

The Sister of Charity.

Richard Dalton Williams. Sister of Charity! gentle and dutiful. Loving as seraph, tender and mild. In humbleness strong, in purity beautiful. In spirit heroic, in manners a child. Ever thy love, like an angel, reposes. With hovering wings o'er the sufferer here. Till the arrows of death are half hidden in roses. And Hope, speaking prophecy, smiles on thee. When life, like a vapor, is slowly retiring. As clouds in the dawn to heaven unrolled. Thy prayer, like a herald, precedes him expiring. And the cross on thy bosom his last looks behold. And oh! as the spouse to thy words of love listens. What hundred-fold blessings descend on thee then! Thus the dew-absorbed dew in the bright iris glistens. And returns to the lilies more richly again. Sister of Charity, child of the Holiest! Oh! for thy loving soul, ardent and pure! Mother of orphans, and friend of the lowliest. Stay of the wretched, the guilty, the poor! The embrace of the Goodhead so plainly enfolds thee. Sanctity's halo so shines thee around. Daring the eye that with shrinking beholds thee. Not drooping in thy presence abashed to the ground. Burning the heart of the proccader to the rose. To the exquisite bloom that thy pale beauty flushes. Where the incense ascends and the sanctuary glows. And the music, that seems heaven's language, is pealing. Adoration has bowed him in silence and sight. And man, intermingled with angels, is feeling. The passionate rapture that comes from the skies. Oh! that this heart, whose unspeakable treasure. Of love hath been wasted on clay. Like thine, unmarred by the phantom of Could rend every earthly affection away! And yet in thy presence, the billows, subsiding. Owe the strong effort of reason and will; And my soul, in her pristine tranquillity stilling. Is calm as when God bade the ocean be still. Thy soothing how gentle! thy pity! how tender. Choir music thy voice is, thy step angel-grace. And thy union with Deity shines in a splendor. Subdued, but unceasingly, thy spiritual face. When the frail chains are broken, a captive that bound thee. A far from thy home, in the prison of clay. Bride of the Lamb! the earth's shadows around thee. Disperse in the blaze of eternity's day. Still mindful, as now, of the sufferer's story. Arresting the thunders of God ere they roll. Intervene as a cloud between us and his glory. A shield from his lightning's the shuddering soul; And mid the moonbeams in autumn descending. That lightning, extinguished by mercy, shall fall. While He hears with the wall of the penitent blending. Thy dear, holy daughter of Vincent de Paul.

THE FIFTEENTH OF AUGUST. GRAND PROCESSION OF THE CATHOLIC TEMPERANCE SOCIETY.

CONFERRING OF THE PALLIUM UPON HIS GRACE ARCHBISHOP O'BRIEN—SERMON BY BISHOP ROGERS, OF CHATHAM, N. B. From the Halifax Morning Herald, Aug 15. The different Catholic temperance societies throughout the city assembled at the Drill Shed about 10.15 yesterday, and after forming in procession began the route of march in the following order: Grand Marshal, E. Gerard. Band 60th P. L. F. Marshal John Dwyer. St. Mary's P. A. & S. Society. St. Patrick's Band. Marshal, John Foley. St. Patrick's P. A. & S. Society. Band 5th H. V. B. R. Marshal, John Burns. St. Mary's Young Men's Society.

They went up Spring Garden Road to Queen's street; to Morris; to Pleasant; to St. Mary's cathedral, where a solemn High Mass was celebrated by Mr. Power, who was assisted by Rev. Gregory McDonald, of Charlottetown, N. B.; Rev. Dr. McIntyre, of St. John's, N. B.; Rev. Thomas Fitzgerald, of Chatham, N. B.; as subdeacon. Rev. E. F. Murphy officiated as master of ceremonies, and Rev. Geo. Ellis as assistant. His Grace Archbishop O'Brien was seated on the throne, with Rev. Canon Carmody on his right. There were also present: Bishop Cameron, of Arichat; Bishop Rogers, of Chatham, N. B.; Rev. Dr. McIntyre, Bishop of Charlottetown; and Rev. P. Danaher, S. S. Biggs, Kearns and others, besides a large number of acolytes and altar boys. The altar was beautifully decorated with plants and flowers, and presented an unusually fine appearance.

After the mass had been concluded the ceremony of conferring the Pallium upon His Grace Archbishop O'Brien was proceeded with. It is a short service, and only occupied a few minutes. Bishop McIntyre took a seat in front of the altar, and the archbishop knelt in front of him and took the oath, after which the Pallium was placed around his neck. His Grace then bestowed a benediction upon the congregation, and the ceremony ended.

Bishop Rogers, of Chatham, N. B., then entered the pulpit, and delivered the following SERMON:

"Neither doth any man take unto himself this honor unless called by God as Aaron was."—Heb. v. 4. "You have not chosen me, but I have chosen you, and have appointed you that you should go and bring forth fruit, and your fruit should remain."—John xv. 16. "And I dispose to you, as my Father hath disposed to me, a kingdom, that you may eat and drink at a table in my kingdom, and may sit upon thrones judging the twelve tribes of Israel. And the Lord said: Simon, Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and do thou, being once converted, confirm thy brethren."—Luke xxi. 29-32.

My Lord Archbishop, Most Reverend and Reverend Fathers and dearly beloved brethren.

The occasion which brings us here to-day is one of those sacred functions growing out of the institution of the holy ministry in the church of Christ. The pallium the emblem of patriarchal jurisdiction received from the sovereign pontiff, the visible head on earth of the church. It is one of the pontifical robes of office, a distinctive mark or sign of authority in the ecclesiastical hierarchy conferred ordinarily on patriarchs and archbishops, and sometimes, though

rarely, on a simple bishop, by the Pope, to indicate the full and complete investiture, with jurisdiction and installation in office, of the recipient. According to canon law, the newly appointed archbishop, "though consecrated, cannot assume his full title until he be duly invested with the pallium—except, indeed, by virtue of the Pope's dispensation, which is often granted to prelates in distant parts. This ceremony of investing the new archbishop with the pallium sent by the holy see, naturally suggests to our consideration the constitution of the church by its divine founder, the authority of its pastors to feed the flock of Christ, and the admirable harmony and co-ordination of the various ranks and orders in the sacred hierarchy. Christ himself is the supreme head and chief pastor of the church. He tells us: "I am the Good Shepherd." * * * Other sheep I have which are not of this fold; them I must bring, and they shall hear my voice, and there shall be one fold and one shepherd."—John x. 11-16. In another place of the holy scripture the church is described as the bride of the lamb: "And I, John, saw the holy city, the new Jerusalem, coming down out of Heaven from God, prepared as a bride adorned for her husband. And I heard a great voice from the throne saying: Behold the tabernacle of God with men, and He will dwell with them. And they shall be His people; and God himself with them and shall be with them. * * * And the walls of the city had twelve foundations, and in them the twelve names of the twelve Apostles of the Lamb." (Apoc. xxi. 2-3). St. Paul says: "Husband, love your wife, as Christ loved the church, and delivered Himself up for it, that he might sanctify it, cleansing it by the laver of water in the word of life; that He might present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be all and without blemish." (Ephes. v. 25, 27.) The same apostle styles the church "The pillar and ground of truth." (1 Tim. iii. 15) "Built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone." (Ephes. ii. 20.) From these and other like terms of eulogy in which the church is spoken of in the Word of God we have prima facie evidence, on the highest authority, of the beauty, the sanctity, the efficiency, the stability and divine origin of that wonderful organization.

KNOW AS THE CHURCH OF CHRIST,

and when we examine into it more closely in detail we become enraptured with the intrinsic fitness and perfection of every part of her organism, as well as convinced of the indwelling presence of the Holy Ghost, giving life and light and energy to this spiritual body, of which Christ is the head and His faithful followers are the members. (1 Cor. xii. 27.) "The Christian church may be defined as the congregation of all the faithful followers of the Lord Christ our Saviour. There is no other name under heaven given to men whereby he may be saved but that of Jesus. He died for all, and wishes all to be saved; but in order to be saved by Him and to participate in the benefit of His all-sufficient atonement, each one must comply with the conditions which He requires. What are these conditions? To the young man in the gospel who asked, "Master, what shall I do to be saved?" he replied, "If thou wilt enter into life, keep the commandments." In sending forth his apostles to preach His gospel to every creature He said, "He that believeth and is baptized shall be saved, and he that believeth not shall be condemned." Thus these conditions are laid down by Him—to believe the Gospel, the divine truths of revelation, and to keep the commandments; that is, faith and works. For, "without faith it is impossible to please God;" and "As the body without the spirit is dead so is faith without good works;" in other words, "faith which worketh by charity." But how is this faith to be guided and kept correct? How are we to know with certainty what are the truths or points of revelation to be believed? or for there are many learned, earnest, honest readers of the gospel who disagree in their interpretation of the real meaning of many passages of the gospel, and differ in their belief respecting many points of doctrine, which cannot be relegated among the mere non-essentials. The answer is to be inferred from the words of Christ: "Unless you become like little children, you cannot enter the Kingdom of Heaven;" and in sending His seventy-two disciples to preach and teach His law He said: "He that heareth you heareth Me, and he that despiseth Me despiseth Him that sent Me." When differences arise "hear the church; he that will not hear the church let him be to thee as the heathen and the publican." Here then is laid down the principle of the simple, humble, child-like obedience to the teaching and ruling authority which Christ established in His Church. This authority is preserved from error in its official ex-cathedra decisions, by the promise of Christ that "the gates of hell should not prevail against it, that He Himself would be with His apostles and their successors in preaching the gospel "all days even to the consummation of the world"; that he would send them the Holy Ghost the Paraclete, the spirit of truth to teach them all truth (according as it would be necessary, and abide with them forever). This guarantee on the part of Christ, of exemption from error in teaching on the part of His church, is the preliminary motive for that child-like and simple obedience to the decisions of the Church, both in faith and morals as well as discipline, which he exacts. Without such assurance of infallible exemption from error on the part of the teaching and ruling authority of the Church our obedience would not be reasonable such as St. Paul requires, and Christ would not have commanded unreasonable obedience. For, the obligation of obedience on the one side naturally implies the co-relative assurance of exemption from error, on the other. I may here observe by way of parenthesis that this ex-cathedra exemption of the pastors of the church, does not imply their own individual exemption from sin. The distinction is obvious between official infallibility, ensured by the promised influence of the Holy Ghost for the agent and minister of Christ and of His Church, and that personal human frailty, peccability, to which all men are liable, and against which they have to watch and pray, lest they fall into tempt-

ation. It is this certitude of the church's infallibility (and especially that of her chief pastor in his ex-cathedra acts, from which there is no chance of appeal, since there is no higher officer or judge in controversies in the church) that satisfies the rational logical mind and

FORCES THE clearest intellects to

admire this source and attribute of unity in the church. That infallibility is ensured by the promise of Christ to be with her pastors all days even to the consummation of the world. It is ensured by the living presence of the Holy Ghost ever since that day of Pentecost when He came down from heaven on the apostles, with His manifold gifts. It was on that day of Pentecost, when the Holy Ghost came upon the Apostles and upon all united with them, in that public and solemn manner, that Christ fulfilled the promise which he had made to build His church on Peter the rock, to send to her the Spirit of truth, the comforter, to teach her pastors all truth—to recall to their minds all that He Himself had said to them, and to abide for ever with them and their successors and associate, in their corporate capacity of His one fold, His church without spot or wrinkle, His bride whom He had espoused, whom He loved, and for whose satisfaction He had given up His life. It was then that became realized in time the great supernatural fact which was afterwards shown to St. John the beloved Disciple, in the vision already alluded to. It was then that the "Holy City," the New Jerusalem, the Tabernacle of God with men, came down out of Heaven from God, prepared as a bride for her divine bridegroom, to be established on earth, on the foundations of the Prophets and Apostles, Jesus Christ Himself being her chief corner stone. And oh! how beautiful to contemplate is that new Jerusalem, that Tabernacle of God with men, that city placed on a mountain visible and accessible to all and to which all nations flock, that Kingdom which Christ received from the Father, and which He in turn disposed to His Apostles, while still retaining His own supreme kingship therein. "How lovely are thy tabernacles, O Lord of Hosts! O lovely Mother Church, spouse of my Lord and Saviour Jesus Christ, if I forget thee, may my right hand be given to oblivion, may my tongue cleave to my jaws if I do not remember thee!" But this holy city, this new Jerusalem, this Kingdom which Christ received from His Father, and which he disposed to His apostles—this body of which Christ is the head and His disciples the members—this one fold which has Christ, by excellence, for its one Good Shepherd, was so constituted by its Divine founder, that wisdom and prudence, effective power and perfect order is evident not only in the history of its formation and first establishment as recorded in the new testament, but also in its regular and gradual development, and in the efficacy with which it continues its work and attains the end of its existence. And what is that end? It is to continue and perpetuate during all generations until the end of time.

THE SAME INDUSTRY FOR THE SALVATION

of for which Christ came down from Heaven, became man, and died on the cross. Man, created perfect and endowed with the noble faculty of free will, had the power of choice to either give or withhold that worship of obedience which God required of him. Eved, seduced by the deceit of the devil in the guise of a serpent, ate of the forbidden fruit, and introduced into the world of the two sin entered into the world, and in our first parents all their posterity became "children of wrath"—enemies of God. This offence of a finite creature against the infinite God was such that adequate atonement could not be made by a mere finite creature. To be acceptable and adequate to appease the infinite justice of God, the offering of infinite dignity or merit could alone suffice, and such could not be offered by man. The infinite wisdom and mercy of God devised a plan. The Son of God, the Second Person of the adorable Trinity, offered to become a mediator of atonement in order to reconcile man with His Eternal Father, but in order that such infinite, adequate atonement be made in the person of a member of the human race, the Divine Mediator resolved to become man so that in offering Himself as a victim of expiation, such victim might be both man and God, and thus nothing would be wanting to the fullness and completeness of the atonement. But for the sake of the respect and honor which God owes to Himself, it was devised by infinite wisdom and goodness, that the source from which that human body of the Redeemer, which would be hypothetically united to the Deity in the one person of Jesus, should be preserved free from all and every taint of sin. Hence it was devised that a virgin, by the co-operation of the Holy Ghost, should become the mother of the Redeemer, and that that virgin—mother should herself be preserved, from the first moment of her existence, from the moment of her conception in her mother's womb, immaculate, for the sake of the divine child whom she was predestined to bring forth, the Man God who was to be immaculate on Calvary, the immaculate lamb, the victim of propitiation whose blood should wash away the sins of the world. This preservation from original sin, of the mother of the Redeemer, for the sake of her son, is called "the Immaculate conception"; and though always believed by the great mass of Christians from the earliest ages on account of its perfect consonance with right reason, it was only in 1854, on the 8th of December, that it was erected into a dogma of faith by the seventy-two disciples, the Son of God became man, was born of the Virgin Mary, and died on Calvary in

ATONEMENT FOR THE SINS OF ALL MEN.

His sacrifice of atonement, offered to His Heavenly Father, from the altar of the Cross was all-sufficient, and more than sufficient, to cancel the sins of millions of worlds. It was of infinite merit and value. It was offered for all. The barrier which by the sin of Adam prevented any member of the human race from entering heaven was now, through the merits of the Redeemer, taken away, so that any and every child of Adam has, through the merits of Christ on the cross, the right restored to him to gain heaven, provided he do his part to obey the law

of God and become a sharer in the merits of Christ. The sacrifice of the Redeemer fully satisfied God, but does not take away from man the noble faculty of his free will—his power of choice between good and evil—nor his obligation to obey the law of God, nor his accountability for his acts to the just Judge, who will render to every man according to his works. Without the great atonement of the Redeemer man could not, after the fall, gain heaven. By virtue of that atonement he can gain heaven if he fulfil the law of Christ. Our Divine Saviour, having accomplished the great work of atonement which He had undertaken to perform Himself in person, prepared to return to the bosom of His Father whence He came. But ere leaving this world He provided for the perpetuation of that ministry which He had begun, of which He was the great High Priest, according to the order of Melchisedec. This is the ministry of saying souls—of applying the merits of His atonement to the souls of men, of preaching the gospel, of promulgating to all men the law of God; and then when they believe and obey and are duly disposed of communicating to their souls His grace through the sacraments which He instituted, and through the great commemorative Eucharistic sacrifice of His body and blood, the Mass, which He first celebrated at the Last Supper the night before He offered the bloody sacrifice of Calvary, and permanently established the same to be ever after celebrated in His church, when He commanded His Apostles: "This do ye for a commemoration of me." To this ministry in His church, of which the apostles, after Himself, were the first members, and of which you, My Lord Archbishop, are now

THE REGULAR LINKS IN THAT PASTORAL CHAIN.

He communicated full authority to act in His name as is clear from the following texts:—

"All power is given to me in heaven and on earth. Going therefore teach ye all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days even to the consummation of the world."—Matt. xxviii. 18-20.

"Peace be to you. As the Father has sent me I also send you. When He had said this He breathed on them; and He said to them: Receive ye the Holy Ghost. Whose sins you shall forgive they are forgiven them, and whose sins you shall retain they are retained."—John xxi. 21-22. "And I will ask the Father and He shall give you another Paraclete that He may abide with you forever. The Spirit of truth. . . The Paraclete, the Holy Ghost whom the Father will send in my name. He will teach you all things and bring all things to your mind whatsoever I have said to you."—John xiv. 16-26.

MADE MEMBERS OF THE CHURCH.

This continued from day to day. "And the Lord said to the Church those who were to be saved." This was fully constituted the Church of Christ, by the advent of the Holy Ghost. Thence forward the Holy Ghost became the spiritual motive force that actuated the work of the minister. Men—whether Pastors or laymen, but the agents or instruments, but willing and efficient ones, actuated by the Holy Ghost. In the beginning, as now, the Church consisted of two great parts, the flock and their pastors—the laity and clergy, the teaching church—authorized to preach and govern and administer the sacraments, and the body obey. Later on each part, but more especially the teaching and governing portion, became multiplied and subdivided into subordinate rank and sections, as the ever-increasing work of the ministry required. The germs or principles of this development and distinction of rank existed from the beginning in the two distinct orders of apostles or bishops—and the inferior ranks of presbyters or deacons, and the deacons, who could preach, baptize, &c., but could not give the sacraments of the Holy Ghost, which required the apostles or bishops. Subsequently the bishops became distinguished into various grades—patriarchs, primates, archbishops and simple bishops—according to their respective jurisdiction. But the sacramental order of the episcopate remaining the same in all. The office of Chief pastor, or Pope, was instituted by Christ Himself, as we see very clearly in three different places of the Gospel, when St. Peter was appointed to that office.

"And Jesus came into the quarters of Cesarea Philippi, and He asked His disciples saying: Whom do men say that the son of man is? But they said: Some John the Baptist, and others Elias, and others Jeremias or one of the Prophets. Jesus said to them: Whom do you say that I am? Simon Peter answered and said: Thou art Christ the Son of the Living God. And Jesus answering said to him: Blessed art thou, Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my Father who is in Heaven. And I say to thee that thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven, and whatsoever thou shalt bind upon earth it shall also be bound in heaven; and whatsoever thou shalt loose upon earth, it shall also be loosed in heaven."—Matt. xvi. 13, 19.

"Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat; but I have prayed for thee that thy faith fail not; and thou being once converted confirm thy brethren."—Luke xxii. 24, 32.

"When therefore they had dined Jesus

said to Simon Peter: Simon, son of John lovest thou me more than these? He saith to him: Yea: Lord thou knowest that I love thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of John, lovest thou me? He saith to him: Yea: Lord thou knowest that I love thee. He saith to him: Feed my lambs. He said to him: Feed my lambs. He said to him: Feed my sheep."—John xxi. 17.

To-day the successor of St. Peter, though in sacramental order, a Bishop, is in rank and jurisdiction like St. Peter, the universal Bishop, the medium and source of jurisdiction, through whom all other bishops are called and commissioned to "govern the church of God" in their respective particular dioceses. To-day we see the

ILLUSTRATION OF THIS IN THE SACRED FUNCTION

at which we are assisting. A few months ago a modest but learned and devoted priest within the ecclesiastical Province was recommended to the Sovereign Pontiff by those whose office and duty it was to present the names of fit and worthy candidates for the then vacant Metropolitan See of Halifax. This sending of names is only to give information to the Pope. It is his right, and sometimes his practice, to pass over all such names and select another whom otherwise he knows and judges to be the most fit for the office. In this instance the Holy Father approved of the one recommended. On the 21st, of last January, the feast of the angelic young Virgin and Martyr, St. Agnes, we assisted in this Cathedral at the consecration, in the episcopal order, of the new Pastor selected and appointed by the Pope. To-day, feast of the Assumption into Heaven of the Virgin of Virgins, the Immaculate Mary, we have the complement and perfection of his installation as Archbishop of Halifax, by his investment with the Pallium. It only remains for me now to express the feeling of delight and gratitude to us all, that the same Holy Ghost the comforter who directed the choice as we have every reason to hope and believe, has thus far perfected His own work by blessing the administration of the new Metropolitan of this See, seconded and aided as he is by his devoted clergy, and faithful people, as also by his kind fellow-citizens of every class and profession.

To-day is the Patronal Feast of St. Mary's Cathedral and of the R. C. Temperance Societies of the congregation who honor the occasion by their presence and processions. Permit me to express my congratulations and felicitations also to them. It is also the anniversary of the episcopal consecration of the Prelate who performed the ceremony of conferring in the name of the Pope the Pallium on the Archbishop. On that same occasion it was my lot (humble and unworthy though I was) to be associated with His Lordship, Bishop McIntyre, in his cathedral at Charlottetown, when he both received the office of Bishop. Since then it was my lot to visit frequently His Lordship, and I was ever more and more impressed with the feeling that there was not in the church a more noble hearted, devoted Bishop. To day then I congratulate His Lordship on seeing one of his own spiritual sons, elevated and exalted to be his colleague and even superior. May both live and labor for God and for their flocks many happy years! It is not inappropriate to mention a word about the kind, paternal interest and loving sympathy manifested by the amiable, gentle but at the same time wise and laborious Sovereign Pontiff, Leo XIII, in behalf of the bishops, clergy and people of our ecclesiastical province—and even of all Canada—on the occasion of my recent visit of filial duty to His Holiness. While wishing you the Apostolic Benediction which the Pope sends through the respective pastors to their flocks, I beg of you to unite with us in praying God to bless, guide and protect for many happy years to govern the church, His Holiness Leo XIII.—Amen!

After the conclusion of the sermon the different societies left the church, reformed in order as before and marched along Barrington street to St. Paul's, Argyle, Jacob, Brunswick, down Gerrish to Water, Pleasant, and Spring Garden Road, and dispersed at the Drill Shed. The turnout was a particularly fine one, each society being well represented.

James Cullen, Pool's Island, N. F., writes: I have been watching the progress of Dr. Thomas' Electric Oil since its introduction to this place, and with much pleasure state that my anticipations of its success have been fully realized, it having cured me of bronchitis and a soreness of nose; while not a few of my 'rheumatic neighbors' (one old lady in particular) pronounce it to be the best article of its kind that has ever been brought before the public. Your medicine does not require any longer a sponsor, but if you wish me to act as such, I shall be only too happy to have my name connected with your prosperous child.

THE GREAT SECRET OF BEAUTY lies not in the emallers or the tonorial art, but it depends upon good health, a fair, brilliant complexion, rendered so by pure blood. Burdock Blood Bitters purify the blood, cure Scrofula and all diseases of the Blood, Liver and Kidneys. 25,000 bottles were sold during the last three months.

The gloomy fears, the desponding views, the weariness of soul that many complain of, would often disappear were the blood made pure and healthy before reaching the delicate vessels of the brain. Ayer's Sarsaparilla purifies and vitalizes the blood; and thus conduces to health of body and sanity of mind.

Never undertake a long journey without a bottle of Dr. Fowler's Extract of Wild Strawberry in your travelling case, to guard against sudden attacks of Colic, Cholera Morbus, Diarrhoea, Sick Stomach, Sea Sickness, and troubles incident to change of climate, water, diet, etc. It is a really and reliable relief.

Ayer's Ague Cure, when used according to directions, is warranted to eradicate from the system all forms of malarial disease, such as Fever and Ague, Chill Fever, Intermittent, Remittent and Bilious Fevers, and disorders of the liver. Try Fowler's Extract of Wild Strawberry; the experiment is a safe one, and will cost you nothing if a cure is not effected.

REV. MR. MANN'S

Recent Vision of Heaven Made Somewhat Light of by a Giddy Layman.

Cincinnati Enquirer.

"It was but a vision, and visions are but vain."—Dryden.

A Congregational minister of Cleveland had a vision of heaven recently. He tells how he "walked about with two young girls, who held him by the hands." Well, that's heavenly enough, goodness knows! A worldly, sinful young man of twenty-four would be satisfied with that kind of heaven. But about this "young girl" business. It seems to us that nearly all the ministerial visions of heaven we ever read—save only that of one St. John who had quite a vivid, impressive and well authenticated vision some years since while reading on the Island of Patmos—run to this "young girl" idea very largely. An eminent pagan, long ago invented this "young girl" heaven, and Christian ministers who have visions of heaven often seem unable to improve on the pagan patent. Now, it was all right for Rev. Mr. Mann, of Cleveland, to go wandering about in heaven with a "young girl" clinging to each hand. We don't know whether Rev. Mr. Mann is a married man or not. He didn't say anything about seeing Mrs. Mann while he was in heaven, but he saw beautiful maidens in profusion, besides the ones who never let go of his hand. Now, as we said before, we repeat, this is all right. We don't object to "young girls" down here, and we think we would enjoy their company in heaven; but can't the good men who see visions of heaven kind of look around while they are there, and let go of the girls long enough to shake hands with some of the good old mothers in Israel who were saints even before they died. Just think what a novelty it would be for the next preacher who goes to heaven in a vision to come back and tell us that he walked about the golden street "with two old women who held him by the hands!" It would be delightful to have a little variation on this "young girl" business. Now St. John, the divine, whose vision of heaven was about as clear as that of any man in Cleveland, doesn't seem to have gone about handcuffed with "young girls." He mentions several women whom he saw: "a woman clothed with the sun" and "a great red dragon" and another woman "arrayed in purple and scarlet, having a golden cup in her hand full of abominations," sitting "upon a scarlet colored beast full of names of blasphemy," and this woman was "drunken with the blood of the saints and martyrs." But he doesn't mention any "young girls" or maidens. Brethren, it takes a ripe seer of the nineteenth century to give visions in which the seer is the only man in heaven, and we propose to have a little variety in these visions. Surely, there is somebody in heaven beside a multitude of "young girls" and one parson. Give the rest of us a little show in these visions, or we will utterly cast aside all these modern prophets and abide by the vision of St. John, wherein all his angels are men, and are called by name. Every one of them and all the women are terrible. We don't object at all to a certain judicious mixture of the "young girl" element in beatific and celestial visions; but there is a namby-pambyism about it when the entire prescription is compounded of one part good man and ninety-nine parts "young girls" that is utterly unpalatable east of Salt Lake City. Go, get thee to a nunnery, or, at least, your effeminate visions of heaven. Why, man alive, can't you see it's belittling a subject of inconceivable sublimity and grandeur to fashion heaven on the model of an ice-cream saloon on Saturday night!

RELIGION IS THE ONLY EFFECTIVE AGENT OF CIVILIZATION.

Without it, the most learned can only be classified as educated brutes.

MOTHERS DON'T KNOW.—How many children are punished for being unclean, willful, and indifferent to instructions or rewards, simply because they are out of health. An intelligent lady said of a child of this kind: "I thought I should know that if they would give the little moderate doses of Hop Bitters for two or three weeks, the children would be all a parent could desire."

PERSONS OF SEDENTARY HABITS,

the greater part of whose time is passed at the desk, or in some way bent over daily tasks, cramp the stomach, weaken its muscles, and incur dyspepsia early. Their most reliable and safest medicinal resource is Northrop & Lyman's Vegetable Discovery, the Great Blood Purifier, and which is especially adapted to indigestion, Biliousness, Constipation and Poverty of Impurity of the Blood. Sold by Harkness & Co., Druggists, Dundas St.

The Wild Strawberry Leaf is a good antidote to the poison of the green apple and cucumber.

In other words, Dr. Fowler's Extract of Wild Strawberry is a sure cure for Colic, Cholera Morbus, Cramps, Dysentery, and all Bowel Complaints, so often caused by the irritating effects of unripe fruit.

Mr. C. E. Higgins, Beamsville, writes:

"A customer who tried a bottle of Northrop & Lyman's Vegetable Discovery says it is the best thing he ever used, to quote his own words, 'It just seems to touch the spot affected.' About a year ago he had an attack of bilious fever, and was afraid he was in for another, when I recommended this valuable medicine with such happy results." Sold by Harkness & Co., Druggists, Dundas St.

Mr. James J. Anslow, Newcastle, N. B., writes:

"Mr. James J. Anslow was troubled with Lung Disease, and until she took Northrop & Lyman's Emulsion of Cod Liver Oil and Hypophosphites of Lime and Soda had little or no appetite; but after taking a bottle or two she gained appetite and had a relish for her food, which was quite a help to her in keeping up against the disease. As we are out of yours, and cannot procure any here, she is taking another Emulsion; but as we prefer your preparation to any in the market, will you kindly ship me some at once and oblige."

P. J. Guppy, druggist, of Newbury, writes:

"Dr. Fowler's Wild Strawberry is just the thing for Summer Sickness. I sold out my stock three times last summer. There was a good demand for it." Dr. Fowler's Extract of Wild Strawberry is infallible for Dysentery, Colic, Sick Stomach and Bowel Complaint.