of instinctive impression that such devotions might still be serviceable to them. Having been led attentively to consider the question, my own opinion is, on the whole, favorable to the practice, which is, indeed, so natural and so comfort able, that this alone is a presumption that it is neither unpleasing to the Al mighty nor unavailing with Him." Thousands of non-Catholic hearts have felt the same and yearned for some thing definite in doctrine as to prayer for the dead; but to the children of the true Church alone is this natural in stinct made holy and beautiful; for, after all, our very instincts are dim foreshadowings of mighty truths. All Christian literature abounds in this yearning to help the dead who have been near and dear to us. Who son put into the mouth of the dying King Arthur :

Pray formy soul! More things are wrought by prayer Than this world dreams of; wherefore let thy voice a fountain for me night and day. Rise like a fountain for me night and day. For, what are men better than sheep or goats That nourish a blind life within the brain. If knowing God, they litt not hands of prayer Both for themselves and those who call them

For so the whole round earth is every way Bound by gold chains about the feet of God

The Mother Of God.

Sophronius, speaking of the Bleseed rgin says "Thou hast surpassed all rgin says the angels, obscured the brilliancy of the Archangels; the Thrones are b neath thee; thou art raised above the Dominations; thou precedest the Principalies; thou art mighter than the Powers, stronger than the Virtues : thou standest above the Cherubim thou hast preceded the Seraphim. 'She is greater than the Heavens, says Peter Chrysologus, than the earth, broader than the world; for God, whom the world, does not contain, was contained by her alone. She carried Him who carries the world, bore her Genitor, nourishes Him who

Thus stands Mary in the midst of time on the boundary lines of the O'd and New Testament; the former she explains, the latter she fortells and She conceived the greatest founds. blessing bestowed by God in the Old Testament-the blessing of maternity in the flesh; with her and through her enters the still greater blessing of the New Testament. The charissima of virginity, the spiritual maternity, the most fruitful Mother of the purest Vir gin, from whom henceforth, as from an immortal root, the virginal branches spring. She is the last pro-phetess and queen of the prophets, for the Word of the Lord not only came to prophecy, "Behold, from henceforth all generations shall call me blessed And with the million voices of the bells, and from the hearts of millions of the faithful, and for hundreds of thousands of days, thrice a day, in fulfillment, ascend to her the words Ave Maria. Thus she is the only witness, the only possible witness, of the Incarnation, from whose lips the Incarnation, Apostles learned it and proclaimed it.

Pat to the Rescue.

A clergyman was standing at the corner of a square in the city on Thanksgiving Day about the hour of dinner, when one of his countrymen. observing the worthy Father in perplexity, thus addressed him:
"O, Father O'Leary, how is your

revrence "? "Mighty put out, Pat," was the re-

ply. "Put out! Who'd put out your rev-

"Ab, you don't understand, that is I am invited to dine at one of the houses in the square, and I have forgotten the name, and I never looked at the number, and now it is nearly

6 o'clock. "Och, is that all ?" was the reply. "Just now be aisy your reverance; I'll settle that for you."

So saying, away went the good-natured Irishman around the square, glancing at the houses, and when he discovered lights that denoted hospitality, he rang the door-bell and inquired:

" Is Father O'Leary here?" As might be expected, again and again he was repulsed. At length

an angry footman exclaimed : No, bother on Father O'Leary, he is not here, but he was to dine here today, and the cook is in rage and says the dinner will be spoiled. All is waiting for Father O'Leary."

Paddy leaped from the door as if the steps were on fire, rushed up to the astonished priest, saying: " All is right, your reverence ; you

dine at 1245, and a mighty good din-

ner you'll get."
"O, Pat," said the grateful pastor. 'the blessings of a hungry man be

upon you."
"Long life and bappiness to your reverence. I have your malady, and only wish I had your cure."

IN THE SHADOW OF DEATH.

he Condition of many Young Girls in Canada – Pale Faces and Bloodless Lips-Given to Headaches-Extreme Weakness, Heart Palpitation and Other Distressing Symptoms - The Means of Cure Readily at Hand.

Leamington Post. The attention of the Post has lately ceen frequently called to a remarkable cure in the case of a young girl living within a few miles of this town, whose life was despaired of, but who was completely cured in a short space of time by the most wonderful of all remedies Dr. Williams' Pink Pills. Since reading in almost every issue of the Post of the cures effected by the use of this medicine, we felt it to be a duty we owed to investigate this case which has so urgently been brought to our notice, and we are sure the interview will be read with interest by the thou sands of young girl all over Canada, as well as by the parents of such interest-ing patients. The young lady in question is not anxious for notoriety but is willing to make her case know in order that others who are similarly afflicted may have an opportunity of being equally benefitted. The symp toms in her disease differed in no way



from those affecting thousands o young girls about her age. She was suffering from extreme weakness, caused by an impoverished condition of the blood, and her chances of life seemed to grow less every day. best and brightest fade away as well a others, but when we see a young girl of sixteen years, who should be in the best of health, with cheeks aglow with the rosy flush of youth, and eyes brigh and flashing, just the opposite, with sallow cheeks, bloodless lips, listless in every motion, despondent, despairing of life with no expectation or hope o regaining health, and with only one wish left, that of complete rest, physic al and mental, we think it one of the saddest of sights.

In the quiet little hamlet of Strang field, in Essex county, just such a case was presented to the sorrowing eyes of loving friends a few months ago in the person of Miss Ella Beacon, who fre quently said she did not care how soon she died, as life had no charms for her. To our reporter she declared that life had been a burden, but after suffering in this way for months, and after trying all sorts of remedies prescribed by physicians or furnished by friends from some cherished receipe handed down from their grandmother, but without being benefitted in the least. she was at last persuaded by a neigh bor to give Dr. Williams' Pink Pills a fair trial; but she had tried so many parents and friends she began the use of the pills. Before one box was taken she experienced some relief, and after the use of a few more boxes she was restored to perfect health, and there are few young girls now who enjoy life more. She says she owes her life and happiness to Dr. Williams Pink Pills, and is willing that all the world shall know it. Her case at-tracted much attention and her perfect recovery has created much comment.

The facts above related are import ant to parents, as there are many young girls just budding into woman hood whose condition is, to say the least, more critical than their parents imagine. Their complexion is pale and waxy in appearance, troubled with heart palpitation, beadaches, shortness of breath on the slightest exercise, faintness and other distressing symptoms which invariably lead to a premature grave unless prompt steps are taken to bring about a natural condition of health. In this emergency no remedy yet discovered can supply the place of Dr. Williams' Pink which build anew the blood, strengthen the nerves and restore the glow of health to pale and sallow cheeks. They are a certain cure for all troubles peculiar to the female system, young or old. Pink Pills also cure such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous head ache, nervous prostration, the after effects of la grippe, influenza and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. In the case of men they effect a radical cure in all cases arising from mental worry, over work or excesses of any nature.



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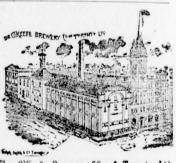
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NOVE MBER 28, 1898

FIVE-MINUTE'S SE

First Sunday of Ac

LOCKING TO THE "And he spoke to them a simi fig tree and all the trees: when forth their fruit you know That seems a strange

our Lord to make use of my brethren? Yet what forcibly teach the lesson H us learn? Every one, evest child, when he sees the ning to put forth their le that summer is nigh. wished us to see that the ing the end of the world clear. And not only is that great last day who shall be changed and the angel shall be heard ca to judgment; it is equal day when the world sha when we shall be force world. There are signs telling that we are fas the appointed lot of a too often we live as if still far off, as if we h years to live ; and when comes, how many does prepared? What could be a clear of the approach of death

this first Sunday of what is it? It is the

new year. It is the day Church begins over ag of penance and prayer year of our lives has g and how have we spe have we done? How do in God's sight? Are we were a year ago? I to us a year of war back and see how many and neighbors have fall of life during this past unexpected, perhaps, of them! How many come to you! They v taught you was that t was short and was rapi a close. Did you ever that? Did you ever why it was your frien was taken away and yo Ah! it was that you m our Lord Himself. yourselves," He says, your hearts be overcha feiting drunkenness a life, and that day come denly." These worker you. You have often These words fore, but what effect duced? Have you give of drunkenness and gl you rid yourselves of and sinful cares of lif delude yourselves? from the church and

awful voice of God wa "Thou fool, this things shall be taken thy soul cast into hell. ask yourselves now, your fate if the voice to call you. Do not s der when you think o is it then, as reasona we ought to do? Is it awful state? Ah! has permitted us to he warning perhaps for t sad indeed will it be f heed them. And not prepare; now, at the the works of darkness from the sins by whi so long enslaved, for tion nearer than wh

am young yet; I see n

in me; there will be

think of those things will Thou fool! Have you

words of the Gospel a

for enjoyment? And heart was filled with

A Mother's I do not think the

realize what the ear

influences of a mothe when he reaches ye mother's knee is no the man. Our mor there. We are mos when we are in a sta pendence upon oth Many a man has sto the road in his lif and perplexed, on mother's words, utte child, come before him the way. It is alizes that the best to a man is to have h watchful, tender an a mother can be w concerned. In those the lesson taughtnot by a stranger, garten, but at the becomes a precious benediction. It me salvation. And in a man thinks of a never thinks of a A look of tendernes eyes, a feeling of so his heart, and the iest infancy comes sciously, he looks up to himself the mos words, "Mother. mothers of to-day much that word will

of to morrow. - Edv Ladies' Home Journ Many a Yo When from over-weby an inherited wear and rest or medical sorted to, then no medical with the same benefit