GAVE ALL TO HIS POOR.

Pathetic Story of a Simple Cure Who Imitated the Master.

In a poor village of Auvergne there lived, a few years ago, the poorest parish priest who ever traveled on his ministrations through the narrow passes of the Cevennes. The sort of hut which served him for a dwelling would hardly have been coveted by the humblest peasant who toiled in the coal or antimony mines, deep under the mountains. As it stood close up against the back of the little cross crowned stone church, you might have taken it to be a pious hermitage, or one of those hospitable sanctuaries for the unfortunate, sometimes built on high, almost inaccessible points. This was the sort of Thebaide where lived for ten years the cure of X.

He was a man of sixty years, thin, wirey, alert, and with a mild and bene countenance. The simplicity of his heart did not exclude delicacy of feeling, not even intellectual dignity; nor did the austerity of his habits diminish his natural indulgence for the failings of others. His ardent faith and zeal had no other limit that nature imposed on his physical forces

It was said of him that his charity compassed miracles. Winter had no cold severe enough, nor snow deep enough, the mountains had no ravines steep enough, the pight no darkness fearful enough, to stay or appal him in the exercise of his duties; and everything was accomplished quietly and with an air of cheerful good nature which banished all thought or appearance of sacrifice.

This simple-hearted old man had. however, an ambition, a modest and a very natural one, but which seemed exceedingly difficult of realization. For several years the good cure had nourished in his secret heart the ardent desire to possess a new soutane, or cassock. All who knew him had to admit that this desire was only too well justified by the advanced age and feeble condition of a very im-portant official portion of his ward-This soutane could, like its wearer, boast of long and honorable From the beginning of his ministry in Auvergne, it had accompanied the priest on all his parochial excursions. With him it had braved the inclemencies of the seasons, had been exposed to rain, dust and snow keen winds and fierce suns Under the combined action of these divers elements of destruction, the original color of the garment had visibly suffered. So thin and worn and limp was it, that like a withered and faded leaf, it seemed ready at the least strain to sever all connection with the form which it was its mission to drape with sacerdotal dignity. is probable that at least a partial separ effected if it had not been for the skill and indefatigable devotion of Madame Marguerite, who was attached to the service of the cure.

In the presence of a constantly recurring danger, this valiant woman performed veritable miracles with her needle-tracing across the weakening material of the garment wonderful, in visible arabesques. Thanks to her, certain ruptures, always imminent were delayed from month to month, and finally from day to day, without causing the dignity of the cure to suffer too much from the precarious condition of its outward sign and symbol.

It must not be thought, however, that this good priest was lacking in what is "respect for one's own person. Under the most modest and simple exterior he preserved an innate refinement and love of neatness. He felt his poverty and bore it courageously, always ready, before what seemed t him the greater needs of others, to renounce the gratification of his own desires, even that fondest desire of all sess a new cassock. times had this darling wish, this bold, ambitious dream, seemed about to be realized; but always the saintly man found that he had reckoned without the treacherous impulses of his own tender

In beholding the indigence and want of his humble neighbors, this priest, so sure to take wings and fly away on the generosity of Madame the Bar errands of mercy.

This manner of regarding the goods to her lips reflections and recrimina- these poor people. tions scarcely reverential toward her beloved master. Occasions like the solemn or joyful fetes of the Church were most trying to both these good them. people, because of that shappy clerical Yet with ever renewed faith, the patient cure would say, cheerily: "We will have the new "There you soutane for Easter, the time for freshening up, or for Pentecost, at the or "It will come in good time for Assumption, never fear :

and comfortable for Christmas. But the sacred days all came, again everything !" and again, without bringing a cassock, and went, each leaving more melancholy traces of wear on the old one; and ever the good priest sighed over the words of the Master: poor ye have always with you.

One summer evening the cure, who had returned late from a long and fatiguing excursion, seated himself near an open window, and, after closing his breviary, gazed in silence out over the little village. Though the weather was threatening, he breathed w.th delight the refreshing, though

was placing the dishes, on which she had served the frugal supper of her master, on the shelves of the oak side-

The evening of which we speak fol lowed one of the old housekeeper's "unlucky days." An ominous discontent still shadowed her face, like the clouds which just then hung low over the brow of the mountain, shedding upon it a sinister gloom.

Night had now come : the sky was ombre, the moon only briefly showed herself between the heavy clouds: the wind began to torment the tall chestnut trees before the parsonage.

" Really, I am in the wrong, am I And I ought to be pleased with you, A whole day passed away from home without eating or drinking, at your age! It is wise and commendable, doubtless! Oh, this will have a bad and for you, I can tell you, Monsieur !

At this moment a brilliant flash of lightning illuminated the whole room The cure and his housekeeper crossed themselves. Marguerite lighted a little lamp placed on the mantelpiece.
"Peace, Marguerite, peace," re

sumed the cure. "Our ministry has painful duties." "Ah, there you are with your eter-nal duties! The Church (you say so yourself) does not demand that one should kill one's body to save one's soul. If you only gained by your charity's something besides benedic-tions. But look to what it has reduced you! Here in this poor presbytere is all you possess — the fruit of thirty years of hard labor! And there are never 30 francs in your purse !"

"I don't know about that," mur-mured the cure; "one must never lose faith in Providence."

"You are quite right there; for if Providence did not provide for us day by day, I do not see how we could have a morsal of bread for our old age, since you know so little how to keep that which kind heaven sends you. Look at yourself, if you please! Is there in all the parish a man of poorer appearance than you? What has become the fine promises you made to me at Easter? The Assumption approaches, what are we to do for a decent cassock? What has to day brought you

for example? Nothing!"
"Eh! eh!" said the cure, smiling, with an air of mystery.
"Or at most," she continued, "some

insignificent silver pieces; a fine sum truly, with which to buy a cassock !' The cure resumed tranquility:

"Marguerite, you must inquire if there is in the countryside a tailor capable of making properly and promptly a new cassock for your

"What !" responded the house keeper, who believed she had no understood, " what did you say?" "I say that you have forgotten tha the 25th of July is almost here.

" Well?" "Well, I have visited to day, at her chateau, Madame the Baroness Du-bief, who has renewed her request that ten Masses should be said for the soul of her husband; and the baroness has begged me to accept as stipend the sum of 200 francs, and here they are! So speaking, the cure brought ou from under his cassock a purse of strong leather, which was delightfully round and full. Marguerite was put ting out her hand to assure herself of the reality of the good fortune, when the cure rose from his chair, uttering a cry. A bright, red light illumined the whole side of the mountain. The cure ran and opened the door of the parsonage, and beheld a column of fiery smoke rising from the root of house in the center of the village. "Fire! fire!" he cried. "Run, Marguerite, to the church and ring the

bell to summon help.' Marguerite hurried out by a door mmunicating with the sacristy, while the cure took his hat and set out through the storm for the scene of the disaster. In a few hours the fire was extinguished. Only one dwelling, the poorest in the hamlet, had been

lost in the flames a considerable part of his cassock. "Fortunately," said Marguerite th pathetically poor, really seemed to next morning, while she repaired this imagine that he had a surplus, and fresh lose to the garment with a patch this surplus was never anything but which matched very badly both color the cassock money. One after another and material, "this time the misfor the carefully saved crown pieces were tune is not without remedy-thanks to

destroyed; but the cure had somehow

ones "Alas, my good Marguerite," of this world and the duties of a cure plied the cure, placing his hand behind was not always accepted by the stern his ear, like a schoolboy detected in housekeeper, Marguerite; and this wrong-doing, "it is not so with the difference of opinion brought too often misfortune which has overwhelmed

> well, you can preach a ser-Occasions like the mon and take up a collection in their favor, some one will doubtless help

"We must hope so, at least; but would it not be better for us to furnish

"There you are already with your mistaken ideas! Each person is sup-posed to help the poor according to his means-the rich with money, priests with the good word. Think ! you have "I doubt not I shall have it all warm barely the necessaries of life."

"But, Marguerite, they want for You must have another cassock.

"They have neither bread nor cloth-

"Heavens!" exclaimed the house keeper, struck by a sudden fear, "what have you done with the money you

showed me vesterday?" "Marguerite," replied the cure, confused, "you need not go to order for me the new cassock of which we have spoken. I will wear this one at the approaching festival.

omewhat chill, night air. Marguerite lowing spring, to redouble the anxiety | t) my worthy penitent a new cassock, Bishop, to all the parishes of his diocese. This news at first threw the cure into a sort of torpor, resulting from the prospect of an imminent danger; he had a moment of vertigo, as if he had felt the ground giving way under his feet. Then to this prostration of all his faculties succeeded a feverish agitation and a supernatural activity. He came and went aimlessly-busied himself without motive and without intermission. He spoke aloud when alone, and gave himself up to all those acts of excessive excite by which cowards seek to divert their thoughts and assure themselves against their own weakness Vain attempt!" All his efforts ended in a miserable conviction that he must renounce definitely all hope of passing honorably through the impending ordeal. Already he saw himself appearing, ashamed and wretched, like a man of untidy habits, or a povertystricken spendthrift, before his superior ecclesiastic, when Providence again came to his aid in the guise of a charitable lady, secretly informed of his plight by the faithful Marguerite. A tailor was sent for in haste from neighboring market town. This tailor was very poor and demanded not only to be paid in advance for his work, but furnished with the means to buy the costly mater-The ingenuous priest consented, Alas! on his way home the man stopped at an inn where, in a wine, that treacherous "consolation of the poor," he so drowned his conscience as to lose all distinction between meum and tuum, and finally, in a debauch with some jovial com rades, squandered all the good priest's

money. The cure bore this new trial with the meek philosophy of one "ac-quainted with grief," of that sort; and when the thief was arrested declined to appear against him, not even deny ing the fellow's shameless assertion that the lost money was "a gift, not a deposit." To Marguerite, who thought her master had gone mad, and frankly so expressed herself, he said with a sad smile:

"Thank you, my dear gouvernante, that the poor wretch could find my lost crown pieces in that miserable "No ; but he might have found re-

pentance.' "Eh, you may be right : and yet I

bethought me, the Master would have said, 'Let him go! He knew not

The dreaded day arrived. A glad peal of bells announced the entrance of the noble prelate into the humble but pious parish. The cure, accompan ied by his sacristan and two choir boys in full canonicals, left the parsonage to eceive at the entrance to the village, His Lordship the Bishop. The local authorities, in official costume, carried the canopy under which that dignitary should be conducted to the church, according to the customary ceremonial. The cure feeling happy and almost proud, for the moment, because of the handsome surplice, with which his shabby cassock was covered, advanced with a firm step at the head of his escort, along the way strewn with flowers, between a double row of houses their dingy fronts half concealed by a hanging of white cloth. When the Bishop arrived the procession marched to the church, where the cure with unusual solemnity. After the Mass it was his duty to present his homage to the prelate Lordship was seated between his two Grand Vicars who remained standing, and attended by the principal citizens of the commune. He was a noble look ing man of about forty; his manners were those of a gentleman of the Court. and he expressed himself with the ease and grace of an orator accustomed to speak before the great ones of the

earth. The cure had felt his firmness abandon him from the moment when he had been forced to lay aside his official surplice, which had permitted him at first to appear before his noble superior with apparent assurance. At sight of the miserable garment worn by the old cure the Bishop frowned. The cure began to tremble like a criminal be-

fore his judge.
"Monsieur," began the great eccles astic, in a stern voice, "is your parish, then, so poor and are your revenues so meagre that you cannot accord to your person the care which the dignity of the priesthood requires?

"I implore Your Lordship to pardon

"Monsieur," pursued the Bishop, we are far removed from that primitive, apostolic time when the Church adorned herself only with the austere virtues of her servants.

"My Lord Bishop, my slender means are alone the cause. I assure

you, that-' "Ah, Monsieur, I know all-I know hat your generous improvidence, your injudicious charities, compromise the respect due a minister of religion, and I must openly blame conduct so inconsiderate and weak. Go, Monsieur le cure, and remember that in sacrificing what we owe to ourselves, we may be found wanting in the respect we owe

to others."

As soon as the poor cure had passed out with his head bowed, the Bishop urned toward the witnesses of this painful scene and said, smiling: an interest in Luciferism, and Stecke. That lesson was a severe one; but lin, after having converted his breth-I think our excellent friend is cured ren, undertook to celebrate the Lucifor a time, at least, of his excessive liberality. l'Abbe," he added, turning to one of his round the cult of Adonai. He forth-

of the cure. There was a rumor, all at and also 300 francs, to guard against once, of a pastoral visit from the the contingencies of his philanthropic devotion.

RECORD.

After Vespers, when all had left the church the cure, whom this "lesson" had profoundly affected, stole back, and, kneeling before the altar, prayed long and fervently. The place was damp and chilly; a cold perspiration moistened his pale face. On his return home he was attacked by a chill, followed by fever.

Some days later a physician, who looked anxious and depressed, stood by the bed of the cure. Marguerite knelt near, hiding her face in her hands. A stranger quietly entered the room : he bore on his arm a new soutane of the richest black cloth and in his hand a full purse

"From Monseigneur," he said, re

spectfully. For a moment the sight of the object of his long-cherished ambition-a new assock-seemed to thrill the sick man with new life. He strove to raise him self in bed, but immediately fell back on his pillow. Then, smiling sadly on the Bishop's messenger, he said, in a faint voice: Lordship, in the name of my successor, and say to him, also, that I humbly recommend to his Kindness an arden preacher, to whose faithful exhortations I but too seldom listened;"the cure here indicated Marguerite. After a few moments he was heard to mur-mur, "O mon Dieu! I have doubt-less been too ambitious; but since it is so difficult to have a new soutane in the world, and to live in peace without one, grant, I pray Thee, that the poor be less numerous, or gouvernantes more indulgent." These were his last words.

after he sighed out his life of humble ambition and patient abnegation : but as the last sigh reached his ligs it turned into a smile, which lingered there, a silent benediction.

AMONG THE DEVILS.

Lovers of the occult sciences are looking forward to a strange libel case which will shortly come before the It it brought by Paris tribunal. Mdlle. Lucie Claraz against a fantastic publication called the Revue du Diable The suit in itself is not of any importance, but it will be rendered curious and interesting by the production of a number of documents concerning he two mysterious sects known as Luciferism and Satanism. to obtain some information on the subect, a reporter called on a fervent Luciferan, who volunteered to con duct him through the infernal regions.

"You ask me," he said, "how I can reconcile the worship of Lucifer with the hatred of Satan? The apparent contradiction is easily explained. Diabolical religion has given birth to two sects as different from each other as Catholicism and Protestantism, both of which are based on the adora tion of Christ.-Luciferism dates from the last century, and will be found mentioned in one of the works of George Sand. It is a kind of Mani cheism. Lucifer is the eternal rival of Adonai, but the Luciferians, from recognizing in the all-powerful angel overthrown by Adonai the prin-ciple of evil opposed to the principle of good, adore in him the supernatural power which produces equilibrium. and renders unto nature the rights ignored by Adonai, the God of Chris tians. To his One, life should be made up of sorrow, constraint and mortification. He exacts from his followers the repression of all the which form the joy or happiness of humanity. His cult is that of sacrifice. Lucifer, on the contrary, accords to humanity all its most legiti mate desires. He allows it every joy and satisfaction and guarantees the expansion of all its faculties, thereby making man free. What the Adonaists call sin, we Luciferans calls vir

tue. We regard Luciferas the Good "The Satanists are in reality only schismatics in the Christian family They accept the supremacy of Jesus Christ and do not contest His victory over the fallen angel. They admit that virtue and duty are where the re ligions of Adonai have placed them, but during the struggle they side with the vanquished against the victor. They prefer Satan dethroned to Chris King. They are merely revolutionist and conspirators. They defy God in order to brave Him and ridicule His laws. Their cult is not based on any philosophy: they are maniacs, demon iacs, blasphemers, conscious of their impiety. The Luciferans sacrifice themselves to the principle of what they believe to be good; the Satanists sacrifice themselves to the principle of what they believe to be evil. fer is our good god; Satan is their

Wicked God." Turning to the Claraz affair, our Luciferan said : "You are no doubt aware of the fact that the canton Frioourg is deeply attached to the worship of Adonai, it is the most Catholic canton in Switzerland. And yet, at Bulle, not far from Fribourg, a barris ter, a confirmed anti-clerical, a well educated man, and fond of studying things philosophical, opened his house as a Freethinking club, which was soon transformed into a Masonic lodge, which was entitled 'La Reformee,' and placed under the direction of M. Steckelin The lodge was composed of noted and respected persons.

"In a short time, they began to take feran ceremonies with all the pomp However, Monsieur with which the Catholic churches sur-An unexpected event came, the foll vicars, "be sure to have sent promptly with bought a garden in the Rue de la

which were the remains of a granite cliff. Out of that cliff he cut a subterranean temple, similar to that of Albert du Rudolstadt in the 'Consuelo' of Georges Sand. This Luciferan sanctuary was fitted up in Roman style. It contained two large square altars, one for the sacrifice, and the other for Masses, with three small ones in the form of triangles, destined for other ceremonies. The choir was

perched above in a gallery shut out from the public gaze. Conspicuous in the services was the 'Grande-Maitress.' In religion she was called 'Deodata-Lucif.' She was accompanied by a procession of 'Sisters,' whose co-operation was necessary in the celebration of the mysteries of Lucifer, the god of Joy and Pleasure.

"The question was soon raised who was the lady hidden under the sacred name of Deodata-Lucif? The good people of Fribourg at once said it was Molle. Lucif Claraz, notwithstanding that she was more fit to be the servant of a curate than a priestess of Lucifer. She was forty five years of age, very thin, with sunken eyes and protruding lips. She lived in the house of M. teckelin, her brother-in law, and was regarded as a most ardent Catholic one day she wrote a letter to the Bishop of the locality denouncing the abominations of which the Luciferan temple was daily the theatre. Aided by the alms of indignant Catholics and subscriptions from Italy, France and Belgium, she bought up the garden, together with the temple and announced her intention to found religious order on the spot, in ex planation of the sacrileges which had been committed there. The Patriarch of Jerusalem, it is said, was so pleased with her zeal that he sent to her th decoration of the Holy Sepulchre. So far Mdlle. Lucie Claraz succeeded

in carrying out her scheme, but, unfortunately, a change in the scene took place. "At the moment when the funds collected by her began to flow in from all quarters," says the writer in the Mattu who is responsible for these details, "the financial situation of the Luciferans was in a desperate state. The converts to the good god refused to pay their share of the expenses caused by the construction and establishment of the temple. M. Steckelin had no money. The creditors thereon seized all the holy objects used in the ceremonies and the mystery was exploded. Here Milde. Claraz stepped in and paid the debts of the High Priest of Luciferism, her brother in law, but with the funds subscribed by the faithful for the creation of a new religious order Naturally there was a great outer among the clergy when they to what use the subscriptions had been put. The curate of Gruyere refuse to admit her to holy Communion and she brought her appeal before the ecclesiastical authorities, but to no purpose, and she was condemned to pay the costs. The singular case was published at the time in several papers. As regards the report that she acted as Grande Maitresse in the Luciferan services, she stoutly denies it. It is probable it was due to the circumstance that her brother-in-law was High Priest of the What has become of him is not stated.

"Such," says the writer in con clusion, "are the facts which will be laid before the Paris tribunal. It remains with the French law to decide if Mdile. Lucie Claraz was libelled when she was accused of having filled the part of the mysterious Deodata-Lucif." Many more curious details relating to the affair are expected to be made during the trial, in which the Luciferans and the Satanists will probably be examined in respect to their extraordinary aberrations of religious sentiment and the mystic doctrines which they profess to hold. It will certainly be one of the most remark



This is it. This is the new shortening or

cooking fat which is so fast taking the place of lard. It is an entirely new food product composed of clarified cotton seed oil and refined beef suet. You can see that

Is clean, delicate, wholesome, appetizing, and economical -- as far superior to lard as the electric light is to the tallow dip. It asks only a fair trial, and a fair trial will convince you of its value. Sold in 3 and 5 pound pails, by all grocers

Made only by The N. K. Fairbank Company, Wellington and Ann Sta-MONTREAL

Grande-Fontaine, of the bottom of able trials which has ever come be one a court of justice, and will, no doubt, attract all the spirits and devils and other occult personages to be found in the Ville-Lumiere. - Catholic Review

Messrs. Northrop & Lyman Co. are the proprietors of Dr. Thomas' Eclectric Ott, which is now being sold in immense quantities throughout the Dominion. It is welcomed by the suffering invalid everywhere with emotions of delight, because it banishes pain and gives instant relief. This valuable specific for almost "every ill that flesh is heir to," is valued by the sufferer as more precious than gold. It is the elixir of life to many a wasted frame. To the tarmer it is indispensable, and it should be in every house.



No Other Medicine

Statement of a Well Known Doctor

-OBJECTS OF THE-New York Catholic Agency The object of this Agency is to supply at the regular dealers prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this orred or manufactured in the United States. The advantages and conveniences of this agency are many, a few of which are:
ist. It is situated in the heart of the whole-saleltrade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase it any quantity at the lowest wholesale rates thus getting its profits or commissions from the importers or manufacturers, and hence—
2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different stricks, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will fusure the prompt and correct filling of such orders. Besides, there will be only one express or freight he prompt and correct filling of such orders. Besides, there will be only one express or freight help will be only one express or freight design a particular interest of productions of the word of the words of the same by sending to this stand to goods all the same by sending to this stand to goods all the

ath. Persons cutside of New York, who may not know the address of houses solling a partielar line of goods, can get such goods all the same by sending to this Agency.

Sth. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrasted to the attention or manaagement of this Agency, will be strictly and conscientiously attended to by your giving and conscientiously attended to by your giving and conscientiously attended to by your giving and conscientiously attended to your griving and your gri ne authority to act as your agent. Whyou want to buy anything send your order

THOMAS D. EGAN, Oatholic Agency, 42 Barclay St. New York, NEW YORK,

QUICK CURE FOR SICK HEADACHE DUNN'S FRUIT SALINE GIVES HEALTH BY NATURAL MEANS

KEEPS THE THROAT CLEAN AND HEALTHY.

DELIGHTFULLY REFRESHING.



The O'Keele Brewery CO. of Toronto, Ltd.

SPECIALTIES: -class English and Bavarian Hopped Ales. XXX Porter and Stout.
Pilsener:Lager of world-wide reputation.

E. OKEEFE, W. HAWKE, J. G. GIESON, Pres. Vice-Pres. Sec-Tres. An authentic copy of the Ritual of the P. P. A. will be sent to any address on receipt of 6c. in stamps. By dozen, 4c. By hundred, 3c. Address Thos. Coffer, The Catholic Record, London, Ont.

HALF PRICE.

As the "Mistakes of Modern Infidels," the work of Rev. G. R. Northgraves on evidences of Christianity, comprising the only complete answer to Ccl. Robert Ingersoll, is to be republished immediately, the author will sell the present edition, till exhausted, at 70 cents, cloth: 40 cents, paper: post paid, Highly recommended by the Bishops and clergy and the Press, Catholic and Protestant, Address:

REV. GEORGE R. NORTHGRAVES, Windsor, Ontario, Canada.

DR. WOODRUFF, NO. 185 QUEEN'S AVE. Defective vision. impaired hearing, nasal catarrh and troublesome throats. Eyes tested, glasses adjusted. Hours, 12 to 4.;

FIVE-MINUTE Tenth Sunday a

AUGUST 10,

DISTRUST C "Jesus spoke this pa people who trusted in were righteous."

My brethren, Holy

ing us study these would urge on our are redeemed by Blood of our Lord Je by any merits of out this that we may be season of relaxation, redeemed, and that of our Lord we shoul lost race. "I have press alone, and of was none with me," by the mouth of th There is no possible heaven except by the miserable poison th medies were and ar to cure us. Of cours aggerate, as the Cal pravity of fallen me nature totally depra tion of the fall is m but it has not utt his every action a s terian friends once some of them still But when you as

enjoy the happiness doctrine of the Cat libly teaches the an quiring the merits in your own righteo is question of getting deemer and the Hol Trent defined as a If any one shall say lieve, or hope, or such a manner that without the inspir Spirit going befor anathema. And th doctrine more plai Scripture, or more to the office of Chr But, brethren, if t

ful joy to us as Chri of God, and are re that holiness which Redeemer had and and not technically in name, but actual infinite love of his our Lord's lightest to purchase heaven of all the best and race put together. God is by nature th children of the Ete to the God-head b Holy Spirit. Who grace of baptism, receive Communion to God by a union John says we are we actually are, Lord is called by S 29) "the first-born ren." And what d self say when He

and to your Father Now, my brethre who need to be wa by the example of isee, there are som publican, need t Christian may say man; it is that sen spoke when he said God I am what I a none the less min ceived it from Je cause by His love hope to persever Nav my virtue boasted of, if I g

credit is due. we look at the shr our own poor, fal us rejoice and be we consider how princes of His heav how we ought to acquiring divine of humble, ferven ful confession of the devout recept: sarv means of

It is the duty of ev or travelling for p equip himself with keep up strength a cure such ills as are in everyday life. F saparilla as a gene blood pure and less I of disease, will be Change of drinking ous trouble, especia spring water in the drops to a teaspoom in a tumbler of wat having any injurior. Hood's Vegetable cause no discomfort, of sleep, but assist that satisfactory renatural and regular As PARMELEE Home a

As PARMELEE' contain Mandrake a Liver and Kidney Certainty. They Herbs which have wonderful in their a bowels. Mr. E. A. writes: "I consider cellent remedy for ment of the Liver, h for some time."

There is danger Many who have d their troubles from cold which settled short time they were best physician. Anti-Consumptive late, their lives of the medicine has coughe and a set of the settlement of the settl

coughs, colds and a