BY A PROTESTANT THEOLOGIAN. CCXXVII.

A highly valued triend, and Methodist theology professor, who detests Christian's abominations as much as I, nevertheless taxes me with unfairness, in charging the guilt of them upon the whole Southern Baptist body. I will therefore say a few words in explana-

Of course a denomination is not re sponsible for a work of one of its mem ers, as long as it does not adopt it Catholicism is no more answerable for for the virulence of the Univers than Anglicanism for that of the Rock, or English Churchman. Even as single order, especially that of the Jesuits, by no means adopts all the opinions expressed by its members. Nay, the general Gonzalez published a book against Probabilism, although the

book against Probabilists.

Nor is a Church in every case answerable even for the positions of a work which she publishes. For instance, Dr. Faulkner informs me that the Methodist Church puts out a little the Methodist Church puts out a little book intended to prove that St. Peter was never at Rome. Yet as she pub-lishes a Church history which favors the belief that he probably was, she evidently holds herself neutral in the matter, although, as the history is both the more important and the later work, and proceeds from a Bishop, the weight of her judgment inclines towards the affirmative opinion, agreeing in this with the general consent of Protestant

scholarship. do I hold the Presbyterian Nor do I hold the Presbyterian Church answerable, by the mere fact of her publishing Professor Foster's work for his position, that the possible salva-bility of non-Catholies is at variance the true Roman Catholic creed, although not yet formally forbidden as heretical. However, I have abundantly shown that while Foster's acquaintance with Catholicism is fairly up to the requirements of his former, and so far as I have examined of most of his later chapters, it is emphatically not up to the intricacies of this question. He appears to know nothing whatever of the declarations of the canon law, and of St. Augustine; he never once refers to the Schoolmen, and their current distinction between material and formal heresy; he shows blank ignoran vital assistance rendered by Jesuits in bringing out the distinction between the body and the soul of the Church; and he exactly inverts the course of theological development in

this matter. Now if such mistakes were found in a chapter of no practical application, i would signify less. Say, for instance, that the chapter treated of the re-lations between the different grades of Episcopate. Then if the writer over-stated or understated the respective prerogatives of Archbishops, primates and patriarchs, it would do no harm, except to his own reputation. If he even took up that comical newspaper blunder which I lately noted, and pre-sented the Patriarch of the West Indies, living at Madrid, as an under-pope of the Latin-American bishops, the error would be very laughable, but

would offend neither charity nor justice. However, we can not so turn off the estion whether the Roman Church affirms or denies the inevitable perdition of every one who dies out of her munion. On the answer to this depends the question whether the adherents of the two religions may be expected to live together in a reasonable measure of civil unity and neigh

borly amity.

Now we can not believe the Ameri can Presbyterians so deficent in theocal learning as to be incapable of measure of acquaintance with Roman Catholicism as to make it safe to in-trust him with the resolution of so momentuous an inquiry. Certainly the Presbyterian Church has theologians capable of recognizing that at this Professor Foster's scholarship breaks scanty and inadequate. Think of a mar who discusses this vital topic and does not appear even to have heard of Dollinger and Reasch's work on the Moral Controversies of the seventeeth century a work whose two authors were at mortal variance with Rome, and there light on the utter untenableness of

oster's position!

A publishing board of a denomination need not be very learned. Certainly the Presbyterian board shows small sign of scholarship in this direction. Yet it can not be excused from consulting with thoroughly equipped divines before putting out a work treat ing of matters of fundamental import If it can not find scholars enough vithin its own body, it is morally bound to go beyond it, especially when, as in this case, it is publishing the work of a mem ber of another Church. As Foster's bool is not controversial in any unseemly sense, what was in the way of the Board's laying it before some Roman Catholic professors, to ascertain whether his pro-sentations of Catholic doctrine are objectively accurate or not? That would have absolved the Board from all

further responsibility. I therefore conceive myself fully war anted in holding the Presbyterian Church answerable for the extreme erroneousness of this third chapter of Foster's first part, for the astonishing gaps of its knowledge; for the excessive ccuracy of its apprehension of the ints which it does present; for its arrogant contradiction of almost universal Catholic opinion concerning fundamental element of its reasoning and for its curious inversion of facts The incompetency of the Board in thi drags down the reputatio

of the Church. of the Church.

"Almost a Nun" is in itself a trifling
thing. Yet, being published by the
Presbyterian Church, it involves her reputation. Its very tone, though not indecent, and hardly truculent, is so captious and snarlingly ill-natured as to be at variance with Christianity, and uterly below the dignity of so eminent a body. Then how can we absolve this dead.—Bishop Spalding.

Church from the disgrace of giving her authority to such grossness of error as that the Catholic Church teaches that none of her members, dying such, can be lost—a doctrine which she so emphatically anathematizes? And for setting her forth as supposing that a Catholic, dying in grace, and going to Purgatory, may even then fail of Purgatory, may even then fail of heaven? Mrs. Wright's ignorance is a small matter, but it is now, by adoption the ignorance of the Presbyterian

Yet the responsibility of Presbyterianism for the faults of Foster's work, or even for Mrs. Wright unintelligence, is a slight thing compared with the exis a slight thing compared with the ex-cessive guiltiness of the Southern Baptists for not controlling their Book Concern in publishing and circulating Christian's book. The iniquity of this is written in its forehead. It declares its sin as Sodom, and hides it not. It whole tone and temper is so indescribably, ferociously wicked, that it would not misbecome the Lutheranism of the not misbecome the Lutheranism of the sixteenth century. Its forgeries are gross as a mountain, open, palpable. For instance, its pretended sacerdotal and Jesuit's oaths, drawn up in order to set Protestants in a flame of fury, are refuted even by a little ordinary consideration, but the simple fact that of the many men who have left the Jesuits, or the priesthood, none, except perhaps a few creatures like Slattery, pretend to know anything about either ne or the other.

The man's forged army statistics could, as we see, have been detected by a simple letter to the Government. In the madness of his rage, he never stops to avoid self-contradiction, almost in the same breath affirming the Roman acceptance of non-sacerdotal marriages and then denying it. There is no need of any scholarship to detect the abominableness of this thing. Nothing is needed but common sense and common decency and common equity, and the most obvious reflection. Therefore the Southern Baptists may justly be de-clared, as respects Catholicism, to have voluntarily divested themselves of comon sense and common equity and comnon decency, and of the most obvious exercise of ordinary reflection.

Their inaction can not be excused by the independency of their Church government, In matters of common concern they act corporately. They have their Mission Boards, and, as we see, their Book Concern. Even with-out formal action they have shown themselves perfectly competent to drive their best scholar out of his professor-ship for telling the truth. They could easily extinguish this man's ferocious lies; but they are joined with him in a confederacy of truculent slander.

CHARLES C. STARBUCK. Andover, Mass.

OUR RELIGION.

We trust that those who have been following these brief accounts will not anticipate us. For the reason that it is at times found necessary to interpose subjects which appear collateral. That is, they will not always follow a well defined order. For instance, in place of now taking up the interior of our Church as it is at present we deem it better to ention first its dedication.

God's house in the Catholic mind is more than an ordinary place for exterior worship. It is a holy place, because God is ever there, really and actually in the Most Blessed Sacrament. The ceremony, therefore, by which a Catholie church is solemnly set apart for this purpose is called dedication authority for the belief that the custom has come down to us from the times of the Apostles. Disregarding the co rectness of this immaterial historical fact, the law obtains that Mass is not said in a church until it has, at least, been blessed.

Of course, the person possessing the power to consecrate a church is a Bishop, although he may delegate the power to a priest. In addition he must be the Bishop of the diocese in which the church is situated, unless he has re-quested or granted permission to another. The ceremony is, indeed, most are so many Catholics who have never vitnessed it. Hastily recounted, it is

The relics to be used are set aside over night by the Bishop who is to per-form the ceremony. On the walls of the church are marked twelve crosses with candles attached. Next day these candles are lighted. The church is left andles are lighted. n charge of a deacon in vestments while the Bishop in procession on the outside circles the church three times sprinkling it with holy water. Each time he arrives at the church door he knocks on it with his pastoral staff, saying. "Lift up your heads, ye princes. and be ye lifted up, ye eternal gates, and the King of glory will enter.

From within comes on the deacon, "Who ceated question by the deacon, "Who cated question of clory?" Twice the From within comes the thrice re the King of glory?" Twice the Bishop answers, "The Lord strong and mighty, the Lord mighty in battle." And the third time, "The Lord of armies, he is the King of glory." The Bishop then enters, taking only those long who assist him, while all others. elergy and people, are left outside, and the door is closed. Here we find that a hes have been sprinkled on the floor. In these he forms a cross with letters of the Latin and Greek alphabet, using his staff for this purpose. By this is meant to be conveyed the instruction which should be given to catechumens

n the necessary matters of faith.

He then consecrates the altars, proceeds around the interior three times aprinkling the walls and floor with holy water. The relics are then borne into the church, Bishop and all forming a procession. An address is then usually made, and the outside of the door annointed with crism. The rest of the ceremony we shall see when we speak of the altar.—Church Progress.

As the scent of new-ploughed ground he odor of woodlands, the fragrance of flowers, have power to recall the vanished years of childhood, so grateful memory breathes a perfumed air which sweetens and keeps fresh the thought of those we love, even though they be

FIVE-MINUTES SERMON.

Sixth Sunday After the Epiphany.

HOW TO USE GRACE. In the gospel just read the kingdom of heaven is likened to a mustard-seed. The mustard-seed is compared with the size of the tree which springs from it, the least of seeds. Our Lord does not mean to say, of course, that there are not larger trees even in those places where it attains its greatest size. Neither does He say that the mustardeed is the very smallest of all seeds. What He does say is that between the seed and the tree which springs from it there is the greatest of differences; that the effect is very great and very startling when compared with its cause. This is the point of the parable, and a ittle reflection will make it clear how true it is, whether our Lord is speaking of the kingdom of God without us—that is, the Church; or of the kingdom of God within us—that is, the life of grace n our own souls. In our times we see the Church of

God spread throughout the whole world umbering her children by hundreds of millions. History tells us of the hun-dreds of years she has lived, of the nations she has converted, of the men and women who have been her nursing fathers and her nursing mothers. Nations have come and gone, but the Church remains. They have grown and become great and mighty, but she has outgrown and outstripped them all, and the mightlest of them have formed but a part of her kingdom. And from what did she spring? Whence did she take her origin? From, to the eyes of men, the smallest and most insignificant of causes. Go to the manger at Bethle-hem, to the holy house at Nazareth, to the cross and Calvary, to the upper room in which twelve poor men are gathered together. Here we shall see the source and spring; here the seed from which the mighty tree has grown.

In this way our Lord's words of the Church have been verified. But what shall we say of the power of grace within us? In Holy Baptism the grace of God was planted in our soul as a seed to grow and fructify. The habits of faith, hope and charity were then given to us. But as time went on and as we grew up the power of the passions increased, the assaults of our enemies, the world, the flesh, and the devil, grew fiercer. Has the good seed planted in our soul survived the storms and held its own in the conflict and strife? The answer to this question depends upon our own selves, upon our own conduct. God, who began the good work in us, will most certainly carry it to perfection, if we are willing to do the part which He has given us to do. He has planted the seed. He is ready to water it with His grace, to foster it with the fire of His love. But

we must co-operate.

And first we must pray. It is not enough to say a few prayers in a cold, mechanical way; we must in times of need, in times of temptation, lift up our hearts to God and send forth earnest petitions for strength and help. And next we must make use of the eans which He Himself has instituted -His holy sacraments; especially must we receive the most precious Body and Blood of our Lord, for there we shall always find grace and help more than sufficient. And, lastly, we must not tempt God by rashly running into danger; but, knowing our own weakness. we must avoid with the greatest care the occasions of sin.

If we are in this way faithful to work with God, the seed planted by grace will live and grow into a mighty tree, and the kingdom of God within us will in its degree be like the kingdom of God without us, the reign of grace dom in the world-the Church.

POEMS OF POPE LEO XIII. voted to his task. True, "Poets naici-cur non fit," and it must be acknow-ledged that the real poetic afflatus has not been vouchsafed to him. But he possesses everything else contribute to the success of the work he took in hand. He is scholarly, with out being pretentious, and not only are his translations both from the Latin and the Italian good, but his notes, whether at the foot of the page or at the end of the book, are full of accurate informa-tion. Their value is enchanced by references to passages in the productions of the best English poets, with which the translator is evidently very famil-We feel quite sure that the works iar. will be welcomed by the public on both sides of the Atlantic, especially by those who wish to get a good glimpse of a phase of the Pope's moods when he surrenders himself to the inspiration of the muse. In truth the poems enable the reader to obtain a considerable knowledge of his character. They pre knowledge of his character. They pre-sent him to us a man fond of culture, keenly alive to the beauties of the Latin classics, and, above all, as one permeated throughout life, if we may use the expression, by the spirit of religious reverence.—Liverpool Catholic Times.

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread, and the oil of joy is very cheap; and if you can help the poor on with a garment of praise, it will be better for

LIQUOR AND TOBACCO HABITS

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AN ADDRESS TO CATHOLIC MEN.

AN EMINENT DOMINICAN ON THE HORRI-BLE CRIME OF BLASPHEMY.

You are aware, my dear friends, how fearfully prevalent is the vice of blasphemy, a vice which directly assails the majesty of God on His throne of glory. You know, too, how little reverence there is among the vast majority of men of God's holy name, or lor the adorable name of Jesus our liessed Redeemers a name as sacred. Biessed Redeemer; a name so sacred, so holy, that, according to St. Paul, "in the name of Jesus, every knee should bow in heaven, on earth ander the earth." Blasphemers seem not to know, or not to care that the great God who holds them in His hands has given, mid thunder and lightning, a solemn command: "Thou shalt not take the name of the Lord thy God in vain, for God will hold no man without guilt who takes His name in vain." They forget the terrible judgment with which God visited the blasphemers mentioned in the Bible; ow the son of an Egyptian was stoned to death for his blasphemy; the fate of the blasphemous Sennacherib, whose whole army was blasted by the Almighty; the terrible punishment of Antiochus and Holofernus. But it is at the day of judgment, when "Every idle word that man shall speak he shall render an account of it," that the vengeance of God will especially be manifested against blasphemers.
Blasphemy is a horrible crime coming

from the lips of any man, but it is especially so from the lips of those who profess belief in the God Whom they blaspheme. The agnostic denies God's existence and the existence of the soul. His blasphemy, he says, is meaningless. But Christians, who profess belief in the Creator and in our Redeemer, are found to join in with the infidel in blaspheming the God Whom all should adore. Especially is this sin horrible in the mouths of Catholics. Your Jesus is not the Jesus of Protestants. Jesus is not the Jesus of Processants.
That is, they do not know Him as you know Him. With them He is not the loving, tender, merciful God Who washes from sin the souls of His people in baptism and in confession; feeds them with His own adorable Body in Holy Communion in order to Communion in order to strengthen them against the snares of the demon and to enable them to grow up to perfect manhood. Yet Catholics believe all this, and, notwithstanding their faith and their knowledge, we find some of them who join the bitterest enemies of Jesus in pouring out blasphemies against Him.

It was to prevent blasphemy and to atone for the outrages offered God by blasphemers that the Holy Name Society was established. Organized in the ages of faith, the Holy Name Society comes down to us through the centuries en-rlched by the Church with precious pecial indulgences, one of which is a bilee indulgence each year on the feast of the Circumcision. Repeatedly have we heard priests say: "The Holy Name Society is the grandest society for men." (See American Ecclesiastical Review. for June, 1896.) It rules are few and simple; its obligations are only such as every good Catholic should observe; its indulgences are rich; its spiritual benefits are great; one is a share in all the Masses, divine offices and other good works of the Dominican Order; another a share in all the Masses and prayers said by the whole society.

The Society seeks, moreover, to the first petition in the Lord's Prayer. "Hallowed be Thy name," by promoting by word and example the honor and reverence done to the Holy Name of God and Jesus Christ our Saviour. Are you a blasphemer? Join the Holy Name Society, if established in your parish, in order to overcome your sinful habit. Are you free from that horrible vice? Join the society in order to repair the insults offered by blasphemers and to give to others the strength of good example. When you hear God's holy name blasphemed or taken irreverently, say with your lips or in your heart: "Blessed be God, blessed be the adorable name of sus," if it is the sacred name of Jesus that is blasphemed, in order to repair the insult offered Him. Go often to the sacraments to get strength to overcome all temptations to evil. If the society does not exist in your parish, try your best to live up to the above little observances. Be assured that our Lord is generous and rewards a hundredfold, even in this rewards a hundredfold, even in this world, every good work, and especially every act in honor of His holy name. Listen to His own words: "Whatsoever you ask the Father in My name He will give you," "Where two or more are gathered in My name, there I am in the midst," "He who confessed My name before wen him will I confessed My name before men, him will I confess before My Father who is in heaven.' 'There is no other name under heaven given to men whereby we must be saved."

THE GLORIFICATION OF JUDAS ISCARIOT.

An actor of unusual dramatic power is reported as creating considerable sympathy for Judas Iscariot by repre-senting him as betraying Christ, not for avaricious but for patriotic motives. The Jews were dreaming of a restora-tion of their former national importance, the establishment of a kingdom which should surpass anything the world had ever seen. They were in a fever of expectation of the Deliverer, and Christ at first was hailed as the Messiah Who would realize this national dream. He drew all the people after Him, but when He declared that His Kingdom was not of this world. Judas revolted and handed Him over to the Princes of

the people as a deceiver.

The deduction from such a portrayal is that Judas is a much-maligned individual; that instead of being guilty of honor as a patriot; that religious teachers have been deluding the world hitherto, and, by implication, the teachings of Christ and of Christianity stand the way of national aspiration Such a conception of Judas Iscariot

s absolutely false. In the first place, it is in flat contradiction with the universally accepted view from the very beginning of Chris-

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NORTH AMERICAN LIFE

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tianity as to the character and motives of Judas.
Secondly, he was fully aware long before this that Christ had no intention of establishing an earthly kingdom. That had been clearly and explicitly taught one year at least previous to the crucifixion. Judas remained with Him all that time, and not one word of his is recorded of any such patriotic intent. of Judas.

tent.
Thirdly, the cause of Judas' first alienation from Christ is explicitly stated in St. John vi, 71, 72, as being due not to any worldly disappointment, but to his disbelief in the mystery of the Blessed Eucharist, which was then revealed. In that condition of unbelief avarice easily grew. He held the purse and the occasion was present.

Fourthly, his betrayal is characterized by the meanest kind of Judaic haggling: "What will you give me?" haggling: What will you give haggling: What will you give had as if to mark the commercialism of the transaction, "the thirty shillings diffuses about him a brightness which the transaction, "the thirty shillings were appointed to him." (Matt. xxvi, 15). They were agreed to by the other side. If he was a patriot, he was one of a very objectionable stripe. Subsequently they scouted him off with a contemptuous 'quid ad nos;' what have we do with you? Moreover, in order to show clearly when this whole business began, the Evangelist says: "From henceforth he sought to betray Him." His patriotic anxiety had not been aching him before. The scheme of betrayal began when he saw an oppor The scheme of tunity of making money.

Fifthly, if he had delivered up Christ for patriotic motives he would have been delighted to have captured the deceiver and put Him in the hands o the authorities. On the contrary, he was filled with dismay. "Then Judas, who betrayed Him, seeing He was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying, I sinned in betraying innocent blood" (Matt. xxvii, 4). Would be have "betrayed innocent

blood "if Christ were a deceiver? Would be have regarded it as a betrayal if he was doing a service to his country? Would he have hanged himself if try? Would be lave larged langed langed his he had achieved a great patriotic purpose? The truth is he was irritated in not being able to lay his hands on the money which Mary Magdalen had layished on the Saviour in pouring on His feet the precious ointment; he regarded it as his for disposal. He saw a chance to make up for it by a bargain with the enemy, fancying that Christ would escape from their hands as He had on a previous occasion when they were going to cast Him over the cliff at Nazareth. Apparently he was going to cheat the other side also. He was disappointed; hence the remorse and sui-

Lastly, St. John xii, c., disposes of the whole absurd business by saying explicitly, "He was a thief." Perhaps have been best to put that reason first, so as to dispense ourselves from reasoning about the matter at all.

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

be convinced.

The healthy glow disappearing from the cheek and moaning and restlessness at night are sure symptoms of worms in children. Do not fail to get a bottle of Mother Gravel Worm Exterminator; it is an effectual mediator.

At the Holy Table.

Very beautiful and joyful is the spectacle of Christian brotherhood and social equality which is afforded when men of all conditions, gentle and simple rich and poor, learned and unlearned, gather round the altar, all sharing alike in this heavenly banquet. And if in the records of the Church it is de-servedly reckened to the special credit of its first ages that "the multitude of the believers had but one heart and one soul.' there can be no shadow of doubt that this immense blessing was due t their frequeut meetings at the Divine table, for we find it recorded of them "They were persevering in the doctrine of the apostles and in the Commu of the breaking of bread."

Sweetness of Resignation.

And while his words calm and regradually penetrates the soul, bringing with it that breath of heavenly atmo sweetness. Oh! who can tell all the charm to the countenance, the amiability to the manner, the softness to the character, the strength to the will, a the affection to breath of heaven imparts? The rays the material sun, which give to the fruit its color, its velvet down, its freshing juices, and its nourishing su stance, can hardly make us under the power of sweetness slowly sinking into the soul through resignation

How Times Change

It is interesting to read in the St Louis Globe-Democrat that at the most prominent and beautiful weddings of the season" at the First Presbyterian Church, one of the bride's attendants, a young lady, "with a wand twined with white satin ribbon and holly, lighted the candles at the altar.'

byterians with stirring memories of how times change, and we—even when Presbyterians-change with them .- Living Church.

Real tests of charity lie in trifles. is not the overwhelming griefs, or the great but rare emergencies of life which best unveil the soul and show forth its true stature and proportions. Many man can rise to the heights of occasion and put forth a marvelous strength of will under excitement, who loses his equilibrium in the most unostentatious battlefields of daily experiences. He vanquishes the giant, and then surrenders to the dwarf.

Nervous and Sleepless.

There is just one cure and that is plenty of food for the blood and nerves, which is best supplied in Ferrozone, than which no blood builder, nerve tonic for strength producer is better. Ferrozone promotes healthy digestion, which results in improved nutrition. The blood grows rich and red, furnishes stability to the entire system, and the store of nerve force and energy increases daily. A rebuilding of the constitution, new spirits, healt and strength, all come from the use of Ferrozone. This marvelous renovator is sold by Druggies for 50c. a box, or six boxes for \$2.00. By mail from Polson & Co., Kingston, Oat.

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CHATS WITH YO

There is no road through a clear, stron purpose underlies char position, attainment of

FEBRUARY 14, 1

T. T. Munger. Press On Press on! Press on! and and gain the prize, and faint not! for to the stead come wealth, and honor to thine own self be true.

Thy mind from bith, the press on! and thou that A heavenly harvest for

Lay Activity, Ne Christ never inte the Messenger, "that l It stands to reason the depends upon them, a necessarily be left undo To be Shu

Do your thinking w fancy, they cannot h brilliancy they may s counterfeit and is surel habit of drink puts of disadvantage in life. your life may be a suc John J. Keane. All Can do Every man can do m

ffective work ays the Messenger of not necessary to devise new and elabor eising zeal. Within our circle of friends some one in need of ways opportunity is charity, some deed of simplest way of doing The First Si The first situation

ginning of a long and r it may be the first To have a to start with begets sound knowledge is cept by those who qualities of characters. that business life ne are, the initial kr steadily supplements increase day by day by use, it will streng non the proper cess in business -Phonetic Journal. Put Yourself in If you would have

for something, put put character, origin to everything yo satisfied to be an mine that whatever a part of yoursel be stamped with su ber that everything must have the impre it, and let that be t ellence and superior You will find that work will pay. Sug progressiveness, a leavened with your are permanent.—Su The Value

The most seriou is that which teach time. Our lives a of sand from under years." Are we the brief and preci are our unknown a a purpose? Is the ss a real and tang

They who defer for self-improvement better opportunity the lesson Horace who sat by the ri foolishly thought would flow past an exhausted. But t the stream of life Life admits not

When true pleas fit to eatch it. Expart of the things perhaps part of pleased. "What but puts away," s Postpone any m could and should nd one might as That resolution ' day will freeze t it behooves us to if possible.—H. To succeed now

to crawls into a he the hoe in behi cause it is true, good and the be beautiful. The m language put tr hideous garb of How base! Hor the purposes of Be honest becaus thing to be but thing to be. The who goes out to pays, because it ot only not half not only not half educated falsely Dig deep as ti bravely. To th above all to the

owe much, if not gress and human The golden ag is here now. The Carlyle by lon learned to love of enthusiastic Englishmen to Goethe. I give close both Goet the haunts in lowed by the down into the b Van Hise and

Monaghan in Ca Self-Co Self-conscious of success and l Says a recen set of nerves ha