Lecture by the Rev. Dr. Chisholm.

Antagonish Casket, N. S. On Saturday evening, the 13th ult. the Rev. Dr. Chisholm, of Descouse C. B., delivered an able and eloquent lecture on this subject, in the Union

Hall, Therburn, Picton county.

The lecture was given under the auspices of the Catholic Total Abstinence Society of Thorburn, and despite the very unfavorable state of the weather, a large and respectable audi ence was present. The rev. lecturer, who was introduced to the audience by the Rev. John N. McLeod, of Thorburn, said, after a few opening re-

It was Cardinal Wiseman who compared the Catholic religion to a window of stained glass, beautiful both in coloring and design ; when seen from within building it adorns, but is by no means so attractive when viewed from the outside. We, he said, who enjoy the priceless advantage of belonging to the true Church, are able, according to the measure of our spiritual insight, to see and appreciate the beauty and harher doctrines, whereas those who are outside her pale are to a great extent incapable of seeing in them either harmony or beauty, and what to us is a masterpiece of divine art is to most of them, alas! a coarse unsightly

The erroneous conceptions of Catho lic doctrines so prevalent among non-Catholics are due not alone to the mere fact of their standing outside, but alas to the influences of prejudice which is such a factor in weakening and blurr-ing the mental vision. Under its ing the mental vision. Under its baneful influence the mind instead of seeing things as they really are, sees them as they are not. Such is the nature of the prejudice, or the bigotry as it can be called, that in many countries, and nowhere more than in English-speaking countries, had been an obstacle in the path of the Catholic Church for so many weary years. It was this wretched spirit of prejudice, Implanted in their minds in early childod, and strengthened by the teachings of the pulpit and the press and the outrageous misrepresentations and calumnies of ex-priests and ex-nunsweeds thrown over the Pope's garden wall as the Protestant Dean Swift called them-that caused generation after gen eration of non-Catholics in the Englishspeaking world, as elsewhere, to liv and die in greater or less ignorance of the religion which it is our glorious privilege to profess and love. In stat-ing this deplorable fact it was not his intention to attach great blame to them. It was not their fault, but their misfor tune, that their conception of our doc trines and principles was a gross and absurd caricature of the reality. then quoted from the lecture on the present position of Catholics in England delivered in 1851, by Cardinal Newman, the following statement: "I say deliberately, and have means of

a Protestant and being now a Catholic knowing what is said and thought of Catholics on the one hand, and on the other knowing what they really are-I deliberately assert that no conceiv able absurdities can surpass the absurd ities which are firmly believed of Cath olics by sensible, kind-hearted and well-intentioned Protestants."

knowing what I say, having once been

Prejudice, he said, is not so strong now as it was then, and in many quar ters a kindlier feeling towards us has taken the place of the antipathy of former days. Even the old vocabulary of nick-names such as Papist, Romanist, and Popery are being discarded loveliness and pathos of the face that and people begin to call us and our smiled through tears on the mangerreligion by our right names. There was a time, and it is not long since either, when every Protestant firmly believed that the Pope was anti-Christ; to-day there are a great many of them who are not so sure of might never have power to see, that it, and quite a number who in all the earth there was none so have given up the idea altogether. pure as Mary of Galilee. There was a time when every Protestant believed that an Indulgence was a permission to commit sin, that these the priests and that the price of them varied with the number and gravity of the sins : an Indulgence to commi murder, for example, being much dearer than an Indulgence to steal a sheep. He then turned to the main point of his discourse, and referred to the impressions produced on non-Cathlie minds by a misconception of the devotion of Catholics to the saints, how it was in their eyes a silly superstition having no sanction either in revelation or in the dictates of reason, injurious to Christ the one Mediator between God an man and tantamount to rank idolatry, and proceeded to show how natural, reasonable, and scriptural it was to honor the saints and invoke their prayers before the Throne. First, because it is natural to men to admire, to look up to, to honor those who have distinguished themselves by great and All men do homage to noble deeds. heroism, which he illustrated by eloquent references to the feelings of pride and admiration which animate the respective nations that produced men, such as Richard the Lion-hearted, Nelson, Wolfe, Joan of Arc, the mighty eon, Wallace, Bruce, O'Connell and the brave young Emmet. But to Catholics there are no heroes to compare with the saints. They tower above every class of heroes, as the lofty inountains tower over the ordinary hills. No other heroes fought with an aim so noble as theirs, for they aimed first and last at the greater glory of God and the up building of their "unto a perfect man, unto the measure of the age of the fullness of Christ." Their lives were directed by the purest of motives; they sought no praise of men, no

WHY DO CATROLICS HONOR earthly crown. No herees had such enemies to contend with as they had. They had to wrestle with "principali-ties and powers" "the spirits of darkness," who always vent their worst rage upon souls striving after perfec tion. Lastly, they had to contend with their own evil inclinations and natural affections and weaknesses. The saint must needs conquer all these foes to become a perfect follower of Christ. He must in a word have put self under foot before he is entitled to the dignity of saintship. He must have died en tirely to himself to live only in and for Christ. Take any type of saint you like, and what are the famous conquerors of the world, an Alexander of Macedon, a Cæsar, or an Napoleen, compared to heroes such as St. Paul or St. Andrew, St. Anthony or St. Francis Xavier, St. Mary Magdalen or St. Xavier, St. Mary Magdalen or St. Agnes? Another reason why Catholics should honor the saints is because in honoring them we honor the Creator Himself, whose works they are, just as the admiration and praise bestowed

> honor of him whose work it is. Further, the henor Catholics bestow on the saints of the Church redounds in a manner to the glory of Christ, our Divine Redeemer. It was through Him they were redeemed and sanctified, for of themselves they could do It was through their love nothing. for Him and faithfulness to His precepts that they became so deserving of our love and veneration. He was their teacher, their guide, and their model. They are living images of Himself. In honoring the saints Catholics therefore honor Him whose faithful disciples they were - Jesus

Christ Himself. But there is one whose position is unique in the kingdom, of the saints in glory, the Queen of saints and angels whom all Catholics call the Mother of God. Protestants find fault with Catholics for giving Mary this name. But as Catholics understand the Incarnation, to deny that Mary is the Mother of God is to deny that Jesus is truly God. The divinity of Christ means that in Him by an inscrutable mystery the divine and human nature The divinity of Christ re united in one person of the Most Holy Trinity, that is, a divine person. Now, if Mary was a mother at all, she was the mother of a divine person, that is of God. This he further illustrated by the fact that Christ, a divine person, God, died on the Cross, God but as man. Now to be not as the Mother of God is clearly highest dignity conceivable as possible for a creature to attain. It is not we Catholics who raised her to the dignity of Mother of God, it was God Himself and sarely we cannot offend Him by honoring in a special manner her whom the King of King delighted to honor above all creatures. On the other hand the most ignorant Catholic or the most enthusiastic servant of Mary never for one moment forgets that Mary, for all her sublime graces and virtues, is still a mere creature. infinitely inferior to the Eternal God whom alone all Catholics adore. He here quoted from an address delivered weeks ago before a Protestan audience in Columbus, Ohio, by a Protestant lady, Miss Mary E. Hutch son, the following words: "But at this time when a Christian world is keeping the blessed Christmastide we may lovingly turn for inspiration to her, who, chosen by God to be the instrument by which His love towards men should be made known, is the incarnation of womenly modesty and cradle of Bethlehem. mine can adequately describe the purity and nobility of her the most favored and blessed among women, for God saw what the eye of man

With Protestants prayer is the highest act of the worship of God. Catholics, on the other hand, the supreme and distinctive act of divine vorship is sacrifice, since this is offered to God alone. It is not a mere form of prayer and thanksgiving, but an action whereby we acknowledge God's supreme dominion over life and death and all created things. Sacrifices were instituted among the Jews by the expressed command to God. Protes tants have no sacrifice: Catholics have The Mass, in which we commemorat the death of the Lord until He come, is the clean oblaion, the unbloody sacrifice of the New Law. To God alone Catholics offer this adorable sacrifice To Mary and the saints we offer an in ferior worship of prayer and praise. As Protestants have no sacrifice their highest form of external worship consists in prayer and praise and thanks-giving. Hence when they see us offering prayer and praise to the saints, they imagine we adore them. They are wrong: the offering of prayer and praise and thanksgiving is not an act of adoration. We pray to the saints because they are powerful intercessors with God and obtain for us by their prayers many favors and blessings. The Church never taught and does not teach, that it is necessary to salvation that Catholics should invoke the saints and angels. The doctrine of the Church as it stands recorded in the Council of Trent, whose definitions must be allowed to be the true standard of our faith is this, viz.: "This it is waters under good and profitable for Christians or served: humbly to invoke the saints and to or serve them have recourse to their prayers, aid and assistance, whereby to obtain benefits of God, through His Son, our Lord

Jesus Christ who is our only Redeemer and Saviour." There is therefore no

Catholics to invoke the saints, but she declares that "it is good and profitable," consequently lawful, for them to ask their prayers or interces-

It may be objected that their intercession is unnecessary or uncalled for, cause God hears our prayers without the intervention of a mediator, but this objection is at once met by the observation of St. Augustine : "There re many things," says the saint, which God does not grant without a are many things," mediator and intercessor," an observ-ation the truth of which is confirmed by two striking examples. Abimelech and the friends of Job were pardoned but through the prayers (intercession) of Abraham and Job (Gen. xx., 17, 18, Job xl., ii., 89). True there is but one Mediator between God and man. the man Christ Jesus; who gave Him self a ransom for all," but here St. Paul speaks of Christ Jesus as the one Mediator of redemption and salvationthe one on whose meritsall is grounded And no Catholic ever imagined more than one such Mediator. There can, upon a great poem, a painting, or however, be many mediators of inter echanical invention, redound to the ession, whether saints in heaven or supplicants on earth, such as Mo when he again and again interceeded

for his people, and Job for his three

If, because we have one Mediator,

Christ Jesus, it were unlawful to ask

the intercession of saints, surely St

Paul would not make mediators of intercession of his Roman and other brethern to whose prayers he so fre quently and earnestly recommended himself. If the angels pray for us as Zacharius (ch. 1, 19) witnessed con-cerning the angel that prayed for Jerusalem and the cities of Judah, and if Christ Himself prays for us to His eavenly Father how should the saints who are "equal to the angels" not be affected with charity towards us in Christ and through Christ? St. Paul "Charity never falleth away. says: If charity even in this world obliges us to be solicitous and to pray one another, surely the saints in Heaven, whose charity surpasses ours by many degrees, cannot fail of performing their part in sending up their "supplication, prayers, intercessions" to the Throne of grace for those of their kith and kin who are vet combating in the warfare of this ife and uncertain of their future state To say that the saints know not our wants or petitions would be the unity of the Church of Christ, to detract fearfully from the doctrine o the immorality of the soul and of the happiness of heaven—the life of which consists in the most perfect knowledge of God and of His works—a life of per fect love and embracing all and e one whom God loves and sympathizing with everything that has worth before It would also mean that the God. angels whom God has appointed to take care of us (Ps. xc., 11, 12) and who always see the face of the Father vho is in Heaven, are so unconcerne for the persons under their charge as not to offer prayers for them. Nay, it is expressly written that the "smoke of the incense of the prayers of th saints ascended up before God from the hand of the angel." (Rev. viii., In the same way it would be ridic ulous as well as blasphemous to assert that God cannot communicate to saints the knowledge of our wants and petitions in the manner it pleaseth Him, just as it would be impugning the inspired word of God to deny a knowledge of the conversion of sinners among angels since we are assured "that there shall be joy among the

Catholics show the bodies and relics of the saints and of the relative honor bestowed upon the images of Christ and His saints. The bodies or relics of the saints deserve honor, because while on earth they were the temples of the Holy Ghost, are on the last day to rise glorious and immortal, and because God Himself, in all ages even to the present day, glorifies before men the bodies of the saints in using them as instruments to perform miracles, as when the blind see, the lame walk, the dead are raised to life and evil spirits are expelled from the bodies of men. There are sary for him to proceed in the discharge facts which rest on the attestation of eye-witnesses, whose veracity is beyond juestion, among them an Ambrose and Augustine. Proofs on this head need not be multiplied. If the clothes, the kerchiefs (Acts xix., 12) and even the whilst yet on earth, banished disease, restored health and vigor and chased the wicked spirits from the bodies of men, who will have the hardihood to deny that God can still work the same wonders by the bones or other relics of the saints in glory? Cf this we have a striking example or proof in the re-suscitation of a dead body which on touching the bones of the prophet Eliseus, was instantly restored to life

4 Kings xiii., 21). Speaking of images he said the Hebrews were very prone to transfer the worship of God to inanimate objects or idols. They had dwelt long among the Egyptians, who worshipped living creatures of various kinds and many inanimate objects. By the association of the former with the latter, the Hebrews contracted the same evil tendency. It was therefore necessary to prohibit as expressly as possible the making of images, "of anything that is in heaven above, or in the earth beneath, or of the thing that are in the waters under the earth" to be adored or served: "Thou shalt not adore or serve them." If this commandment prohibited the arts of painting or culpture, how is it, he asked, that God Himself as the scriptures inform us, xxv., 18) to be placed on each side of command on the part of the Church for the oracle and the brazen serpent to be

made (Num. xxi., 8, 9). If those were healed who looked upon the brazen serpent which was by the command of God set up in the desert by Moses, it must be profitable for Catholics to have in their houses, chapels, and churches, images and crucifixes representing the Redeemer, of whom the brazen serpent was a figure, to look up to, not for adoration or in the belief that they ossess any virtue in themselves, but pay their religious respect, referred to the prototype, and to remind them of the love and suffering which Christ ndured for our salvation, from whom and through whom they expect every thing. On this head, he quoted strik ing passages from a Protestant lady. Rebecca Harding Davis, "Old Lamps

for New," which appeared not long ago in the Independent of New York. The rev. lecturer then concluded by hoping, as old prejudices are graduall passing away, allowing the sun of truth to shine full upon all who call upon the name of Christ, that all may find their way to the one Fold an there will be only one Fold and one Shepherd. And all adoring God alone will also give to his servants in heaven the honor that is due to them and especially to her, through whom the Sun of Justice came, who stood at the foot of the cross plunged in a sea of bitterness-Mary the Virgin Mother of God.

The lecture lasted fully over an hour and a half during which the rev lecturer, by his clearness of diction impressive manner and thorough knowledge of his subject, held the undivided attention of the audience. At the close the chairman spoke terms highly complimentary of the manner in which the subject was treated by the lecturer. A vote of thanks, moved by Mr. John Ling and seconded by Mr. Hugh J. McDonald, was put and carried amid applause. The singing of temperence before and after the lecture by the members of the society, assisted by the choir, was highly appreciative. SPECTATOR.

THE IMPORTANCE OF SYSTEM-ATIC STUDY.

Among the many opportunities within the grasp of the student perhaps the one that holds foremost place both in his present and future welfare is that of acquiring a systematic method of studying. Being a student, the very nature of his situation brings day after day in close contac with the school-room, where, as every one will admit, there must be a regular clock-like system if the school is con ducted properly; and this system in the school-room must forcibly impress him with the importance of having a system in his private studies.

The present benefits from this mode of studying are evident when we consider how much time must neccessarily be lost by a person who studies in r regular order. The first thing for a student to learn is how to economiz time, but there is no surer way of wasting the precious moments than by beginning to study without a plan of procedure, because time is lost in electing a subject to begin with and afterwards there is a loss of time at each change of subjects. But if he has a fixed set of studies he begins to study at the proper time, and as each subject is finished instead of losing five or ten minutes in selecting an next subject and proceeds in regular order. The future advantages of systematic

that when he is out in the world fight ing the battle of life one of his mos formidable weapons will be a perfect system of procedure in everything and he will have to look back on his school days and thank his early training for the benefits he will be then receiving. In every insti-tution there is no success un-less everything is carried on systematically, and so it is in every trade and profession. Thus if a per son wishes to reach a high position in of his duties in a systematic way. Now if he cultivates the habit of being systematic in study while he is young he is almost certain to follow the sam course afterward, and thus secure advancement or at least comfort for him-When such opportunities ar self. within the grasp of the student, he who would disregard them can only be considered as disregarding his own interests and wasting a grand chance by means of which he could materially aid himself in after life, and as the old adage has it "Order is heaven's firs If we have order in our own studies the only thing that could arise from it is success, which every studen desires.

It is now pretty well understood to be dangerous practice to attempt to palm of worthless imitations of the "Myrtle Navy tobacco for the genuine article. In forme years that practice was the cause of much annoyance, and Messrs. Tuckett & Son wer compelled to resort to the law courts to put stop to it. Though they have not met wit any cases of the kind lately, it is always safe precaution for the purchaser to see that the trade mark T. & B. in bronze letters is stamped upon each plug; no plug ever leave stamped upon each plug; no plug ever leave stamped upon each plug; no plug ever les the factory without it, and to appropriate rade mark is a punishable offence.

rade mark is a punishable offence.

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RELIGIOUS TOLERATION.

Mr. William Gray Brooks Emphasizes the Catholic Position.

Mr. William Gray Brooks was the essayist at the March meeting of the New England Historic-Genealogical Society, last week, and he read a paper on "The Birth of Religious Toleration Study of the Maryland Charter." The charters granted by the crown

for settlement of the new world, said Mr. Brooks, were either colonial, royal or proprietary. Of this last class Mary-land was the only instance. The proprietary was absolute lord of the pro vince, saving only allegiance due the King of England. Cecilius Calvert second Baron Baltimore, a devoted son of the Catholic Church, as lord proprie tary, granted universal toleration to all professing a belief in Jesus Christ our Lord, although there was no provision in the charter for religious toleration. Not only were all Christians who de

meaned themselves peaceably allowed liberty of conscience, but no difference in the conferring of offices was to be made on account of religion. oath of office was afterward enacted as an Act by the Assembly of the province, Subscribed Capital, - \$2,500.000 two-thirds of which were Catholics. Thus for the first time in the history of the world was universal religious toleration and liberty of conscience proclaimed.

Some of the Boston papers, however not liking the fact that Mr. Brooks should tell the truth so plainly, printed a rather obscure summary of his paper. This called forth a reply from the gentleman, who, in writing to the editor of the Advertiser, said:

In your report of my address before the New England Historic-Genealogical Society upon "The Birth of Relig ious Toleration, a Study of the Mary land Charter," I am represented as showing "that the Romanism of Mary land was equally tolerant of religious beliefs with Massachusetts in the early colonial period." On the contrary, I proved from Protestant jurists and his torians that Lord Baltimore, for the first time in the history of the world, proclaimed liberty of conscience and oleration to all believing in Jesus Christ our Lord; and cited Grahame, the apologist for Puritanism, in his 'Rise and Progress of the United Stated:" "The Catholic planters of Maryland procured to their adopted country the distinguished praise of being the first of the American States in which toleration was established by law, and while the Puritans were pros ecuting their Protestant brethren in New England, and Episcopalians re torting the same severity on the Puritans in Virginia, the Catholics, against whom the others were combined, formed in Maryland a sanctuary where all study are not clearly seen by the student to day; but there is no doubt and where even Protestants sought and where even Protestants sought refuge from Protestant intolerance. A knowledge of the laws of the Mass achusetts Bay colony fully sustains this

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Asthma.

position.

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relief and a gentle re-freshing sleep, such as I had not had for weeks. My cough began immediately to loosen and pass away, and I found myself rapidly gaining in health and weight. I am pleased to inform thee-unsolicited-that I am in excellent health and do certainly attribute it to thy Boschee's German Syrup. C. B. STICKNEY, Picton, Ontario."

life. Almost the first

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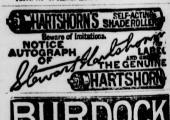
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FIVE-MINUTE Fourth Sunday THE HAPPINESS OF T

This is called " Lett

MARCH 26, 185

Sunday."

It may surprise you to be told that this is ing; you will be annother, in the midst o Lenten fast, when me their sins and do per and sounds of mirt hushed, the Church si Yet thus she oice. Let thus she hildren rejoice, would get for the moment po ir hearts to thoug that, by so doing, she that the rigors of this denial and curbing of imposes on us, is un realize more fu her teaching-that w reserve, or get bac that interior joy, the tion which is the one who serves Chris

Our religion is one

we are Christ's and what more can we ask ean be bestowed up-having of Christ—Ch fect man and true Go life is the model of grace is the source o have whom is to and, at the same to made all things that no limit to His power self all perfections the or conceive of; a bro ourselves, with a hi our own, with affect other men; a broth tender love for us, k ess, knowing our w succor us; a man v tempted, who has Hi miseries of this life, was made like to us This is whom we ha Christ, and should having such a one? We should and bearts are always ful

the Church wishes fo -the friendship and She ever has Christ ever sad ; though with Him suffering, behind all her sorror she calls man to per and covers her head still glad in the de She is calling you a gladness, to get it b t by mortal sin; sl and me to keep that tising our bodies ; s that we may lose Go too many before us re are vigilant.

we are in God's gr

ours and we are his

Dear brethren, lis roice to-day; come and share her joy. God's grace do not without making Oh! how mu and for what? For sfaction which ca happiness; some m jetting slip by the friendship and the r lower nature science. Do you v are living? If yo your sins to-day ; sin no more : that

Five Millions of The impression among Catholics th South are Christia thodists, Baptist the truth is that no them are not Chris All the Protestan gregate of less that Catholic Churc

hundred thousand

oling to the paga brought with them up with some sc Christianity gathe roundings. It is five millions of th eaptized. Whatever else negroes we must a piety. We must shame, that if a

them are not Cat fault, but ours. The little one there is no one to (Lam. iv., 4.) The "Sunlight" So solidowing prizes every to boys and girls under wince of Ontarlo, who wince of Ontarlo, who girls under the apretty picture to an 12 wrappers. Ight' Soap Office, 43 light' soap office, 43 light's soap office, 44 light's soap office, 45 light's soap offic

Dr. Henry Grah
I was in North Da
a bottle of Northro
Discovery with me
without it. While
suffering with Indi
Headache. I reco
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