THE OLD, OLD STOR

(Winter for to Register Within the case making the making which makes at their after person on those sight. A new at becaute our star course, the rapid person of the makes at the makes at the makes at the makes at the makes makes at the makes at the makes makes at the makes makes at the m

Watchman, how a the night / What more is in the dir **
The cohorts of the Lord, I see them everywher All lifs they put to light. Be fore them for things it, All sharm and strift and sin. Crushed by their pinions, die.

or watchman, look to earth And tell me what is there. Child and maid most sweet A sight most winsome fair, never be the fail. Jeens is the child, leaves no mettle has com. Now they're reconsided."

Watchman, (ell, I pra)
More of this Bake as tender.
He mother is sweet Mary
Sain Joseph their defender.
of David's troud line.
By Jese's star forecold,
to be rive He comes,
A to integeth wealth untold.

Watchman, book again.
Tell what more you see."
Kings and shepherds come.
Their homage is their fee.
They kneel before the crib.
They call this Child the Lord:
Their translinense assemds,
They greet Him, man yet Gud."

"Now, watchman, is there more,
More of this good, sweet story?

Yes, Heaven and earth are joined
In one great stew of story;
Throughout Creation welling,
Within Creation's heart
A peace supreme is dwelling.

—M. L. H.

A Christmas Sketch.

Writton for The Register by Coeffication was there even a brait so hardened, so embitt red by the cares of this cold world, into which my glean of height countries that which my glean of height countries and the control of the control of the control of the control of Raphael St. John as he stood before the uncutationed window of a mean little cottage on the outskitts of one of our great Canadam cities, watching the magnificent specialed the landsk superessited. The last rays of a winter sunset seemed to fail with a soft, silvery radiance over earth and sky, lighting up with its pale glory the special of the control of the contro

me his curve rather than his blesting."

Turning with the wild light of despair in his deep, dark eyes, he cronsed the poorly-furnished room, to a homemade cot on which the wasted form of a child lay. Stooping over the little sufferer, the father pressed a hot kess on the feverish brow, and painfully noted each sad change a few months had wrought in his little daughter. The face, thin and drawn, was flushed with fever, the cyclus now almost transparent were closed, and a fringe of long, golden lashes swept the waxen there, while damp, tangled masses is golden cutis lay, like a halo, round the little alumberer's head.

An agony of doubt, fear, and anxiety was expressed on the face of the parent, as he drew back and stood watching the child's difficult breathing, he whole soul in rebellion against its Creator.

A faint light accorded to lillumine the

his whole soul in rebellion against its Creator.

A faint light seemed to illumine the room, then brighter and brighter and surgery, a delicate perture pervaded the atmosphere, a solemn stillness fell upon the scene. Then with one glorious burst of light, a splendid visiton hovered o'er the sleeping ohlid, small between the selection of light, with its sheen of golden hair enveloping it like a mantite, a face of exquisitio county lighted by supreme love, and yet, was it only imagination, or like an invisible shadow did a sweet sadness shade the case of exquisitio county lighted by supreme love, and yet, was it only imagination, or like an invisible shadow did a sweet sadness shade the case of exquisition county lighted by supreme love, and yet, was it only imagination, or like an invisible shadow did a sweet sadness shade the case of exquisition of self and "Gratia gratificates" the grace given for the sancticus" the grace given for the sancticus in the grace given for the sancticus of self and "Gratia gratification" of self and "Gratia gratification

Student by indired his every day by the frame on the histopic chaparalyzed in page 1 to stricken upon that flow yet, then such that we have he red he should be shown to be sh note, this hour, my secret, every liver to created from furgation, and to store its finishing box. In this bounds a new against out in to you to a complish one last mission before entering my true forms. Despute not, but trust in true when some all things whele and

home Despair not, but trust in his-kin story all things wheel, and i-histor.

The voice had coast d, and go a place to a sweet etherent music the like of which he had cover even discribed, and which seemed to fill the air with its include. The light love creet tosers still over the bed, and fixed his great shinting eyes with their calls of mother-love on the they hade. The tips of the child wreathed into a smite, and she stretund cut her arms as if she too had seen An instant more and the little on was pressed closely in its mother's arms, and showly they began to so cred. Falmer and fainter grew the nucle higher and lighter toose the ap-terition, unmer and simmer shows it fading high blooked? half-way between earth and fraven for on in-stant they stood still, the eyes of both wheel in cternal love upon him, who varied and cliff-glorious salities of God, vas raids d in solemn beneficition ofer bis upturned head Another instant, the room was in

his upturned head
Another instant, the room was in
darkness, and the unconscious hod, of
the man stretched upon the floor
For hours he lay in utter oblivion of

For hours he lay in utter oblivion of the world, when at least the chimes of a neighbouring cathedral, as it announced the hour of Midnight Masstarted aim out of this state of apathy. He arose, a strange, happy, caim stealing upon hie out. Turning to the little out he half expected to find his -hild had disappeared, but the fragile tody still remained—the sout had passed to Heaven.

It is Curistina Edv. The dim old

the frartle body still remained—the soul had passed to Heaven.

It is Curistimus Eve. The dim old cathedral is almost in durkness. The only light is the faint rise glow of the saintimusy horizontal at the still accept the butter of a priest is visible. Not averable of a priest is visible. Not averable of the line so force still hands have with a sort of saintle, beauty in spite of the line so force which have left their improse there; no second phonor is needed to recognize the face of Rapha 18t. John A for away dreamy look has settled on his countenance, and his lips are moving as if in prayer. Then as though oldressing God alone, he murmurs softly. "Twenty Christmas Eves ago she came to me and taught me the lesson my darkoned soul on needed—Faith Hope and Love. The lesson I am hearing still, and like a voice from the great unknown, comes the whisper, "Peace on earth, goodwill towards man."

"THE SPIRITUAL EFFECTS OF THE SABHARMENS."

"THE SPIRITUAL EFFECTS OF THE SASRAMENTS."

A School Girl's Essay.

Our Lord his instituted seven sach -ments for the regeneration of our souls. There seven sacraments are di-vided into sacraments that are neces-sary for salvetion and sacraments that sary for salvetion and sacraments that are not necessary for our salvation. By unnecessary, we do not mean that three means of grace are not required—nothing that God has done is superfluous, but that they are not necessary for all states in life. Holy orders can not be received by women. Matrimony need not be received by all. The sacraments that are absolutely necessary are baptism and penance. "Unless you are bor. of water and of the Holy Ghrat" says Christ. "you shall not onter the Kingdom of God." Again we know that none c... be aswed unless by practical belief in Christ, and the way in which we profess our belief is by becoming members of Christ's, but he was not an experience of the date of the church, the gret to which is baptism. The sacraments are again divided into sacraments of the living and sacraments on the dead. Baptirm and penance are the sacraments of the dut so called, not because they are applied to souls, dead in sin, original or actual The blessed eucharist, confirmation, matrimony, extreme unction, and holy orders are sacraments of the Hiving, because the souls to which they are applied are already quickened with the vivifying grace of God.

Now both sacraments of the living and sacraments of the dead confer grace, but grace of different kinds. The latter confer primary or habitual grace, the former, secondary grace. It is applied to a soul in mortal sin it confers habitual grace, colohes the soul in the garner of God's righteourness and makes it again pleaning in grace, which he has regained by perfect contrition, the soul fur souls and the grace of different kinds. The latter confer primary or habitual grace, which he has regained by perfect contrition, the soul fur souls in the grace grace, the grace of God which it is a ready in possession, but increasing grace, which will make it more pleaning to God.

Now what is grace of Grace is a superintural sift, above the capability of nature, which prepares the soul fur soul in the grace given for the sanctined on the grace given for the sanct



mental in the sair tilication of others. For example a Unitstain may be endowed with the gift of longaues, with macredition powers of leading south of God, even with infractulous powers only a stepping-stone. By which others may ment to the thome of God, and yet, a ladder, a stepping-stone, by which others may ment to the thome of God, and yet while preaching to others he himself may become a castaway. Three of the sacraments baptism, confirmation, and holy orders, imprint on the soul and it delible mark or character, a mark which will be its glory when it cuite the hottomices abysis is pavel with the hottomices abysis is pavel with the hottomices, with those who have been signed and seated with the blood of the lamb if the sacraments of the living are ireceived by a soul dead in sin there is, as St Thomas says, and obex hetween it and the reception of the sacrament of the lamb if the sacraments of the living, except the blessed eucharist. Nothing can bring back the sacrament, revivily. This is true of all the sacraments of the living, except the blessed eucharist. Nothing can bring back the sacrament, and grace that was lost by a bad communition—no contribution, no penance of the living, except the blessed eucharist. Nothing can bring back the sacrament, and grace that was lost by a bad communition—no contribution, no penance of the living are received by a bad communition—no contribution, no penance of the living are that was lost by a bad communition—no contribution, no penance of the living are that was lost by a bad communition—no contribution, no penance of the living are that was lost by a bad communition—no contribution, no penance of the living are that was lost by a bad communition—no contribution, no penance of the living are that was lost by a bad communition—no contribution, no penance of the living are that was lost by a bad communitied to the sacraments of the living are that was lost by a bad communitied to the sacraments of the living are the value of the sacraments of the living are the value

ST. MARY'S SANCTUALY SOCIETY.

The regular monthly meeting of Si Mary's Sancturity Society was held in the school-room. Me how all is square, on Sunday afternoon. December the Market the business of the meeting was funded. Mr James December the Active the business of the meeting was funded. Mr James December the property of the society for the second with much regulet on motion of the Murray and W. Kehnedy. Alt. Dechas been a member of the society for ten years, during many of which behas held chous offices. After his resignation ing accepted, the prosition of the second of the secon

them, and do all in his power for them. He wished the remaining fitty-way floys good linek in all their undertakings, and gave them good advice to siways site keeting seed advice to siways site keeting to go the happy days they spend new with the loys would never return. He thanked it is not their kindness and beautiful frayer-book, which he said be would keep for ver in a membrane of the my days he spend with St. Mery's Sancienty Boys - John J. O Rellissections

Rev. J. N. Vanatter, of Albion, Wis.

WRITES A LETTER ON DR. CHASE'S OINTMENT.



ASE'S OINTMERT:

He says: My wife was most termby, affected with proceed to the process of the p

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