

Ayer's Hair Vigor

Makes the hair soft and glossy. I have used Ayer's Hair Vigor for nearly five years, and my hair is moist, glossy, and in an excellent state of preservation.

Ayer's Hair Vigor

Prevents hair from falling out. A number of years ago, by recommendation of a friend, I began to use Ayer's Hair Vigor to stop the hair from falling out and prevent its turning gray.

Ayer's Hair Vigor

Restores hair after fever. Over a year ago I had a severe fever, and when I recovered my hair began to fall out, and what little remained turned gray.

Ayer's Hair Vigor

Prevents hair from turning gray. My hair was rapidly turning gray and falling out; one bottle of Ayer's Hair Vigor has remedied the trouble, and my hair is now its original color and fullness.

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FIVE-MINUTE SERMONS.

Second Sunday After Easter.

DEAD FAITH. That Christ may dwell by faith in your hearts. (Ephes. iii. 17.)

Holy Writ teaches us in many places, my brethren, that God dwells in our hearts by charity, and here we are taught that He dwells by faith also. Of course, the meaning is the same.

For an elect soul to know Christ is to love Him. And even for a reprobate soul to know the truth of religion is that indescribable boon which makes a possible salvation capable of becoming quickly real.

How terrible the misfortune of the Calvinist who believes that a bad life necessarily means absence of faith! How consoling to know that our sinful friends, if they have the true faith, have a seed of eternal life which may yet spring up into a fruitful tree!

Yet it is terrible to think of how some men trifle with their faith. Brethren, look at the end and judge the beginning by it. The end of wicked men is damnation, hopeless and eternal. Now, what is the faith in hell? Something that makes the Christian's torment altogether peculiar.

There the name of Christian, now so pardon for every sin but breathes forth with an act of sorrow—there the name of Christian will be a nickname. In one way he will know more of revealed truth, have a clearer knowledge of heavenly things. But then the hand wounded by the nail, and which now is never out of reach, will be withdrawn finally and for ever. Imagine the agony of a soul in hell, whom each article of faith will cause for ever to wail and weep only this one sentence: "It is all my own fault."

Brethren, you may complain that this sort of preaching does not provoke to much mirth. But there are those who should know that for them this ought to be a time of weeping and not of being merry: persons who have faith in their hearts, but not Christ. For see how men in Italy, holding fast to the truth with one hand, have with the other set up the abomination of desolation in the holy place. And see how, in France, men who deem themselves insulted if called anything but Catholics, yet deliberately rob the children of the people of the bread of life by establishing paganism in the schools. And see how many there are among us whose faith, instead of being a rule to live by, an irresistible attraction towards our Lord in a true grief for sin and strict union with Him, sealed by frequent Communion, is but something handed down from father to son, like name and color and race—a traditional faith—and this proved by their vicious lives.

But happy are they in whose hearts faith has prepared a dwelling for our Saviour. Our Lord is surely present within us if we are in the state of grace. Hear what He says: "If any one love Me, he will keep My word; and My Father will love him, and we will come to him, and will make an abode with him." He comes, indeed, silently; He hushes the festive greetings of the angels who escort Him: He hides the dazzling glory of His ascended triumph, for now it is faith and not sight. But there in the heart He none the less dwells. We live with Him. The Christian feels His presence. He has an interior life whose very breath is that presence. He is stamped with our Lord's character. Such a soul is truly and literally called faithful—faith-full. And once you are intimately acquainted with him you perceive in his ways and actions that our Lord lives with him. Better yet, he perceives it himself. How different he is from one whose knowledge of religion is mere persuasion of the mind and empty talk! With the true Christian knowledge is power. To know the true faith is for him to know how to live; better yet, to know how to suffer, how to wait, how to love, how to die.

Brethren, this congregation is divided into two parts—those who are to be saved and those who are not. Those of you who are to be saved are those in whose hearts Jesus Christ actually dwells by faith. Those who are to be lost are those whose faith thinks that Christ has a claim against them, payment of which they will postpone till it is too late.

"High Mass" at St. Martin's.

The New York Herald of Monday thus describes the services in a Brooklyn Episcopal Church on the preceding day:

"High Mass at St. Martin's Episcopal Church, in President street, Brooklyn, was attended by a large crowd yesterday morning. Before the services began it was found necessary to close the doors.

"The Rev. Father Riddell, pastor of the church, attired in a violet cope, blessed the palms in a manner similar to that used in the Roman Catholic Church. Holy water and incense were used, and afterward the palm was distributed by the members of the choir, who formed a procession and marched around the church.

"To each member of the congregation was given a branch of the blessed palm. Father Riddell preached a sermon on 'Life in the Shadow of the Cross.'"

A neglected cold in the head leads to Catarrh, perhaps to consumption and death. Why neglect with such a safe, speedy remedy as Nasal Balm at hand? D. Derbyshire, pres. Nasal Balm Association, says:—Nasal Balm beats the world for Catarrh and cold in the head. In my own case it effected relief from the first application. All dealers or by mail, post paid, at one shilling and six pence. Address G. T. Fulford & Co., Brockville, Ont.

Minard's Linalum is used by Physicians.

OUR BOYS AND GIRLS.

Don't Look For Flaws.

Don't look for flaws as you go through life: And even when you find them: It is wise and kind to be somewhat blind: And look for the virtue behind them.

For the cloudiest night has a hint of the light: Somewhere in its shadow hiding: It is better by far to hunt for a star: Than the spots on the sun abiding.

The current of life runs ever away: To the bosom of God's great ocean: Don't set your force 'gainst the river's course: And think to alter its motion: Don't waste a curse on the universe—Remember, it lived before you: Don't bait at the storm with your puny form: But bend and let it fly over you.

The world will never adjust itself: To suit your whim to the letter: Some things must go wrong your whole life long: And the sooner you know it the better: It is folly to fight with the infinite: And go under at last in the wreath: The wisest man shapes into God's plan: As the water shapes into the vessel.

Kept the Least for Himself.

Three ragged newboys were trying to sell the earlier editions of the afternoon papers. A man carrying a large basket of fine-looking oranges on his shoulder passed close by. The motion of his body loosened one of the biggest and ripest and it fell to the ground. The man kept on, not noticing or caring for the loss. The orange lay upon the pavement for about half a minute unheeded. Then the largest of the three ragged urchins spied it, and with a cry of delight he ran over and picked it up. It was natural to suppose that he would proceed to eat it all himself, but instead of doing so he called his companions and exhibited his find. They eyed it greedily. Without any request from them for a share in the coveted fruit the finder divided the orange into three parts, and gave his fellow-newboys each a part. The smallest part he reserved for himself. It was only a small thing in itself, yet it proved, I thought, that there was something noble hidden under the ragged garments of that little urchin.

A Novel Protector.

An elephant, belonging to an English garrison in the Indies, was amusing himself with a chain in an open part of the town, when a man, who had committed a theft, and was pursued by a great number of people, despairing of all other means of safety, ran under the elephant.

Apparently delighted with the poor man's confidence, the creature instantly faced about and met the crowd. Erecting his trunk, he threw his chain in the air, after the manner of these animals when engaged with the enemy, and became so furious in defence of the criminal, that notwithstanding the gentle arts made use of by the surrounding multitude, neither they nor even his mahout, or driver, to whom he was fondly attached, and who was sent for to manage him, could prevail with him to give up the malefactor.

After three hours' contest, the governor heard of this strange rebellion to the laws of the land, and came to the scene of the struggle. He was so much pleased with the generous perseverance of the honest quadruped that he yielded to the elephant's interposition, and pardoned the criminal.

The poor man, in an ecstasy of gratitude, testified his acknowledgment by kissing and embracing the proboscis of his kind benefactor, who was apparently so sensible of what had happened that, laying aside all his former violence, he became perfectly tame and gentle in an instant, and suffered his keeper to conduct him away without the least resistance.

A Story of St. Elizabeth.

Once, as St. Elizabeth of Hungary was passing from a church to a banquet-hall, she saw a miserable, half-clothed man lying at the foot of the staircase, who looked so ill and weak that she wondered within herself how he had been able to drag himself from the town to the castle. As soon as she saw the queen he besought her, for Jesus' dear sake, to bestow an alms upon him. She said that she had no time to attend to him and that, moreover, she had nothing left to give, but that she would send him food from the banquet. But the poor man besought her so piteously to give him something at once, that, overcome by compassion, Elizabeth took off the costly silken mantle which she wore and gave it to him. He rolled it up hastily and disappeared.

Elizabeth dared not enter the banquet-hall without a mantle, which would have been offending grievously in court etiquette, so she went to her room to recommend herself to God. But a servant, who had seen what had happened, went and told it to the king in the presence of all the guests. The good king laughed and said: "I must go and see what she is about; she will come immediately."

Leaving his guests for a moment, he went to Elizabeth. "Dear sister," said he, "are you not coming to dine with us? We should have been a table long ago if we had not been waiting for you."

"I am quite ready to do your pleasure, dearest brother," said she. "But where is the mantle you had on at church?" asked the king. "I have given it away, my good brother," she replied; "but if you permit me, I shall come as I am."

Just then one of her maids came into the room, saying, "Lady, I have just seen your mantle hanging upon a nail in the wardrobe, and I will bring it to you immediately." And she came back with the mantle in her hand which the poor man had just carried away.

Elizabeth fell on her knees to make a short thanksgiving to God, and then went with her husband to the feast. But while the rest of those at the table were full of careless mirth, Louis was serious and recollected, thinking of the

signal graces which were lavished upon his wife. "For it is plain," says one of her historians, "that it was an angel from heaven who brought back the mantle, and that it was Christ Himself in the form of that poor beggar, who came to try His well-beloved Elizabeth, as He had before tried His servant Martin."

More Nonsense.

Every few months, says the New York Herald, we are treated to a soul-harrowing report that certain dignitaries in the Catholic Church are engaged in a conspiracy against the Government.

What good it would do for Catholics or Protestants or agnostics or any one else to plot against the Republic is something that no man can find out. It is the fundamental principle of our institutions and laws to afford fair play and give a free field to all the denunciations in Christendom, and what more they can want is a conundrum that has never been guessed.

A minister out in Illinois, whose head doesn't seem of much practical use either to himself or any one else, has just flung a rumor to the winds that the Pope, Cardinal Gibbons, and a goodly number of Bishops and Archbishops are at this moment engaged in a revolution, with T. V. Powderly for Head Centre. They are to do wonderful things, and are likely, so remarks this clergyman who lacks a head, to reduce this great and glorious Government to a pile of kindling wood, or words to that effect.

Mr. Powderly really takes the matter seriously and publishes a card of denial. He is taking too much trouble, for the wild goose fanatics will continue to honk in the regular fashion, and the people with common sense will let the story slip into one ear and out the other.

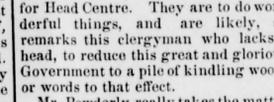
Joins the Church.

A noble convert to Catholicity is Rev. Jesse A. Locke, one of the assistants in St. John's Protestant Episcopal church, in Varick street, New York. Mr. Locke announced the fact of his conversion by letters dated from London, Feb. 9th, to several of his friends in that city. Mr. Locke is thirty-four years of age and was educated in Columbia college and in Geneva Theological Seminary, from which he graduated in 1855. After his ordination he became an assistant in the Garden City, L. I., cathedral, and came from there to New York four years ago. His family are Baptists. It is said that his wife, who is a devout Catholic, was instrumental in bringing him into the Catholic Church. Since the letters were written Mr. Locke has gone to Rome. He left London for his pilgrimage on Feb. 14th. He is expected to return to this country next month, and it is not believed that he has any fixed plans for the future.—Freeman's Journal.

A Brother's Romantic History.

There has just died at the monastery of the Grande Chartreuse a man whose history was a romance. This was Brother Anselm, the night porter. M. de Brecourt, for such was his real name, was three times married. His first two wives had two children. The third had one child, a daughter, who lived to be nine or ten years old. One day the father was out shooting and discharged his gun through a hedge. The unhappy man heard a shriek, and on going to the spot whence it proceeded found his child lying dead, killed by his own hand. M. de Brecourt, it is said, literally never smiled after the event. He went into the convent as a porter, and to the very last he fulfilled without complaining the most menial duties.

It would be worth while for the ladies to bear in mind that if they take a gentle course of Ayer's Sarsaparilla in the spring, they will have no trouble with "prickly heat," "hives," "sties," "boils," or "black heads," when summer comes. Prevention is better than cure.



IS WITHOUT AN EQUAL. 9

Nervousness and sleeplessness were ailments from which I suffered for six years, and although trying many medicines without relief, I at last, by the advice of my mother, Rev. G. Muller, tried Koenig's Nerve Tonic, and my nervousness and other ailments disappeared. This medicine is without an equal. LOUIS G. DALASSAC.

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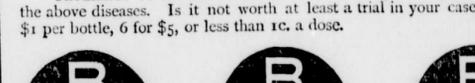
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and all diseases arising from a disordered condition of the

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B.B.B. acts on all the organs of the body to produce regular action, to strengthen, purify and tone, and to remove all impure accumulations of morbid matter from a Common Pimple to the worst Scrofulous Sore.

Thousands of reliable men and women testify to its good effects in the above diseases. Is it not worth at least a trial in your case? Price \$1 per bottle, 6 for \$5, or less than 1c. a dose.



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

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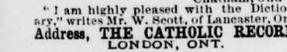
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