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pletely cured. CHAS, FISH. Methodist Minister. 192 Dunn Ave., Toronto.

Sacred Heart Revie POPULAR PROTESTANT CONTRO-VERSY.

III. On pages 73, 74 of Lansing's book he tell us that the Pope, in the well known Encyclical and Syllabus, condemns all those who deny that mar riage is, in its essence, a sacrament. Now as it is certain that the Pope himself denies that marriage is, in its natural essence, a sacrament, it follows that the Pope must have condemned himself. It is fortunate that he did not anathematize himself, for then he would have ceased to be Pope. What does Lansing mean? That all Jewish, Moslem and pagan marriages, being contracted outside the pale of baptism, and therefore non-sacramental, are thereby null and void? The whole context seems to show that this is his meaning. Now we would inform him that the Canon Law, as quoted in all the theological treatises, and kept from forgetfulness by perpetual application in the Church courts, declares that all marriages between the unbaptized, being agreeable to natural morality, are valid, and so long as both parties reunbaptized, indissoluble. No amination for the mere purpose of newly baptizedJew or Jewess, having a dividing society by irreconcilable hatformer husband or wife still living, is permitted to marry again in virtue of any Jewish or civil divorce. In this case alone, where of an unbaptized couple one party submits to baptism, does the Church of Rome claim to have received from Christ the faculty of dissolving a valid marriage after the parties have lived together as husband and wife, a matrimonium consumma Lansing's injurious charge collapses utterly before this simple fact. Three fourths of hum n marriages, so far as they answer to the original in-

Let us suppose, however, that Lans ing had meant, not to speak of marriages universally, but only as between the baptized. Is it a great grievance that Pius IX. declares such marriages intrinsically sacramental? Does not Mr. Lansing himself view them as sacramental? He will indignantly answer, No. Is he so sure of this Does he deny that Christ, for His people, has raised marriage to a much higher spiritual dignity, and has made it the channel of specific spiritual graces, especially for the better dis-charge of mutual obligation and the worthier education of offspring? If denies this, then he is not a Christian at all in his doctrine of marriage If he admits it, as he undoubtedly does, then he views Christian marriage as sacramental. It is true, he reserves the name of sacrament to Baptism and the Eucharist. Yet, as Rome very reasonably contends, a sacrament is not annihilated by a mere controversy over the name. The Roman Congre gations lay down the distinct principle, that where a baptized man and woman canonically capable of valid marriage, mean, "in prevailing intention," to contract a permanent Christian union, observing the conditions which, where they live, the Church has prescribed for validity of contract, which, for Protestants in Protestant countries, are simply mutual acts of conjugal con their marriage is valid and in dissoluble, whether they call it sacra mental or not, and whether, in theory they view it as absolutely indissoluble It is, teaches Rome, valid and indissoluble with or without a priest, with or without a minister, with or without a magistrate.

stitute of the Creator, as expressed in

Eden, are declared by Rome to be valid

mental.

binding, although non-sacra

Indeed, Mr. Lansing seems to imply that he does not particularly quarrel with the declaration that Christian marriage is a sacrament, but is greatly aggrieved because, says he, Rome in sists that her own definition of a sacra ment shall be accepted! Very well, this is the Roman definition of ment; an outward and visible sign which, by the institution of Christ, in made the channel of specific spiritual helps. Now, undoubtedly, the Rev. Isaac Lansing believes this of Christian So do all Christian Protest ants, and we are not concerned with anti Christian Protestants. Why need he be disturbed, then, over a condem

nation in which he is not included?

Mr. Lansing insists, however, on being included, whether Rome will or not, and on having the whole Protest ant world included with him. page 74 he says that the Pope conmns all those who say "that mar riage, not sacramentally contracted, i of binding force." Now I have shown him that the Canon Law, as respects marriages between the unbaptized, expressly affirms their validity and binding force. This is not a disciplinar provision, from which the Pope might derogate. The Church denies herself to be competent to exercise discipline over the unbaptized. It is a doctrinal statement, and therefore immutable Here, then, we have the astonishing in formation that Pius IX., having al ways been esteemed an orthodox man, did, on the 27th of September, 1852 in solemn consistory, from the height of the pontifical chair, declare and utter forth flagrant heresy, and there by incur the pain of deposition, or, ac rding to the prevailing school of So, then, for the space of Peter," the Roman Catholic world, supand not more unintelligent.

We wish to advise the Rev. Mr Lansing that while, as good Protest-ants, we are of course bound to believe cardinals, bishops, priests and people be everything that is dismal and detestable, we have not yet discovered them to be a vast conglomeration of ignorant idiots. The ignorance and diocy are to be looked for in quite another quarter. Ignorance here disgraces no man until he sets up for an oracle. Then, when he gives forth the statement that a Pope, in solemn con sistory, has formally propounded a doctrine which no Christian teacher, of any Church, has ever propounded before, and which is in express terms contradicted by Catholic theology and the Canon Law, we submit that such an exhibition of calumnious ignorance verges, for all practical ends, very nearly on the borders of idiocy. The author certainly does not belong in a lunatic asylum, but unless he comes to a saner mind, he belongs, with all his too numerous kind, in a Paradise of dertaking to instruct others in a vast system of which he does not know the first principles, especially when, as here, he makes a pitiable show of ex-

Let us, however, give the author one more chance. We have already. without the slightest warrant in his words, assumed in his favor that he is speaking only of marriages among Christians. Let us assume it again. Then what does he say? This: Pope's own explanation of this is that ill marriage, so called, outside the Roman Catholic Church, is filthy con ubinage." What he has said before i ignorant and calumnious, but this i purely abominable.

In the first place, the Pope, in his allocution of Sept. 27, 1852 (Heiss, page 18), and in his subsequent letter o the King of Sardinia, is not speak ng, directly or indirectly, proximate ly or remotely, of Protestant marriiges. He is not speaking even of Roman Catholic marriages in Protestant countries. He is speaking, in the allocution, of New Granada: in the letter, of Italy, more particularly of Piedmont. He is not even condemning invalid marriages, that are not consciously such. The Church, as we know, easily owns for legitimate the children of such marriages, and implies no censure on the parents, if they accept the sentence of nullity once pronounced. She is as far as pos The Pope is here speaking solely of marriages between Catholics, in Catholic countries, contracted only before the magistrate, in contempt of the provision by which the Church has there established the presence of an author ized Catholic clergyman as a condition of validity. Such an evasion, declares the Pontiff, can only be explained out of a wish to avoid the burdens, and es pecially the indissolubility, of Christian marriage. It is therefore, under the name of marriage, only a dissolu ble and dishonorable concubinage.

Mr. Lansing, however, thinks that he has me (for I have endeavored in vain to knock some intelligence into his head before on this point) by showing that the Pope says that no mar-riage is valid which is not sacramental. Here he exactly inverts the Pope's reasoning. Plus says: Wherever a Christian marriage is valid, it is ipso facto sacramental. Lansing makes him to say: Wherever a marriage is not sacramental, it is invalid. He thereby turns the Pope's argument, and the Pope's aim in using it, exactly life in civil and domestic society, in Of course my readers know that,

since 1563, every Roman Catholic, from to peasant, has been bound, under anathema, to admit the validity of simply consensual marriages, whereever the Lex Clandestinitatis has not been ecclesiastically published. Speaking generally, it has not been pub-lished in Protestant countries, even for Roman Catholic marriages, nor for Protestant marriages in Catholic countries where, as in France, the Protestants had an ecclesiastical system of their own fully developed in 1563, and were therefore de facto not included in the Catholic parishes. Nor does it (except here and there) apply in the colonial extensions of Protestant countries. In brief, excepting some local fragments, the whole Protestant world has been, by the deliberate purpose of the Council of Trent, a purpose approved by Rome, declared exempt from the Lex Clandestinitatis. Any Catholic, therefore, who denies the validity of marriages, Christianly intended, be ween baptized Protestants, canonically competent, ceases to be a Catholic Could a Popehave possibly contradicted this papally ratified doctrine (which no Pope has ever dreamed of doing he would, as being under anathema, have

simply been swept out of his chair. Yet the Council and Pope, while binding all Catholics, under anathema, to admit the validity of such nonacerdotal marriages, bound them to nothing further. Accordingly, a large Catholic minority, owning such marriages for valid, denied them to be sacramental, holding the priest to be Catholic opinion, ipso facto ceased to the minister of the sacrament. The steadily increasing majority, however, twenty five years, four months, and has denied that the priest is the minis eleven days, outgoing "the years of ter of the sacrament. It holds the censenting parties themselves for a minisposing itself all the while to be under ter, or rather for the complex minis the government of an authentic Pope, ter, the clergyman being only a "pubreally governed by a pestiferous lic witness," whose presence is not in-Sad, sad! Why did not the trinsically necessary for validity, but the Word of God and the strengthen-Church catch up some Isaac J. Lans- necessary for validity of contract, and ing, and set him, notens volens, as a mediately of the sacrament, there, and watchman on the walls of Zion? His there only, where the Church, by solemn proclamation in a Catholic parish, has established it as indispensable for the Catholics of that parish.

DYSPEPSIA is the cause of untold suffering. By taking Hood's Sarsaparilla the digestive organs are toned and dyspepsia is CURED. voice would have been as resonant as solemn proclamation in a Catholic that of Nimrod when Dante saw him, parish, has established it as indispens-

They have pointed out that, even under the Lex Clandestinitatis, Rome has declared an instituted passes, though not yet a priest, capable of ratifying a marriage, and that, as well dinal Wiseman contains an episode which, while affording a glimpse of the was any positive action, is sufficient, which would not be possible were he the minister of the sacrament.

Finally, Pius IX. has thrown the weight of Rome decisively into the scale, and has established conclusively that, wherever a non sacerdotal Christian marriage is valid, it is thereby

Lansing, therefore, and the whole brood of his fellow-slanderers and plotters against civil and religious peace, are authentically shown to be guilty of utter perversion, inversion, retro version and distortion of the declarations of Pius the Ninth, and of the doctrine of the Catholic Church. They bring forward, in utter defiance of the clearest proof to the contrary, an indecribably odious charge, calculated, bove all others, to fire the blood of Protestants. They turn away from all and dated June 1, 1840: enlightenment, spurn the very suggestion of temperate pause and inquiry. lest this hideously effic and them, their editors disdainfully refuse to publish clear explanations of the authentic doctrine of Rome. And yet these are the men that rend the air with their howlings about the obliquities of Jesuit morality, and the dreadful

I shall next consider-a much les important matter - his declaration against American Cardinals, as violators of law. Charles C. Starbuck. Andover, Mass.

designs of Rome against our social

"THE CHURCH WILL LIVE."

tne Right Rev. Monsignor Thomas J. Conaty in a New York paper, "as to the future of religion, philosophy or politics, at least in their relations to likely to be presumptuous and vain. We can not fully discern the causes of events already accomplished, much less forsee the happenings of to-morrow in the acting causes of the present hour. "In the course of the century now ending the Church has been face to face with mighty movements, intellectual, moral, social and political, yet she is credited with marvellous Criticism has not weakened her foundations, science and philosophy from calling such innocently invalid not changed her dogma, neither has marriages "filthy concubinages." any phase of politics affected her constitution. In the struggle some of her children have fallen away, but many others have been attracted to her fold She enters the new century with an organization throughly perfected, a hierarchy fully develope and activit

ies capable for all demands. "The ideas characteristic of this entury are liberty, progress, science, justice and equality; but these have been exaggerated and led astray, for they have been divested of divine authority and supernatural life. their true nature all these ideas are essentially Christian.

"Never was the Church better equipped to meet the demands of the nodern spirit, to guide science, illu nine the intellect and save society Outside the Church there is a cry for that Christian unity which the Church alone possesses. The hopes of the new century are centred in the unity of the one true Church. The aged Pontiff, who has added lustre to the centur; now closing, shows the way to success by the re-establishment of Christian rulers and in people, because true life can come to us only through Christ.
"The Church of Christ will live. The century will be great if it seeks for guidance at her hands.

THE COUNTRY PRIEST.

Timely Word of Praise For Thi

No one who has not had practica experience of the work can estimate he burden of the task of finding fresh subjects. Sunday after Sunday and perhaps twice on almost every Sunday, for the sermons which a pries is supposed to deliver to his people With the week filled with sick call duties, visitings among the parishion ers, financial worries, school attendances, etc., a parish priest has often very little time to give to the prepara tion of his Sunday's discourse. when, as often as not, he has to say two Masses and preach at the second, it is no wonder that the work and the want of food tell on the brain and render the preacher unable to speak with the freshness and brightness of the orators who on grand occasions come into the pulpit carefully prepared and fortified by breakfast. mend these considerations to Catholics who sometimes lend themselves to criticism on the sermons which are delivered to them in church. We have no wish to depreciate the claims to ad. miration of the great pulpit orators who from time to time receive the admiration of enraptured listeners, but we have always considered that the greatest preachers in the Church are the numble and unreported country clergy who Sunday after Sunday mount the pulpit, fasting, and at a terrible cost to health and strength break the plain bread of God's Word to their simple people. And more than probably bread is as good a food as honey for the soul which hungers for ing consolation of His Gospel.-Liverpool Catholic Times.

EPISODE IN THE LIFE OF CARDINAL WISEMAN.

subject, shows his tender devotion to the Biessed Virgin. "He had gone to make a retreat, previous to his consecration as Bishop, in the Passionist Monastery of SS. John and Paul in Rome. Before making his confession he was seized with the religious terror and distress to which his imaginative and scrupulous nature was occasion ally liable. The immediate relief which came in answer to prayer to the Blessed Virgin made so pression on him that, while disdaining all belief that it was wrought by miraculous vision, he wrote down full account of what had passed." Ward presents the document in full as follows. It is entitled "A Legacy of Gratitude. A. M. D. G. Private Mem-orandum." It is signed N. Wiseman,

"For the greater honor and glory of God and of the Blessed Virgin, for my own consolation, and, if it should weapon of evil should be wrested from please God, for the encouragement and comfort of others, I think it right to note down what happened on the night of Sunday, the 31st of May, 1840. I had conferred with the holy missionary, Father Raimondo, respecting mysel and the sort of confession I ought to make; having retired into this religious house of SS. John and Paul, be longing to the edifying Order of the Passionists, to prepare myself for receiving the episcopal consecration, of which I feel myself so unworthy.

"My intention in entering the house had been to make a general confession of my whole life, in order to set "All expression or conjecture," says time to time trouble me so fierce ly. I thought it, however, my duty to submit to the prudent duty consideration of this experienced and holy priest an account of my former eoples, is more or less futile, and general confessions, etc., that he might judge how far it was expedient to make one now- After explaining all to him with all candor and sincerity, he came to the determined conclusion must not thtnk of it; and I therefore proposed to him, and he acceded to it, that I should next (this) morning make a confession since my last, two and a half years ago. But after leaving him and going into the garden, I b came frightfully agitated, my mind conjuring up a th ousand difficulties perplexities, doubts and dangers, which it is not necessary to rehearse, bu which drove me into a state of anguish and dismay. I called on God to help me, offering myself to do whatever He might wish, to put my mind at rest feeling that such a state as I was in a that moment would be enough, if it continued, to drive me out of my Being somewhat relieved, sought company, and found further Still, my mind was night. When I had alleviation

> fatigued and oppressed, I went to bed. With the signal for the religious to rise — being about 4 — I awoke and, feeling chill, I drew upon my bed cotton counterpane which I had drawn down before going to rest. But presently my frightful anxieties returned. I was overwhelmed with anguish and tribulation, which seemed to drive me to despair. I looked forward to what I had to do in the morning with terror, as impossible to be done; and it seemed to me as if all I had done till now had been ill performed. My body was bathed in per spiration upon me, so as to compel me to throw off the coverlet once more. I turned from side to side, and clasped and wrung my hands, calling on God to help me; till at length unable any longer to bear the struggle. I made an earnest appeal to the Blessed Mother of God, saying with great earnestness: 'I have never called on you in vain. Hear me now. Put an end to this trial. Pour your oil upon

retired to my chamber the uneasiness

became greater still; and at length

troubled until night.

these troubled waters and reduce them to a calm. "I know not whether immediately upon saying these words I fell into slumber or not; but certain I am that with the clearness of a very vivid dream, I seemed to myself surrounded by waves boiling up; and to see at a distance the heavens open, and the Blessed Virgin, in great glory, pouring from a vessel upon the surface of the sea, which then became calm and the calm diffused itself till it reached and surrounded me; and I seemed in a mild, pleasant bath, and part of the waters appeared covered changed into gardens. That this may have passed in a slumber I dare say for, though I retained a most vivid impression of it, it had not the distinct ness of a vision; nor could I for a moment believe myself worthy such a favor. But certainly was quite awake again the momen in a state of delicious calm,something like the state of soft wake fulness which I have experienced after an opiate; every doubt and perplexity vanished; my mind was happ and at rest. I thanked God and Hi Blessed Mother for what I could not but consider a marked and instantane ous interposition in my behalf; and falling into a gentle slumber, awoke quite refreshed and ready for my work. "There are some other points connected with this event, which it is not

idsor Salt Purest and Best for Table and Dairy No adulteration. Never cakes.





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while formerly it was the custom to rely almost entirely on internal medications in this treatment, the importance of direct applications of medicines to the diseased parts is becoming more and more generally recognized.

Of this method of treatment, Cresolene is the most largely ised, the most successful in its results, and the most convenient was of medicating the air passages.

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necessary to record, as being secondary and not so clear. I awoke for a moment once or twice; my doubts seemed trying to revive, but were instantaneously banished by the recollection of what I had seen.

"When I saw Father Raimondo, his mind was made up about me. He said he had offered Mass for me, and that God had given His assurance; I was to be quite easy. being the third, or perthat This haps the fourth, time in which have been instantly heard on having earnest recourse to Mary. I have sure ly every reason to trust in her patron age and hope for everything from he intercession. Sit nomen Domini benedictum.

Among the practical resolutions taken during that retreat we find, under the heading "Points of Duty," this item: "To promote devotion and piety, particularly toward the Blessed Sacrament and the Blessed Virgin.' The memorandum, which is given in concludes with these words full, 'God's grace enable me to carry these things into execution for His greater honor and glory, the good of souls, and my own poor soul's eternal salvation.

Amen."—Ave Maria.

Delicate children! What a source of anxiety they are! The parents wish them hearty and strong, but they keep thin and pale.

To all these delicate children Scott's Emulsion of Cod-liver Oil with Hypophosphites comes with the best of news.

It brings rich blood, strong bones, healthy nerves, and sound digestion. It is growth and prosperity to them.

No matter how delicate the child, it is readily taken. 50c, and \$1.00, all druggists.
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Ill fitting boots and shoes cause corns Holloway's Corn Cure is the article to use Get a bottle at once and cure your corns.

Chronic Derangements of the Stomach Liver and Blood are speedily removed by the active principle of ingredients entering into the composition of Parmelee's Vegetable Pills. These pills act specifically on the deranged organs, stimulating to action the dormant energies of the system, thereby removing disease and renewing life and vitality to the afflicted. In this lies the great segret of the popularity of Parmelee's Vegetalee's Vegeta ret of the popularity of Parmelee's Vege

TENDERS.



TENDERS FOR COAL.

1898.

The undersigned will receive tenders, to be addressed to them at their office, in the Parliament Buildings, Toronto, and marked "Tenders for Coal," up to noon on

Wednesday, 25th May, 1898,

or the delivery of coal in the sheds of the stitutions named below, on or before the 10 day of July next, except as regards the coal f the London and Hamilton Asylums and Ce ASYLUM FOR INSANE, TORONT

Hard Coal, 1,050 tons large egg size, 200 tons stove size, 80 tons nut size; Soft Coal, 450 tons lump, 100 tons hard screenings, 150 tons soft screenings. ASYLUM FOR INSANE, LONDON.

ASYLUM FOR INSANE, LONDON.

Hard Coal, 12.300 ton small egg size, 300 ton small egg size, 300 tons eug size (Scranton coal), 205 tons stove size, 70 tons chestnut size; Soft Coal, 40 tons for grates. Of the 2,300 tons, 1,700 may not be required till January, 1899; also 50 tons Scranton egg.

ASYLUM FOR INSANE, KINGSTON.

Hard Coal, 1.300 tons large egg size, 225 tons

Hard Coal, 1,300 tons large egg size, 225 tons small egg size, 20 tons chestnut size, 350 tons hard screenings, 350 tons soft screenings, 25 tons stove size (hard).

ASYLUM FOR INSANE, HAMILTON.

Hard Coal, 1,950 tons small egg size, 173 tons stove size, 113 tons chestnut size; Straitsville, for grates, 30 tons; for pump-house, 150 tons soft screenings, 75 tonshard screenings. Of the above quantity 1,563 tons may not be required until January, 1899. ASYLUM FOR INSANE, MIMICO. Hard Coal, 1850 tons large egg size, 175 tons stove size, 10 tons channel coal, 75 tons soft screenings; 50 cords hardwood.

ASYLUM FOR IDIOTS, ORILLIA,
Reynoldsville screenings, 1,000 tons, 75 tons
stove size, 10 tons Briar Hill coal.
ASYLUM FOR INSANE, BROCKVILLE.
Hard Coal, 1,700 tons large egg size, 125 tons
stove size, 25 tons, small egg.
CENTRAL PRISON, TORONTO.
Hard Coal, 25 tons, until the coal of the coal.

Hard Coal, 25 tons nut size, 60 tons small egg ize; Soft Coal, 1,800 tons Reynoldsville screen-ngs. The soft coal to be delivered in lots of 60 tons monthly. INSTITUTION FOR DEAF AND DUMB, BELLEVILLE.

Hard Coal, 650 tons large egg size, 90 tons mall egg size, 15 tons stove size, 22 tons No. ± ize; Soft Coal for grates, 4 tons, INSTITUTION FOR BLIND, BRANTFORD.

Hard Coal, 400 tons egg size, 175 tons stove ize, 20 tons chestnut size.

MERCER REFORMATORY, TORONTO, Reynoldsville screenings, 600 tons; stove coal, 75 tons.

oal, 75 tons.

Tenderers are to name the mine or mines from which they propose to supply the coal, and to designate the quality of same, and if required will have to furnish satisfactory evidence that the coal delivered is true to name. Delivery is to be effected satisfactory to the authorities of the respective institutions, Tenders will be received for the whole quan-ity above specified or for the quantities re-quired in each institution.

An accepted cheque for \$500, payable to the order of the Hon, the Provincial Treasurer, must be furnished by each tenderer as a quarantee of his bona fides, and two sufficient ureties will be required for the due fulfilment of each contract. Specifications and forms and sonditions of tenders are to be obtained from the Bursars of the respective institutions. The owest or any tender not necessarily accepted. Newspapers inserting this advertisement without authority from the Department will not be paid for it.

R. CHRISTIE, T. F. CHAMBERLAIN, JAMES NOXON, Inspectors of Asylums, Prisons and Public Charities, Parliament Buildings. Toronto, May 9th, 1898.

1 called wuz n't a

sin is the only which you now have. you of the joy which you now have. But you will say, "It is hard to be al-ways striving." I answer, that the and that vuz one o victorious in any contest do not notice the labor which their triumph costs. jedge, an Defeat is what makes warefare painful. other chi For your consolation, remember that you have only to be resolute and arm Lizzie yourself with God's grace, which is riven most abundantly, and defeat is impossible. God has provided help for you in all possible difficulties. He will send him 'ril edica to sell the not abandon you unless you throw cud exac You have already gained much in obtaining God's friend goin' to her heart ship. Your hardest fight was when like his g him to be you were doing penance to get this friendship. What a pity it would be to throw away what has cost you so the corpo Barlow. finite co

Be prudent, therefore," and do not let yourselves be ensnared again by Consider the great happiness which you now have, and compare it with your great misery when you were in danger of being lost for ever. Experience is a great teacher, and it is olly not to profit by it. See how it as been with you. When you consented to sin you were cheated by a pleasure that you found to be unreal, you had to suffer an hour of pain for every moment of gratification, and your soul was agitated, depressed, and Besides, in this unhappy state you deserved only everlasting

Now that you have the happiness of being in God's favor, how you ought to strive not to lose it! Show your prudence by "watching in prayers. Since the Paschal Communion have you watched yourself? or have the old habits of neglect once more begun to appear? Have those morning and evening prayers been omitted? Watch. These are the beginnings which prepare the way for a fall into sin. Your prayers are your chief defence. God's sistance is continually necessary for all, and it is granted through prayer.

The assistance of God continues while the habit of prayer lasts, but no longer. Pray, and all will be well with you. If you do not pray, nothing can save you. Watch for your failings in the duty of prayer, and continually repair and correct them. temptation can move one who is faithful to prayer. Such a one's salvation is infallibly certain. If you do not pray, you are without excuse, because even the greatest sinners, can pray. It is a maxim of the spiritual ife that one who is faithful in prayer is faithful in all things. Prayer cures all the disorders of the soul, diminished one's daily faults, takes away the temporal punishment due to sin, increases one's merits, and finally conducts to Paradise.

## A STRIKING CONTRAST.

The editor of the Record of Rochester, N. H., attended the services on Easter Sunday morning at St. Mary's Catholic church in the place mentioned, and this led him to make the following remarks:

The pastor preached a sermon in which he emphasized the need of faith and hope in the world, as well as love. In the He also expressed the hope, as thou-answe sands of other clergymen of all denominations have done, that peace and honor will still abide with our beloved country. What impresses us most in a Catholic church is the reverence and earnestness of the congregation-its devoutness. This reverence is an inherent component in the Catholic child's nature; it is bred in the bone, not only the result of the training of | wuz o the priest, but of the home. In direct contrast to this is an exhibition witnessed at one of our Protestant churches of a recent Sabbath given by young men and young women, wh ere old enough to do far different, and whose lack of refinement and a realizing sense of fitness and sacredness of the time and place was simply astonish-Whispering, almost audible conversation, was carried on, even during the invocation of the divine blessing, and reached such an intolerable state as to call for pointed rebuke from the pastor. This is not a general condition of things in our Protestant churches, but it is by no means an want isolated case in our own city. Perhaps the heroic treatment of a Method ist minister, of whom we know, would not come amiss. A young man who persisted in disturbing his prayer meetings was taken by the coat collar and summarily cast out of doors. One thing should be made plain to heedless young people-if they themselves do not go to church to worship, they have no moral or legal right to disturb the worship of persons more serious-Rev. Chas Fish, Methodist Minister,

192 Dunn Ave., Toronto, Cured of the

Eczema. Eczema.

About ten years ago I felt the beginnings of what is commonly known as Eczema. The disease commenced in my ears and spread entirely over both sides of my head and also developed on my hands. During those ten years I was a great sufferer. Specialists on skin diseases treated me. As I write this I am just commencing on the fifth box of Dr. Chase's Gintment, and, judg ing from the rapid improvement effected, I am certain that before the box is used I shall be completely cured.

wuz

been