Sacred Heart Review. PROTESTANT CONTROVERSY.

the lawfulness of polyamy, although he greatly dislikes it; he declares that he

dislikes divorce even more, yet he does not proclaim it unlawful, and in cer-

tain cases prescribes it; in certain other cases, too revolting to be de-

tailed, he allows a woman, with her husband's consent, to become the mother of children that are not her

husband's but are to pass for his; he declares that wedded offspring is chiefly

pleasing to God, but that the birth of

offspring out of wedlock is also pleas-ing to Him, and brings His favor to

the mother, while a chaste nun, he

He declares that a priest who lives all his life in twofold, threefold concubin-

age, has no sufficient reason to doubt

of his acceptance with God, but that if

he should ask and receive of the Church

a dispensation to marry a lawful wife,

his soul is damned. At unmarried chastity, in man or woman, he rails in

language which, if I had not too much

regard to decency, I should have too much fear of the grand jury to re-

produce, even in its original Latin or

German. (Op. Latina 5, 13 118, de Wette. 2, 22. 215. 372. Saemmtliche Werke 20, 58 59. 79-80. 29, 17-33)

Luther was a very great man, but

assuredly neither purity, nor scrupu-

lousness, nor veracity, were parts of his character. In his conflict with

Rome he deliberately emancipates him self from all the obligations of moral

y. "Against the Papacy," says he, we account all things lawful to us."

He calls on the Germans to annihilate

the Bishops, to bathe their hands in

the blood of the Pope and Cardinals, to destroy all the monasteries, and sug-

gests that it might be well to destroy

all the churches too and to make at

absolutely clean start. As to the common Papists, he thinks it should be

sufficient to banish them. Zwingli, too, thinks it sufficent to murder the

also before letting them go. Bucer

ligation, in every Protestant state, to burn or butcher all the Catholies, with their wives, children and cattle, "for an awful example." The German temper, however, was not ferocious enough to carry out these recommendations of the divines. For the most part

tions of the divines. For the most part

the various religious parties contented

themselves with banishing one an-

other's adherents, although the Catho-

lics especially executed great numbers

of the originally anarchical Anabapt

No one disputes that Martin Luther

had a deep and mighty habitude of religion. He has given the world one

of its greatest translations of the Bible.

His catechisms are said to be great

the author of some singularly sublime

hymns. Janssen remarks that where

the Catholic mystics give him an im-

pulse and example, he develops the

principles of the spiritual life with

singular perfection, with depth, sweet-

ness, benignity, and, which appears strange, with delicacy. As Janssen says, and as I can testify, all these

qualities appear eminently in his

to talk of moral strictness, in any dir-

ection, but above all in what concerns the relations of the sexes, as being any

part of his character, seems to be set-ting up an altogether fictitious Luther.

Melancthon scornfully says of him (see Janssen II., 589): "These run-away

Janssen II., 539): "These run-away nuns that have been housing with him

have had their hands full with their

last, let us hope that it will make a more reputable man of him.

The truth is, for good or evil he shat-

tered the fabric of the Latin Church in

Northern Europe with a vast Antinom

ian explosion, of mingled religiosity

and sensuality. Comparing him to a

Beecher. We may admire or abhor his work, and we may well allow that

only great natures can do vast things.

"Let the devil Be sometime honored for his burning throne.

moral obliquity, however, in connection with him, seems a good deal like

To talk about moral rectitude or

Charles C. Starbuck.

Even the Catholics might say :

Andover, Mass.

saints.

Joseph Rickaby, S. J.

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solemn ob

alone maintains it to be a

maintains, has no hope of salvation

BY A PROTESTANT MINISTER.

XXXVII.

My Methodist friend, who has signified to me his agreement with Doctor Sheldon's contention, that Luther was guity of no moral obliquity in sanc-tioning, very reluctantly, the bigamy of the Landgrave Philip, founds his defence of the Reformer chiefly on two positions. One is, that Luther teaches, in general, a stricter doctrine of mar riage than the Catholic divines. The other is, that he is at least as strict as they in maintaining that a marriage otherwise void may be validated by a

dispensation. Let us examine each of these positions. And first, is it true that Luther stricter doctrine of marriage than the Catholic divines? That tainly is not his own opinion. In the marriage code which he issued, not out explicitly, in 1523, he de "impediment of crime signates the and the "impediment of public honesty" as "barriers to Christian m brought in by mere folly, nay, Now what are these two by impiety."

The impediment of crime arise when, between a man and woman who restrained from marriage because one at least is married already, there es a mutual promise of marriage in the event of widowhood. Such base ness the Church punishes by declaring such subsequent marriage null.

Another form is this. One, say the oman, is married, the other free. One, say the Without a formal promise, or, it may be with one, the married woman pro cures the death of her husband and then marries the adulterer. He may know of the murder or may not. In either case the Church annuls such a

marriage. Now one would think that in setting up this impediment the Church was dering a signal service to morality, and building up a strong barrier against hideous crime. Not at all, says Luther. The adulteress ought to stoned, unquestionably, but as this is not now customary, she is not to be debarred her Christian liberty of receiving a promise of future marriage from the adulterer. Of course Luther does not say all this right out, but it all lies in his contemptuous abrogation of this impediment. If then her husband, like a friendly, good-natured gentle man, dies " a fair strae death " comfortably in his bed, it is her evangelical privilege, as a woman justified by faith alone, without any popish regard to works, to bury her complaisant use with a grateful remembrance of his kindness in taking himself so opportunely out of the way; and then, in all the fresh witchery of her widow's weeds, to call on her former partner of wickedness to fulfil the overlapping betrothal, and make an honest w of her once more. If, however, her tion, and, regardless of the expectancy of fond hearts, will "persist in liv ing," as Suctonius says of certain unaccommodating dowagers and rich bachelor uncles, so that she is fain to assist nature by a little composing draught, then, says Luther, she cer-tainly deserves to be hanged, but if she goes free of the material noose, let the poor thing by all means enjoy the sweet comfort of encircling herself once more with the matrimonial. is the new gospel of evangelica freedom good for, if it can not win adherents by a little connivance, on occa-sion, with bigamy, or trigamy, or sion, with bigamy, or trigamy, or schemes for capturing him. Now adultery, or lying, or concubinage, or that he has fallen into the trap at faith, other infirmities of our fallen nature? As he says to Melanchthon, we must not concern ourselves too much about being holy here. We should leave such things to the next world. Faith here; holiness hereafter. It is only these blinded Papists that insist so on our conjoining the two. When first Osiander began to teach : Faith justifies because it leads to holithe whole Lutheran world paled with horror. Even Oslander's notorious drunkeness, and foul-mouthed blasphemies, when drunk against the holiest things, could not save his reputation for orthodoxy. body from the possibility of being cast out on the dunghill, his friends, at his death, had to bury him in secret. (Hartknoch 354. Hase 129.)

To accuse Luther, therefore, of being stricter than the Catholics in his law of marriage, is to do him cruel in-Osiander himself justice. charged with any such infringement on evangelical freedom. No: neither previous adultery, nor previous murder of a husband or wife, ought to be any restraints, thinks Luther, on the liberty of intermarringe among the erers and adulterers.

As he is against all "foolish and im pious rigor," as he calls it, even in these cases of adultery and murder, need not say that the less obviously necessary "impediment of public honesty" is treated by him with un-bounded contempt. This voids a marriage in which one of the parties is already married, but has never lived with the first husband or wife. It also voids a marriage in which one of the parties has already been betrothed to very near relative of the other and has not been released by mutual con-sent. Now the expediency of this second limitation is in my view exceedingly doubtful. A great proportion of the entangled marriage cases of early and later times have been bound up with it. Assuredly, however, it is neither impious nor foolish.

Of all absurdities, the greatest is, to call Luther strict in his interpretation of marriage. His conceptions of the it is increasing relations of the sexes are coarse and house.

INSTRUCTION BY REV. S. M. LYONS.

Appealing for money is distasteful to priests and yet they are not infre-quently compelled to resort to this method of securing the funds necessary to meet the needs of the Church. The Church, rectory and parish school must be kept in repair, current ex-penses met, interest and debt paid and the pastor supported. The welfare of souls, the preservation of social order, the happiness of the family, the virtue of society, the stability and perpetuity of the Government, all depend on the thorough teaching and actuating in-fluence of religion. Therefore, when the pastor appeals for contributions to meet the requirements of the Church it is not for himself, but for the general good and honor of his people that he pleads. All will concede that men who at great sacrifice have prepared them selves for the priesthood, who preach the gospel in season and out of season, attend the sick and dying at all times and in all kinds of weather, no matter what the disease may be, hear confessions, seek the return of the fallen away, fast, pray, say Mass, console the afflicted, help the destitute—in a word devote their lives, health and energy to the welfare of their people, are em inently deserving of a support suitable to the dignity of their sacred calling. This is a fact that cannot be disputed all good Christians readily acknowl edge it and contribute cheerfully and conscientiously according to their means to the support of their pastors. But the pastor's greatest anxiety is for the Church and school of which he has charge. - Failure to make needed improvements, to provide for the be coming celebration of divine service to sustain the school, to pay interes and reduce debt will prove discredit able to the pastor and his congrega tion and re-act unfavorably to the Bishops and Abbots and other chief dignitaries, and doubts whether even spread and influence of religion. they should all be massacred. Melancthon, however, thinks that bodily inflictions ought to be tried on the laity

churches and schools would cease to be The glory of God, the good of souls, the honor of the Church imperatively demand that the pecuniary needs of r ligion be amply proved for. Careful methods of business, prompt paymen of debts and economical management of funds are exacted by those interested in banks, stores, industries and civil offices. Storekeepers want their bills paid promptly, landlords their rents, laborers their wages, clerks their salaries, money lenders their interest, the city and State their taxes. No one can retain honor and credit who culpably fails to meet his just obligations The influence of the Church makes for honesty in business transactions, for the faithful payment of all just debts, the maintenance of social order, the strengthening of civic virtue and the support of legitimate civil authority. Yet there are those who complain and criticize when the pastor insists on sound business methods in church affairs and pleads for the prompt payment of dues for the maintenance religion. When you find people who are trying to travel to heaven at their neighbors' expense, who give little or nothing towards the support of religion in their parish, you are sure to find ones who are loud mouthed in their denunciations of their pastor's appeals for money to supply the very deficiencies that their own niggardli-ness has created. On the way home from church, at the family dinner table, at evening gatherings such ones may be heard condemning appeals for money in church, censuring the management of the parish, finding fault with the music, the sermon, etc. The tendency of their unreasonable, censorious scaldings is to weaken and undermine religious a soldier to Christ entangleth himself lessen reverence for the will priestheod and destroy regard or authority in general. It is because such ones do not contribute their share to maintain their parish Church that the pastor is compelled to plead for money. People that pay nothing to the Church have no right to criticize the methods of procuring support. These self-appointed critics and chronic greatly inferior man, he makes one think a good deal of Henry Ward grumblers can dress well, give parties, attend the theatre, travel here and there and, in a word, have money for everything except the Church. Some young people spend more money in a single evening than they give the Church in a whole year. They have money for cigars, drink, operas, picnics, excursions, balls, etc., but when the plate goes round on Sundays a inquiring into the moral rectitude or penny is rummaged out from the silver obliquity of a typhoon or an earthand bills in their pocket book for the When a special collection is However, as it appears that Doctor announced the professional Christian-Sheldon insists on the question of Dispensations, we will consider that next. ty of those non-contributing members of the parish is awfully shocked. To delude others into believing that they are heavy contributors they are loudmouthed in making irreverent com-In our childish days we resented being sent to school, and being made ments. "They are always taking up collections." 'You hear nothing but to work when we got there. We were money in church," such ones say. It is the miserly closeness and meanness willing enough to forego the advantages of a liberal education. But our of such ones that make special appeals parents and teachers knew our true for aid necessary. Did those nterest better, and insisted on makcontribute even a reasonable share of ing men of us even in spite of ourthe tithes demanded by God for the de Our Father in heaven insists cent support of His Church, priests on making us saints, uncanonized would be saved the very painful necesprobably and uncanonizable, but still sity of making special appeals. There are none in heaven who tithe of the money spent foolishly for are not of the number of All Saints. dress, theatres, parties, traveling, games, cigars, etc., would supply the

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mperative needs of church and school.

If those sordid grumblers did but se

their base, selfish treatment of the Church as sensible people see it, they

vile beyond description. He maintains CONTRIBUTING TO THE CHURCH. those non - paying critics of their wrong-doing in inflicting a double burden on the generous, self-sacrificing and devoted members of the con-gregation. They want the ministra-tions of the pastor, the use and the honors of the Church and the privilege of sitting in judgment on the management of the parish, but arrogantly re fuse to assist their fellow members in meeting the expenses. The Old Testament commanded tithes, one-tenth of all income, to be given to the priest-hood. "Tithes of the land, whether of corn or of the trees, are the Lord's and are sanctified to Him." cus xxvii., 30) God observed those who withheld tithes from the Levites and charged them with afflicting Him. And I perceived that the portion of the Levites had not been given them:

(II. Esdra xiii., 10.) "Shall a man afflict God, for you afflict Me? And you have said: 'Wherein do we afflict Thee?' In tithes and in first fruits. And you are cursed with want, and you afflict Me, even the whole nation of (Malachias iii., 8, 9.) Our Lord you.' promises "blessings unto abundance to those who contribute honestly as commanded. "Bring all the tithes unto the storehouse, that there may be meat in My house, and try Me in this, saith the Lord; if I open not unto you the floodgates of heaven and pour you out a blessing even to abundan (Malachias iii., 10) How beautiful the words of holy David on the generous offerings of the people for the building of the temple of Jerusalem: "All things are Thine, and we have only given Thee what we have received a (I. Paralipomenon xxix. Thy hand." Were all nowadays imbued with those grand sentiments which attribute all temporal blessings to a kind Providence and cheerfully acknowledge His right to a reasonable share of their inome for the support of religion, the

building and maintenance of our

source of worriment to pastors. Offerings according to one's means made with a good heart to God, will assuredly bring down blessings on the contributors. "Give to the Most High according to what He hath given to thee, and with a good eye do according to the ability of thy hands. For the Lord maketh recompense and will give thee seven times as much." (Ecclesiasticus xxxv., 12, 13.) This text contains God's positive command to give according to one's ability and the divine promise that seven-fold recompense will be made. St. Paul declares:
"So God ordained that they who preach the Gospel should live by the Gospel." (I. Cor. ix., 14.) The same Apostle acknowledges with deep gratitude the contributions of the Philippians to him in his tribulation .

have done well in communicating to have done will in communicating to have done will have a substantial to his piants. pians to him in his tribulation : me in my tribulation. me in my tribulation. ** Not that I seek the gift, but I seek the fruit that may abound to your account * * * The things you sent, an odor of sweetness, an acceptable sacrifice, pleasing to God." (Phil. iv., 14, 17, 18.) The Apostle calls the gifts of the faithful an odor of sweetness, an acceptable sacrifice pleasing to God, while at the same time he declares that he sought only the fruits that would abound to their account. "Let the priests who rule well be esteemed worthy of double honor

especially they who labor in the word and doctrine." (I. Tim. v., 17) The priest may not abandon his ministrations to engage in other occupations to earn a living. Once a priest, he is forever debarred from engaging live loaves and two fishes to feed five spired writer. Priests are soldiers to may have food. The generous-hearted God, chosen to lead in the battle against sin, to preach the Gospel, administer the sacraments and guide souls to heaven. The devoted faithful would be shocked at the very idea of having their pastors engage in world ly affairs to earn a livelihood. The personal sacrifices so cheerfully made by the devoted faithful for the support of church and pastor are, according to St. Paul, an odor of sweetness, an ceptable offering, pleasing to God. Real faith, like real patriotisms, imbues souls with the noble spirit of selfdenial and sacrifice, and the very best they can offer is not thought too good for our Lord. Their dues to the church being considered the most sacred of all debts, are attended to promptly. Having im-plicit confidence in the providence of God, they firmly believe that He will reward them seven-fold, as He prom ised. Their praiseworthy liberality is an inspiring manifestation of their deep interest in the Church, a striking proof of their unwavering faith and an encouraging token of their respect and love for their pastor. Liberal almsgiving is a far more convincing proof of genuine interest in the sad condition of the destitute poor and a stronger testimony of fraternal charity than the most profuse verbal professions of sympathy. The true Christian, like the really charitable man, is known by his acts of self-denial and self-sacrifice in the cause of religion rather than by verbal professions. Works speak louder than words and prove the sincerity of one's professions. Cheerful and generous ontributors to the support of the Church encourage and sustain the

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into the treasury of the temple by the change of opinion in regard to the poor widow merited special praise from our Saviour, and was declared by Him to be more than the contributions of all the rest, because she gave of her want all she had, even her whole living, whereas the rest gave of their abundance. "Amen," said Christ to His disciples, "I say to you this poor widow hath cast in more than all they who have cast into the treasury; for they did cast in of their abundance, but she

of her want has cast in all she had, even her whole living."
God measures and judges our con tributions to His Church according to what we have and the sacrifices we make in order to give. The greater sacrifices people make to support the Church, the more pleasing and acceptable their contributions are to our Lord the greater the reward they will receive. God perceives the selfdenials, trials and struggles of His poor, devoted and loving children, who, like the widow of the Gospel, give of their want, their whole living. to supply the needs of His Church, and the heavens and the earth shall pass away sooner than God's solemn pledge to recompense them seven-fold should fail to be fulfilled. Men frequently fail to pay their debts. God never. The Book of Proverbs tells how God plesses the generous-hearted and allows the covetous and avaricious to want Some distribute their own goods and grow richer; others take away what s not their own and are always in want." (Prov. xi., 24) Those who "distribute their own goods" are the cheerful givers, who acknowledge that they are but the dispensers of the temporal goods graciously entrusted to their custody by our Lord, and the "others who take away what is not their own " are the close, niggardly and material ones, who seem to con-sider themselves the absolute owners of all they possess. God, who multiplied thousand men, besides women and children, fructifies the grains of wheat, comply with the command of our Lord, "Lay up to yourselves treasures in heaven, where neither the rust nor the moth doth consume and where thieves do not dig through and steal."

of the rich man who was planning to build new barns to store away his crops. Our Lord addressed him : "Thou fool! this night do they require thy soul of thee, and whose shall those things be which thou hast provided?" The Lord added: "So is he that layeth up trea sures for himself and is not rich towards God."-Standard and Times

vi., 21.) How consoling for them when the end of life is at hand! Where

their hearts have been during life they

laid up their treasures, and death

opens the portals leading to their eter-

nal home. How different with the

avaricious, who hoard up their treasures on earth! Their end will be like that

Hard things were said of Martin Luther by Protestants themselves on the ecasion of the celebration of his quar tocentenary. The most scholarly journal in England, we remember, spoke of him as a monster, and referred to his reformation as a myth. The Rev. Martin has not stood the test of historical investigation; and now there are many unprejudiced non-Catholics who see in the Father of Protestantism only an ex-priest, of uncommon ability, it is true, but one having all the vices common to his kind. The Rev. Charles C. Starbuck, writing in the Sacred Heart Review, in reply to Dr. Sheldon, of Boston University, says that neither

HARD ON LUTHER.

was part of Luther's character : Church as sensible people see it, they would doubtless grow ashamed of conduct so mean and low that no society would suffer it.

Leaving aside the divine command to support religion, a proper sense of honor and justice would surely induce such ones to bear their share of the burden of maintaining their parish church. Self-respect, regard for honesty and decency should convince

Church as sensible people see it, they would surengthen the bonds of love that bind him to his spiritual children. What is the standard of contributing? How much should each contributions of the sees, as being any part of Luther's character:

In his condict with Rome he deliberately morality... To t

purity nor scrupulousness nor veracity

great religious leader of the sixteenth century. Of course only educated and unprejudiced men like Dr. Starbuck are as vet willing to admit that an altogether fictitious Luther has been set up; but it will not be long before the whole world will know the reverend reformer as a man who sadly needed reformation himself .- Ave Maria

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FIVE - MINUTES' SERMON.

Third Sunday after Pentecost. CONVERSION OF SINNERS.

"I say to you that even so there shall be joy in Heaven upon one sinner that doth penance, more than upon ninety nine just who need not penance." [Luke 15, 7.]
In this day's gospel, our Divine Saviour shows Himself under the figure of the Good Shephard, who leaves ure of the Good Shepherd, who leaves the ninety-nine sheep in security and seeks the lost one to bring it back to the fold. By this act He proclaims not only the infinite mercy of God, towards sinners, but His divine example which

says to us, go and do likewise ; be a

save his soul from eternal perdition.

shepherd to your brother, and

Verily, my dear Christians, there

can be no more sublime, no holier work, nor one more pleasing to God than that which is mentioned as the first of the spiritual works of mercy. To admonish sinners? Can we do more charitable act, one more beneficial to our neighbor, and more meritorious for ourselves, than to save our neighbor's soul from perdition, and bring it back to God? How easy has not Almighty God made the practice of this great work of mercy? To assist the poor, riches are required, to go to the heathen and to preach the gospel, one must be a priest. To recall the sinner from his evil ways, however, requires neither riches nor sacerdotal dignity : all that is necessary is a sincere love for God and one's neighbor. This love will teach you the best manner of approaching your erring brother, will give you the words that will best appeal to his heart, will give you perseverance, again and again to entreat him to save his soul by true penance. It is by such words of love that our Divine Saviour, that the apostles and all the zealous missionaries have achieved their greatest triumphs of conversions. And it is by such words of love and compassion that you, although not priests, can be missionaries, can save souls for Heaven, can become the greatest benefactors of your neigh Oa your part, it is only require that you are willing to be used as an instrument of God's infinite mercy.

the sermon of words, there is also a sermon of example. Where the example and the words do not coincide the the best admonitions produce no more beneficial effects than to cast sand into the air, or to pour water into defective vessels. If your erring brother sees you doing the things which you so kindly admonish him to perform, then only does he feel the full force of your words; then only will he be convinced of the truth of counsels and the sincerity of your advice. Your virtuous example becomes a continued sermon, and one which will impress him most powerfully and attract him to imitation Hence, my dear brethren, let the light of your good works, of your virtuous lives shine forth that the sinner may see it, be edified and induced to follow If there is question of giving admonitions and instructions, one or the other might excuse himself for want experience, but no one can excuse himself from giving good example God demands this of all for many reasons, one of which is that it is to be

Do not, however, forget that besides

a means for the conversion of sinners. There is, moreover, a third requisite to accomplish the work of converting the sinner. We must not only ad-monish him with love and patience, not only edify him by good example we must also pray for him and beseech God to have mercy on him. Human efforts alone will not suffice to open the eyes of the erring one and move his heart to contrition: this can be done only by the grace of God. "I have planted, Apollo watered, but God gave

the increase," says St. Paul. (I. Cor. 3, 6.) Hence we must, above all things, pray often and fervently for the conversion of sinners. Prayer is a weapon which the hardest hearts cannot always resist. The prayers and tears of St. Monica brought about the change of heart in the sinner Augustine and converted him into St. Augustine, a doctor of the Church. Such miracles of grace which are even greater than the creation of the world, are effected even now by prayer when it rises perseveringly to Heaven from a pure

pious, and Christian heart.
You know now, my dear Christian how you can assist in bringing back the lost sheep to the fold. You must patiently and perseveringly labor with word, prayer and example. If you have not undertaken the good work resolve to begin to day. If you ar successful in saving but one soul fo Heaven, you have conferred a benef on your brother greater than the which can be imagined; you have given joy to Heaven beyond your con ception, for you have saved a sow which is more precious than the who creation, and the angels will rejoice i Heaven "Upon one sinner that do penance more than upon ninety-nin ust who need not penance." over, you will receive the everlasting gratitude of the one you have save and the glorious reward awaiting y in the next world, will be an infini recompense for what you have done f

the love of God. But even if your persevering effor are useless, if all your fervent lo cannot soften the hard heart of yo erring brother, be not dishearten think not that your labor of love win vain, for God looks not only to deed, rewards not only according the work you accomplish. He regathe intention, and will therefore g you the same reward as if you had s ceeded in bringing back the lost she to the fold, in saving the soul of y erring brother. Amen.

Nearly everyone needs a good sp medicine, and Hood's Sarsaparilla is by odds the best that money can buy.