BY A PROTESTANT THEOLOGIAN. CCXXXI.

We have seen that on page 116 Lan-We have seen that on page which he says Catholics ascribe to the Pope. One of these, as we have seen, is "Our Lord God the Pope," which appeared in the first printed edition of peared in the first printed edition of the Canon Law, through the blunder of compositor, running together the two phrases "Our Lord the Lord God." This This unfortunate lapse has, of course, been corrected in all subsequent editions. However, Lansing and all his kind stand always ready to convert a printer's blunder, or anything else, into a formal use of the Catholic Church. If the Pope—which, says Dr. Dollinger, has never happened yet—should go mad, and in his delirium use some blasphemous phrase, these men would probably put it down in their

next editions as a regular papal title.

He give us also "The Divine
Majesty," as a title of the Pope. He Majesty," as a title of the Pope. He is careful not to tell us when or where or by whom such a title has been used.
Milman and Ranke, with all their boundless reading in the papal annals, and the late Bishop of London, have evidently never discovered this epithet. And of course we are not so ridiculous And of course we are not so rideulous as to image that Lansing knows anything about the Popes of which these three great Protestant historians are ignorant. Come now, let this Lansing tell us when, where, by what Council, or what Consistory, "the Divine Majesty" was used as a title of a Pope. or what Consistory, Majesty" was used as a title of a Pope. We might as well ask him to describe the civil and religious constitution of some planet revolving around Sirius. He is hardly more ignorant of this than he is of general history, of Church history, and above all of Roman Catholic Church history.

lie Church history.

If these blasphemous accusers of emy would simply say that Catholies declare the Pope to express, and in a manner embody, the Divine Majesty on earth in a very eminent degree, there would be no fault to find. Catholies do say this, and in saying so they tell the truth. Thomas De Quincey was one of the staunchest of Anglicans, yet he justly says that, in view of the place of the Papacy in Christian history, it is folly to doubt that the Pope is the object of a very special Providential attention, the depositary, in a peculiar degree, of the Divine dignity.

How, he asks, can we deny that to be true of the greatest of Christian Bishops, which, in a certain measure, we must believe to be true of the Grand

Lama himself.

The Church of England does not hesitate to speak of "The King's Most Sacred Majesty," nor should she. The appointed leaders of mankind do embody in a special degree the majesty of God, so that, as the Saviour Himself points out, it is no blasphemy to declare of them: "I have said ye are God," which is the Hebrew original. Yet the which is the Hebrew original.

Church of Rome has never described the Pope either as "our Lord God" (Unless, like the Psalm, as a casual use)

(Unless, like the Psalm, as a casual use) or as "the Divine Majesty." We have dealt with two other formulas which Lansing declares to be epithets of the Pope, namely, "Prince of God," and "Oracle of Religion." Neither of these is in fact a papal title, yet neither is at all blasphemous. The Pope is in truth a Prince, or Chief Dignitary, set apart to represent God in an eminent degree among men. Hence it is that any unfaithfulness of his to this great charge is so intolerable a scandal, and that an eminent exemplification by him of Christian holiness is so illustriously

So also the Roman Church does not call the Pope "Oracle of Religion," yet unquestionably he is set apart to be this, and for the most part he has honestly endeavored to fulfil this function. Professor James Bryce is so far from being a Catholic that he is not even an Episcopalian, but a Presbyterian. Yet he says that throughout the Middle Ages, with all their turbulence, ferocity and licentiousness, the nover be ner-Catholic Church coul snaded to lower the purity of her moral teaching. In other words, the Popes, whatever their personal worth or worthiness, were constrained by the overpowering traditions of their office hold on high the banner of Christian holiness and morality. None will deny this but those unhappy ignoramuses who describe an Indulgence as a permission to commit sin. The American Tract Society does this, but Christian

This compulsory faithfulness of the Popes to their function of "Oracles of ' saved Christianity, humanly speaking, from sinking to the moral lness of Islam. Even an Alexander VI. found it impossible to betray this trust. Savonarola, himself, although very slight evidence, declares that the Pope does not so much as be-lieve in God, nowhere accuses him of having set forth teaching contrary to Christian holiness or morals. On the other hand, Alexander, in the utmost strenuousness of his conflict with the Friar, repeatedly takes occasion to raise his piety.
St. Brigitta of Sweden, living at

Rome about 1380, uses the very severest language concerning the Roman priests of that time, indulging in a good deal of the exaggerated invective of herage. Now how did the Popes regard her? As one of their main helpers. They canonized her less than twenty-five years after her death. The standard which she upheld was the standard which they upheld, although she exemplified it in a measure which it is given to few women, and fewer men to realize. She was an illustrious "Oracle of Religion," and by her canonization her oracles have been accepted as those of the Holy See, together with those of the sublime Catherine of Siena. Paul Sabatier also remarks on the exquisite tact of the Roman Church, which, notwithstanding the vast services rendered by Innocent III., has never once raised

the question of his canonization. The Spectator is so decidedly Anglican as sometimes to show marked unintelligence, and sometimes distinct injustice towards the Church of Rome. most cherished emblem.

Yet it has emphatically affirmed that no Church has surpassed, and few Churches have equaled, the Church of Rome in the love of moral excellence

If this is true, then the Papacy, the pivot of Catholicity, has the right to be called in a very special sense the Oracle of Religion.

Lansing next gives, as we have seen, two actual titles of the Pope, although he has run them into one, namely.
"The Holy Father," and "The Most Holy One," Sanctissimus. As we have seen, although there would be no blasseen, although there would be no blas-phemy, Catholic doctrine forbids this to be applied to the Pope's inward ex-perience. It applies to his objective consecration to the work of God. Now we might as well deny the existence of St. Peter's Church as to deny that the Pope is set apart for a more eminent service of God than all other men. If he fulfils his consecration, the glory the greater for him: if he does not, the condemnation is the deeper. would presume to say that personal un-worthiness in an Archbishop of Canter-bury, or a Patriarch of Constantinople, or a Metropolitan of Moscow, has ever given a shock to the moral sense of manking comparable to proceed you mankind comparable to proved un-worthiness in a Pope? Like it or dis-like it, we can not do away with the fact that the Pope is among men Sancfact that the Pope is among men Sanc-tissimus, not necessarily nearest to God in inward holiness, which is not the meaning of Sanctus, Hagios, in the New Testament, but "Pre-eminently Dedi-cated to the Service of God."

Besides "Vicar" or "Re ative" of Christ, which every "Represent is called to be, every presbyter in a higher measure, every bishop in a still higher, and the Pope pre-eminently, Lansing gives us one more title, "Priest of the World." This, too, is not any part of the Pope's style; but if it were, there would be no blasphemy in it, unless Lansing will tell us that it is blasphemous to call a Christian min-ister a "priest." Then in what a case he would find himself! He would have to accuse all Episcopalians of blas-phemy, and all Scandinavian Lutherans. should be himself settle in Denmark he would have, on this showing, to turn blasphemer too, for he could no describe himself as a clergyman except by calling himself a "priest." The Danish and Swedish languages have no

other word for the office.

Then if it is not blasphemous to call the Pope a priest, certainly it is not so to call him "priest of the world." Every priest is this. His functions are valid in every place. The Pope, how-ever, is priest of the world in an added namely, that nowhere in the world can any superior authority bar the exercise of his priesthood. And pray what is there blasphemous in that?
Did John Wesley blaspheme in saying
"the world is my parish?" And
surely the Pope's claim is very much
older, and very much wider in actual

Here then we have two titles falsely imputed by Lansing to Rome; three which form no part of her style; three which she does use, but to which there appertains nothing impious. Yet all alike, fictitious and real, this man puts upon her, and calls them all "names of

blasphemy. Roman Catholics believe the Pope to be commissioned by Christ as Chief Governor of the Church. Myriads of Governor of the Church. Myriads of excellent Christians deny this. The and huckster with God, and give Him present writer by no means accepts the claim, in the sense of a specific appointment. Yet it is no more blasment would enable you to see the proappointment. Yet it is no more blas-phemous than the position of the Congregationalist, that no congregation properly fulfils the Divine model except an independent Church. The Lutheran Harnack and the Presbyterian Chalmers both declare that there is nothing unevangelical in the papal hierarchy, if it is evangelically administered. Then the genuine titles which express its aims are assuredly not blasphemous, except in the mouth of this accuser of our brethren, who accuseth them day and night before God."

CHARLES C. STARBUCK. Andover, Mass.

IMITATION OF CHRIST.

THAT WE ARE TO REST IN GOD ABOVE ALL GOODS AND GIFTS.

Above all things and in all things do thou, my soul, rest always in the Lord, for He is the eternal rest of the saints Grant me, O most sweet and loving Jesus, to repose in Thee above all created; above all health and beauty, above all glory and honor, above all power and dignity, above all know ledge and subtlety, above all riches and arts, above all joy and gladness, above all fame and praise, above all sweetness. and consolation, above all hope and promise, above all merit and desire, above all the gifts and presents which

Thou canst give and infuse, above all the joy and jubilation which the mind can contain and experience; in fine, above all Angels and Archangels and all the host of heaven, above all things visible and invisible, and above all that which is less than Thee, my God.

THE AMERICAN SHAMROCK.

" Few people, comparatively speakvare that the shamrock, Ireland's national emblem, grows in many parts of the United States," said Mr.

Michael Cavanagh, of Boston, during a visit to Washington, says The Post. "I was out walking in the northwest section of Washington the other day, and saw loads of shamrock in one of the parks. It is identically the same as that which flourishes on the soil of Erin. A good many people confuse the shamrock with clover, which it resembles considerably, but the shamrock can always be told from the other small yellow blossoms, exactly like a strawberry bloom. This blossom puts forth five little yellow leaves. Now the blossom of the clover is either red or white, and it is larger and shaped

differently. .. The shamrock has three leaves which, in most instances, are perfect in their heart shape, though not always so, and it grows luxuriantly in lime-stone regions. The tradition that St. Patrick explained the mystery of the Trinity by the little flower is the co explanation of its adoption as Ireland's

FIVE-MINUTES SERMON.

Third Sunday in Lent.

REVERENCE IN CHURCH.

* Biessed are they who hear the word of God and keep it." (St. Luke xt. 28.)

Brethren, the first thing I have to say to you about the Word of God is to to you about the word of God is to urge you to come and hear it. "Blessed are they who hear the word of God and keep it." You may call that the ninth beatitude. The blessed privilege of hearing the truth of God from the lips of this appreciated ministers, standing accredited ministers, standing upon His altar, speaking by His authority, is yours to eajoy; and it is not only a privilege but a duty. Yet how few there are who regard hearing a sermon as a privilege, or look upon it as a as a privilege, or look upon to as a duty! How small a proportion of you, my brethren, come to High Mass, and hear a regular sermon! And of those who hear the five-minute sermon at the early Masses, how many are there who give it strict attention

I want to say a word about the High Mass sermon. It is prepared with special care, it is given with deliberation, and goes along with the most solemn of the public functions of the Church. Though seldom lasting more than thirty minutes, it is long enough to bring home to us some great mystery of religion, or enforce some practical rule of Christian life. Now, we do not wish to belittle the effect of a five-minutes sermon, but just the contrary. However, it must be conceded that you can-not ordinarily persuade a man of much in five minutes: a lunch is better than no-thing, but what a working man wants is a square meal. The difference bet a five-minute sermon and a High Mass sermon is the difference between a mouthful of food and a hearty dinner. The man whose soul is robust and vigorous with that health which comes from the knowledge and grace of God, is the man who makes it a habit to be present at High Mass and hear the regular sermon.
What does a sermon do for you? It

elevates you. You complain that you have to shovel mortar, wash dishes, drive a horse-car, count money all day, and that such things keep the soul down to an earthly level; well, then come to church and be elevated. Listen to the Word of God, which raises you up above the commonplace things of your life, or rather which sanctifies them and makes you see in them stepping-stones to heaven. There is no doubt that a man needs a great deal of courage to face the difficulties of life. There is no use denying that for nearly all of us life is a hard road to travel Then why do you say that half an hour once a week is too much to give to a sermon? for in the sermon you learn how to fight your battles. There the comforting truths of religion are brought home to you; there you learn how to hope; there you are cleansed and strengthened and equipped for the battle of life; there you are taught the highest joy known to man—the love of

God.
What hinders you from coming to High Mass? Indifference to the portance of the Word of God and the need of giving God the homage of public worship. Or it may be, and perhaps frequently is, only laziness. Or, again, it may be a

priety of giving to God a good, fair share of the Lord's day, to His public worship and to hearing the divine word a little energy and a little generosity would enable you somehow or other to carry it out. There will be plenty of time left to read the newspapers and to make a pleasant visit to your friends.

The man who can't see the value of half an hour of instruction in matters of religion once a week has something the matter with his views of spiritual things.

SOMEWHAT OF A REVELATION.

Few American Catholics have a correct idea of the growth of the Church in the United States. They may note its advance in their own parishes, but to its successes or failures outside usually they give little heed. New York has a Ca

New York has a Catholic population of 2,174,300, or 58 per cent. Catholics. Massachusetts has a Catholic popula-Massachusetts has a Catholic population of 862,500, or 71 per cent. Montana has 51,280 Catholics, 85 per cent. of the population of the State. Nevada has 9,900 Catholics, 72 per cent. of total population. Rhode Island has 291,330 Catholics, or 69 per cent. of the total. Louisiana has 355,120, or 65 per cent. California has 312,370, or 55 per Connecticut has 271,880, or 53 per cent. Minnesota has 333,310, or per cent. Michigan has 367,400, or 51 per cent.

Other states and territories ever show a higher per cent. New Mexico for instance, has a Catholic population of 120,000, or 96 per cent. of the total Arizona has 42,710 Catholics, or 74 per cent. Wyoming has 6,640, or 62 per cent. wyoning has 6,00, or oper cent. of total population. Colorado has 61,200, or a per cent. of 54. In the 125 largest cities in the Union the Catholic population aggregates 3,644, 000; total number of Protestants in Figures same 125 cities, 2,117,000. this kind are rather startling. They serve notice on denominations that missionaries abroad in Catholic countries that possibly they would ter bring their valiant men home. would bet-

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Youge Street, Toronto

References as to Dr. McTaggart's profession I standing and personal integrity permitted No. 1 of the State of the State of Stat

Dr. McTargart's vegetable remedies for the iquor and tobacco habits are healthful, safe, mexpensivehome treatments. No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure. Consultation or correspondence invited.

TOTAL ABSTINENCE FOR LENT

What has now become an abiding institution in the Catholic Church is the custom of distributing the Sacred Thirst Cards during the Lenten season. Nearly all the Eishops of the country have inserted in the Regulations for Lent, which they direct shall be read to all the people a clause recommend. to all the people, a clause recommending the custom of Total Abstinence from intoxicating drinks during the penitential time. While the dispensa tions from the strict letter are granted on account of the exigencies modern life, still in order that Lent may not be swept away entirely it is ecessary to insist with greater emphasis on the spirit of the holy season. It is a spirit of penance and self-denial. These virtues are absolute-ly necessary for men in a fallen state, who have to contend against many degrading agencies in order that they may overcome in the Christian warfare. We must deny ourselves in those things that are lawful in order that we may be able to deny ourselves in the things that are unlawful. It is the dis-cipline of the Christian life. It has for its purpose the strengthening of the fibre of our will that we may say no when the allurements to evil come. It is like the process of training for any strain on our physical system. order that we may win in the contest it is necessary that we harden the tissues and temper the nerves, so that when the shock of the battle comes we may manfully resist and ultimately It is so with the true Christian. If his nature is so flabby and his will so pliable that when the seductions to wil come he cannot withstand them, he will be easily led away into vice. Christian athlete must undergo a process of self-discipline. While the Church bids us do penance at all times, she sets aside the time of Lent as a special season in which we shall this soul discipline a personal thing. She urges us therefore to a spirit of self-denial, and she says that one of the best ways to deny ourselves is to ab-stain totally from all intoxicating drinks.

This method of keeping Lent has the special advantage of placing the denial just where there is the greatest danger. It is undeniable that drunkenness is a very prevalent sin. It is undeniable, also, that there is no other sin that places so many obstacles to the operations of the Holy Spirit in the heart of man as the vice of intemperance. Like all other sins, it de prives the soul of its supernatural life but, unlike other sins, it destroys along with the supernatural life the natura life as well. It renders the soul incap able of thinking or acting, and these natural qualities are absolutely neces sary for utilizing any of the super natural assistances which God may vouchsafe for the salvation of our souls If the practice of Total Abstinence be adopted universally, it is very evident that the many evils that we now deplore as the direct result of the vice of intemperance would be at once and for ever done away with.

These are some of the reasons why the practice of abstaining from intoxicating drinks during Lent is becoming a mark of a good Catholic. There are nany Christians who take a little drink during the rest of the year, but when Ash Wednesday comes they immediate ly shut down on the practice, and for the forty days touch nothing at all. It is stated on very good authority that nothing has contributed so much to the universality of the practice of Total Abstinence as this Lenten custom. Many people have found the good of Total Abstinence by a trial of it during Lent, and have become so enamored of it that when Lent was over they were very loath to give it up.

As an evidence of the popularity of this custom we may quote a few figures from the records of the Temperance Publication Bureau. A few years ago it was thought that if the demand for the Lenten cards ran up to 50,000 a great good would be done. But the custom has steadily grown until the 50,000 mark has been left behind, and last year it ran to nearly 500,000. We hope for still greater results this comor still greater results this com-

ing Lent.
Now (1), it shall be the duty of every Temperance Society in the country to present this matter to their respective pastor and ask his permission to dis tribute these cards to every one in the congregation. An appropriation may purpose, or any other way which shall be deemed better may be availed of.
The cards cost only a dollar a thousand,
and it will not take many thousands to cover most congregations. It will be easily seen that a few dollars spent in this way will readily bring returns in larger membership to the various

In order to prepare the people your society work, it is necessary first of all to make them Total Abstainers. The Lenten cards will do this for you very effectually. You are requested, therefore, at the first meeting of your society, to bring this matter before them. It is hardly necessary to wait for this routine way of doing. Go yourself to your pastor and have him send immediately for the Lenten cards.

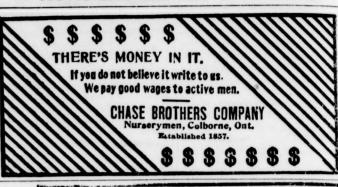
(2) There should go along with the distribution of the cards an explanation as well as a plea, urging the people to adopt this method of keeping Lent. This the clergy will readily do at your suggestion, or, indeed, they themselves will see the need as well as the good of it, and will do it out of their own desire have the method effectively adopted.

I most urgently ask that every society will take this matter up at once, and see that the cards are distributed in their respective parishes. Remember, the cards can be had from the Temperance Publication Bureau, 415 West Fifty-ninth street, and that they cost \$1.00 a thousand.

Bickle's Anti-Consumptive Syrup stands at the head of the list for all diseases of the throat and lungs. It acts like maric in breaking up a cold. A cough is soon subdued, tightness of the chest is relieved, even the worst case of consumption is relieved, while in recent cases it may be said never to fail. It is a medicine prepared from the active orinciples or virtues of several medicinal herbs, and can be de-pended upon for all pulmonary complaints,

Awarded Gold Medal at Pan-American Exposition, Buffalo, N. Y.

UNDOUBTEDLY THE BEST OF BEVERAGES



Bone, Nerve, Muscle.

Eat Wheat Marrow for breakfast and gain new strength for your day's work. Start the day with new vim, vigor, and courage to do

with new vim, vigor, and courage to do and dare.
You will grow stronger mentally and physically, with this delicious, easy-to-digest Cereal Wheat Food. It is a bone, nerve and muscle builder. Marrow

Best Grocers sell it. A. F. TIPPETT & CO., SELLING AGENTS, MONTHEAL

Manhood is a



Struggle By the aid of Life Insurance the struggle of life is greatly lessened, for by comparatively small annual pay-

CERTAIN of a much larger amount in the future. A Seven Per Cent. Guaranteed In ome Bond Policy in the

ments a man can make his family

North American Life

would, at the end of either 15 or 20 years, provide a young man with an annual income for life of 7 per cent. on the face value of the bond.

And whenever his death occurred, the full amount of the bond would be payable to his beneficiary.

This form of policy, as well as protecting the family, makes a wise provision for old age. Full particulars and rate, at your

age, upon request. Home Office, Toronto, Canada

NORTH AMERICAN

L. GOLDMAN. Secretary. JOHN L. BLAIKIE.

Managing Director.

NIGHT THOUGHTS.

THE GREAT, SILENT DARKNESS TELLS THE SOUL OF MAN.

It was really a happy thought of that nediaeval writer who wrote so little finding. The root of these troubles lies but so well, that it is darkness that reyeals to us the universe. If there were no night, but perpetual day, man could never have reached a conception of the immensity and grandeur of the heavens. We should see the blue vault of heaven without knowing it was a sea of darkness in which the lightships of God proof of this Mrs. James Patterson, floated. We should know our sun, and Chilliwack, B. C., says: "My daughhave a dim idea of the moon as a bright silver cloud, but no more.

Lo! darkness envelops the earth, and reveals the heavens. Here, from his little watchtower, the eye of the little creature takes in all the vastness and sublimity that lie around him; he sees himself on the lonely deck of a little ship in space. He knows his insignifi-cance and God's greatness and he is humble. Lo! once more come the dawn and the light. The curtains of the night are drawn; immensity vanishes; the little ark of humanity swells to a vast world where he is king and master. And all the vast deceptions of life, which had faded before infinity, throng around him once more to cheat his senses and to flatter his pride. The ghosts do not vanish at dawn; they are the creatures, not of darkness, but of light.

Night - thoughts are deepest. The sense of immensity, the darkness, shut-ting out all those myriad sensible objects that fret and distract the mind. the silence, always unbroken except by soothing sounds of winds or waterfalls — all these help to cast back the mind upon itself, and by concentrating its faculties, to intensify thought and subdue emotion. Could this be the reason, apart from the leisure it afforded, why the Son of God found strength and respite by spending the night in prayer in the solitude of mountains?

And all the saints have loved the night-prayer. There is no hour so dear to them as the matin-hour, which is deepest darkness, as it precedes the And is it not proverbial that dawn. scholars love the time of night-thoughts; and that "burning the midnight oil" has passed into a metaphor for lonely studies at the deepest part of the night? Yes, we want solitude to think deeply, and "night uttereth knewledge night uttereth knowledge to night" in other senses than the Psalmist meant. -The Dolphin.

LIFE'S LITTLE ILLS ARE THE ONES WHICH CAUSE THE GREAT-

EST AMOUNT OF SUFFERING. It is every-day ills that distress most - those which seize you suddenly and make you irritable, impatient and fault-

in the blood and nerves, and you cannot get rid of them until the blood has been made rich and pure, and the nerver strengthened and soothed. Dr. Wil liams' Pink Pills will do this, and will do it more speedily and with more lasting results than any other medicine. In ter was in poor health, and her system badly run down. She was pale, suffered from severe headaches, and very nervous. We decided to give her Dr. Williams' Pink Pills, and after using six boxes, she is a strong, healthy girl. gladly recommend the pills in simil

cases. These pills cure all blood and nerve troubles, such as anaemia, neuralgia indigestion, heart trouble, rheumatism, St. Vitus' dance, partial paralysis, kid-ney troubles and the weaknesses which afflict women. Be sure you get the genuine pills with the full name "Dr. Williams' Pink Pills for Pale People," printed on the wrapper around the box. If in doubt, send direct to the Dr. Williams Medicine Co., Brockville, Ont., and the pills will be mailed, post paid, at 50c per box, or six boxes for \$2.50.

Lightning Remedy for Cramps. Some people have cramps pretty often others only now and again. But when you do have them it is a mighty quick relief you want. Polson's Nerviline is as sure as death to relieve cramps in five accounts—it's instantaneous just a few droos in sweetened water and the pain is gone. Buy a bottle of Nerviline to day, and keep it handy. Nerviline is a common household necessity and only costs 25 cents.

DR. HAMILTON'S MANDRAKE PILLS CURE CONSTIPATION.

CONSTIPATION.

To THOSE OF SEDENTARY OCCUPATION.

Men who follow sedentary occupations which
deprive them of fresh air and exercise, are
more prone to disorders of the liver and
kidneys than those who lead active, outdoor
lives. The former will find in Parmelee's
Vegetable Pills a restorative without question
the most efficacious on the market. They are
easily procurable, easily taken, act expeditiously, and they are surprisingly cheap considering
their excellence.

A Sure Cure for Headache.—Billous
headache, to which women are more subject
than men, becomes so acute in some subject

A SURE CURE FOR HEADACHE. — Billious headache, to which women are more subject than men, becomes so acute in some subject that they are unterly prostrated. The stomach refuses for and there is a constant and distressing effort to free the stomach from bile which has become unduly secreted there. Parmeler's Veget-bib Pills are a speedy alter aive, and in noutralizing the effects of the intruding bile relieves the pressure on the nerves which cause the headache. Try them One trial of Mother Graves' Worm Exterminator will convince you that it has no equal as a worm medicine. Buy a bottle, and see fit does not please you.

Herves which cause the headache. Try them. You cannot be happy while you have corns. Then do not delay in getting a bottle of Holloway's Corn Cure. It removes all kinds of corns without pain. Fallure with it is unknown. MARCH 14.

CHATS WITH

Make your community in divine measure of your dispure and good lowly, temporal the first rounds of a earth to heaven. order of developm A Man

The total absta perance sermon In our day, temp very generally un declines an suggests by his s of tempera who keep themse of temperance ag literature can r thank you'' of the principles and i them. What the Ple If we were to men who have I world, we should

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> Great Men V A tendency t ity would appe feature of the greatest men. Inline Casar. the most silent has nearly alw briefness of sp lowing notable celebrites: Count Von man commande onen his lips s sity demanded of Wellington

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The Rev. Bishop of Pe as a member lectured rec the Most of which filled Archbisho Spalding af doing so he work of the last year ha \$68,000, hel sand person bishop said

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