All Saints' Day.

CAROLINE D. SWAN. Hark! afar the blue is thrilled With a song surpassing and Hark! afar the blue is thrilled With a song surpassing sweet Earthly dissonance is stilled, While our weary spirits greet Cadences that swing and swell O'er the meads of asphodel.;

"Lo, the calm, translucent blue Lies between us friendly wise, Crossed by many a golden clue Dropped by us from Paradise Hearken, ye on earth who dwell, To us amid the asphodel!

We would tell you of our peace, Soft, eternal, lily sweet; Of our bliss, whose deep increase Grows with lying at His feet, Who the wine press trod below, Who doth all your anguish know.

Deep, His eyes of deathless love, Rapt, our gaze of answering joy;— Lamb of God, enthroned above Be Thy praise Thy saints' employ Golden anthems, surge and swell O'er the blaze of asphodel!

Ye of earth can never know
Our expanding spirit power!
Aspiration's eager glow
Brightening with each splendid hour
Deeper, sweeter, richer far
Than the fires of sun or star!

Lift your hearts and lift your eyes
To the bending blue, to day !
Love descends from Paradise!
Cries of grieving, die away!
Fear no longer death or hell.
View our crowns of asphodel!" -Sacred Heart Review (Boston).

Sacred Heart Review. PROTESTANT CONTROVERSY.

Scott, both in "Ivanhoe" and in "The Talisman," treats the Knights Templars as being priests. Thus, when the wounded Front de boeuf lies dying in his castle, he bethinks himself that there is not a priest to be had except the Templar Brian De Bois-Guilbert, but shrinks from the thought of summoning as a confessor a man as wicked as himself, and still more indurate against all belief in God or goodness. In like manner, the Grandmaster-a very different character from De Bois Guilbert-speaks of himself as a sincere though unworthy priest. In "The Talisman," however, cott introduces a Grandmaster that is himself a reprobate, so that the Marquis of Montserrat, who had been his complice in evil, likewise, on his deathbed, repels with horror his offer to act as confessor, whereupon the Grandmaster, to make sure that he should disclose nothing to another priest, waits until he is asleep and then stabs him.

It is easy to see how Scott came to the notion that the Templars were He knew that they were bound by vows (I presume at that time solemn vows) of chastity, poverty and obedience, and that they lived in monastic houses. They were, therefore, monks, although I do not know whether that name was given them. A monk may be presumed a priest, inasmuch at least since the time of Innocent III., the voting brethren of most orders can not be less than sub deacons. Accordingly, he infers, the Knights Templars must have been priests.

We rather wonder that Scott did not reflect that the exemption of clergy-men generally (even of dissenting ministers) from military service rests upon the acknowledged incongruity between the ministry of peace and the deeds of war. He cannot well have been unaware that when a peer is tried for his life before the peers, the Bishops withdraw. He might have easily known so much of canon law as that, although a judge does not sin in doom defectus lenitatis, suspending from the use of orders, and torbids all clerics or clergymen to fight in even a just, Now the wars carried offensive war. on by the Christians in Palestine, although just, were certainly aggress ive, not merely defensive. The Temp lar vow, therefore, was plainly incompatible with the reception even of the tonsure.

It seems that at first priests could not be received to the Templar vows even as chaplains. When this restriction was finally relaxed by Alexander III. in 1163, priests could be Templars, but not Knights Templars. Before that, the Knights had to depend on the other orders, or on the secular clergy, for spiritual offices.

Scott, whose reading in Church matters, as in other matters, seems to have been wide, though not deep, rather surprises us by his failure to remember that in the final process against the Templars, a main charge was that the Grandmaster, though a layman, assumed to absolve the Knights. The charge was sufficiently r was shown that the Grandmaster's remission of offences was monastic, not sacramental. Yet the fact that this charge was brought ought to have impressed even Scott's inad-vertence with the confessed incompatibility between the priesthood and the militant knighthood. Yet he not only imagines the priesthood as being some times, by extraordinary dispensation, made compatible with the knighthood -although I judge this not to have been true-but treats it everywhere as involved in the knighthood itself, and above all in the dignities of the order. Even the emphasis laid in the final process, on the fact that the Grand

ary offerings for his soul. The gipsy contemns the offer, but the young man persists. Now Quentin Durward, the nephew of an abbot, and brought up by his uncle, of course must have perfectly well that no pries could lawfully receive a stipend to say Masses for the soul of an unbaptized man, who had not even the desire of baptism. Even for the soul of a bap-tized man who has died out of com munion with the Apostolic See, a priest may not receive a stipend, although, as Tanquerey and Lehmkuhl remark, he may say a Mass on his own account, if he has special reason for believing the deceased to have died in a state of Thus no one seems to have grace. Thus no one seems to have found fault with Cardinal Newman for saying a Mass for Charles Kingsley. Now this gipsy is not only unbaptized, but is portrayed as a man of atrocious but is portrayed as a dain of attention the portrayed as a dying utterly impenitent avowing himself an obstinate atheist, and rejecting all belief in a life to come. Yet the hero, although, as a Catholic, he was bound to believe dignity and duty by the simple provision that a Bishop elect who defers his consecration six months, forfeits the the wretched culprit doomed to damnation, does not give up his purpose of securing eucharistic suffrages for his soul I can make out nothing but that Sir Walter had a vague notion that in the Catholic Church Masses are held efficacious, not merely for release out of purgatory, but out of hell. Scarcely any Protestant seems to have it thoroughly imprinted on his mind that, in Roman Catholic doctrine, "from hell there is no redemption," that Christian suffrages avail only those whose share

linger beyond the great day. Byron, in "Werner," makes the obleman whose son has murdered the cousin to whom his father stood next in uccession, offer large sums to an abbot, not to hasten his murdered kinsman's certain, but to secure his otherwise wholly uncertain, salvation. The abbot, as I remember it, accepts the money on precisely the same terms on which it is offered, as something with which the murdered man may perhaps be saved, but without it pro-

in the Beatific Vision, however long

postponed, "can not," as Dante says

bably lost. Scott and Byron, however, might have urged, and not altogether with out force: "We are poets; not divines. If only we meet the floating notions of Catholic dectrine as they are found in the Protestant world, with which alone we are closely connected, we need not account ourselves very This plea is hardly great offenders.' idmissible. Their works were making such rapid way throughout Christen Protestant, Catholic, and even Oriental, that they could hardly fail to be responsible for accuracy to all three. it is true that divinity is with Still. them subordinate, not primary. Oa the other hand, when a grave and learned Church, like the Presbyterian, publishes a book turning on Roman Catholic matters, it is doubly, trebly bound to the most rigorous accuracy. Yet the Presbyterian Church has pub ished a book, "Almost a Nun, which an instructed, cultivated Catho lic lady expresses her fear that her children will be negligent of Masses for her soul, and adds, "and so I shall wander in purgatory, and never reach Wander in purgatory, to which only elect souls are admitted, and yet never reach heaven, of which elect souls can never come short What would the Presbyterian Church say, if the Roman Catholic Church, or even the Cardinal Primate of the United States, published a book giving such an extraordinary caricature of her doctrine as this?

There are two amusing blunders in ing a guilty man to death, yet the Church accounts this, in a cleric, a piously declares his faithfulness in fulfiling his duty to the hermitage of the saint, "two Masses every day." by what extraordinary interest in the high places of the Church has the outlaw-priest secured the privilege of bination, for a lonesome forest oratory, with no cure of souls, and attended at most by an occasional handful of deerstealers? The author, however, seems quite unconscious but that, if Tuck had said four or five Masses day, or three at the least, he would have been only so much the more acceptable to the saint and the Church Every day in Sherwood Forest must have been Christmas day. And then, of the two Masses, one is to be said " in the morning, one in the even ing!" The late Queen Isabella, I be ieve, was allowed an afternoon Mass but Friar Tuck was hardly a Catholic

Majesty. In "Waverly" there is an outlaw oo, though not a priest, Donald Mac ean. He luckily comes to his proper and, the gallows. He has always passed for a Catholic, but turns Protestant at the last, because, being a gentleman of a very saving mind, he concludes that Extreme Unction "is an unco waste of oil." It should seem from this as if Scott supposed that persons condemned to death receive Extreme Unction. He probably did imagine this, although it is possible that Donald Macbean's frugal temperament carried him into a general decision, apart from his own particular case. Indeed, I believe the speech is an

actual one. On the other hand, Sir Walter does give us an insight into one particular abuse of medieval Catholicism, to which the reforms of the Council of Trent have put an end. In "Quentin Durward," the ferocious noble known as "The Wild Boar of Ardennes" (I nesser and his provincials were as of course-laymen, does not seem to have left any impression on Scott's memory. In truth, his knowledge of the Catholic Middle Ages is little more than an irridescent bubble.

In a much more important matter than this, Scott seems to be entirely affoat. In "Quentin Durward," the hero, chancing to be present at the exercise to lay out large monies in mortu
No Cocaine in Dr. A. W. Chase's Catarrh Cure.

No Cocaine in Dr. A. W. Chase's Catarrh Cure.

Prof. Heys, Ont. School of Chemistry and Pharmacy, says:—"I have made an examination of Dr. Chase's Catarrh Cure for Cocaine and in all its compounds, from samples purchased in the onen market, and the chapter of the Catholic data in the onen market, and the chapter of the Catholic data in the onen market, and in the onen market, and in the onen market, and in the finity of the first of the first

with his title. I do not remember another case of so violent an intrusion into a great Church dignity, but, as we know, in the Middle Ages, bishoprics, abbeys, and other great benefices, were only too often occupied by persons in-capable of discharging their functions. Even the great See of Lyons, whose Bishop was a Primate of Primates, hearing appeals even from the other Archbishops of Gaul (and that down into the last century), was occupied for three or century), was occupied for three or four years by a lay Duke of Savoy. The Duke, though absolutely a layman and incapable of touching the sacra mental vessels, took his seat as the first Bishop of France,* received the great revenues of the See, and exercised full episcopal, archiepiscopal and primatial jurisdiction. At last his colleagues insisted that he should either be consecrated or abdicate, and he abdicated. The Church, since Trent, has ended all such wide divagations between

I do not remember any other allu sions of Scott to Catholic doctrine or usage that strike me as being notably Charles C. Starbuck. Andover, Mass.

Lyons was not yet civilly in France, but was episcopally the head of Gaul.

We are of the opinion that Rev. Mr. Starbuck makes a mistake when he says that the "See of Lyons

was occupied . . . by a lay Duke of Savoy." The Duke was not a layman, but an ecclesiastic. Even Milnan, in his "Latin Christianity," says he was a deacon. It is not easy to understand, perhaps, how a man not consecrated could be a Bishop. The truth is, strictly speaking, he was not Bishop, though he performed some of the duties belonging to that office. There are two kinds of powers which a Bishop possesses, the power of Orders and the power of jurisdiction. We might say generally (and be accurate enough for our present purpose) that the power of Orders comes from ordination or consecration, and the power of jurisdiction from the Pope. These two powers are not necessarily united in One may the same person. Bishop and not have the power of juris diction peculiar to that office, while, on the other hand, the Popeor the proper

authority may give the power of juris diction to one who is not a Bishop. The jurisdiction of many of the Bishops in the Middle Ages was often very extensive, and came not only from the Pope, but also from the law, ecclesiastical and civil, and even from custom and the demands of the people on the time and services of the Bishops. Bishops had special charge of the poor, widows, orphans, and the needy generally. All questions concerning mar-riage, wills, obligations resulting from oaths, matters relating to burials, be sides many other powers, came under the jurisdiction of Bishops. Very often one great duty that claimed the time of, and that was submitted to, the epis copal court in those turbulent days of tyrannous and half civilized kings was o hear cases of private and individual itigants who by common consent sub mitted their cases to episcopal tribunals. Now, while it is not necessary that a man to exercise these powers should be a consecrated Bishop, yet the powers were ordinarily exercised by the man who occupied the episcopal office. Because he occupied the episcopal office and because he was elected to that office, and because he had a right to be consecr ated Bishop, he was called by the name of Bishop. But the truth is he was not, strictly speaking, Bishop before his consecration, and for that very good reason he could not exercise any of the peculiarly episcopai powers which come from consecration. Nor did the Duke of Savoy, mentioned in Rev. Mr. Starbuck's paper, have one such power, and instead of calling him Archbishop he will be nearer the real nature of things by designating him as Bishop as Rev. Mr. Starbuck himself does in the second last sentence of this paper.

TIMES OF DANGER.

Not long ago an Episcopal Bishop was a guest at a dinner party in Bal timore. "By the way," said one of the guests, a woman, "do you know that there are times when it is danger ous to enter an Episcopal Church?"
"What is that, madame?" said the

Bishop with great dignity, straightening himself up in the chair. I say there are times when it is

positively dangerous to enter the church," she replied.

"That cannot be," said the Bishop

pray explain, madame?"
"Why," said she, "it is when there is a canon in the reading desk, a big gun in the pulpit, when the bishop is charging his clergy, the choir i murdering the anthem and the organ

ist is trying to drown the choir. A hearty laugh went the round of the table at the Bishop's expense, and he acknowledged that at such a time he could well imagine it disagreeable at least, if not dangerous to be pres ent. - Baltimore News.

A Materialistic civilization can never

be a safe one. - Parsons. No Cocaine in Dr. A. W. Chase's

A SAINTED QUEEN.

Margaret of Scotland, Mirror of Wives and Mothers.

The reign of the gifted and unfortunate Mary Stuart was the most excit-ing and picturesque period in the annals of the Royal Edinburgh. Her varied career has lost none of its interest during the centuries that have passed since the last fatal scene in the hall of Fotheringay Castle. Every-thing in the Scottish capital is associ-ated more or less with her name to the exclusion of recollections less tragic out not less worthy of preservation. Holyrood, but for the memories of Queen Mary with which it abounds, would attract few visitors. She is the central figure too in the pageants which once made gay the grim old fortress that overlooks the city. The average visitor ascends to the apartnents which she built and in which her son was born, quite heedless of the fac that on the way he passes the memorial of another Scottish Queen, than whose life no more tender and delightful tory was ever written or invented.

The little chapel of St. Margaret is the oldest building in Edinburgh. It was desecrated long ago and used for enturies as a powder magazine. ate years it has been restored, archiecturally, but not to its original uses. he platform where the altar stood and the chancel arch with its old dentated mouldings are there still, but it has not known the sacramental presence of our Lord for ages. A young person now sells photographs where the sainted Queen of Malcolm III. prayed eight hundred years ago.

St. Margaret was, on her father's side, the granddaughter of King Edmund Ironsides. This king at his death left two infant sons. They were in the way of Edmund's successor, who shrank from killing them but sent them to Sweden to be disposed of. The Swedish king, fearing stain his hands with blood of the innocent, sent the children to the Court of St. Stephen, King o Hungary, to be brought up. them died while young. The other married, not the daughter of the Hun-The other garian king, as Mrs Oliphant says in her beautiful book, "Royal Edin-burgh," but the niece of the Hungarian Queen and of the Emperor St. Henry II. When it became a ques selecting a successor for Edward the Contessor, who had no children, Margaret with her sister and brother and father were called from Hungary to England. On the death of the Confessor, Harold was crowned. Then after a few months the Conqueror came and Harold fell on the field of Hastings. For a time the Saxons in the North refused to submit to the Nor mans, and Margaret's father indulged in hopes of wearing the crown to which he had been practically called from his exile in Hungary.

After the conquest of the North i. 1068-Margaret's father had died ap parently in the meantime-she and be brother and sister took refuge in Scot iand, and when their hopes faded decided to make their permanent home in that country. She was a banish d wanderer, but her pe sonal merits and and royal descent found favor for her in the eyes of the Scottish king. Her desire at that time was to serve the mighty Lord through this short ife in pure maidenhood. But the king's love would brook no refusal. He was a rough, grave man of middle age, and, says Mrs. Cliphant, was still un-married. The historian of the Norman conquest declares that Malcolm had been married long before and that it is doubtful whether death or divorce reed him from the wife of his youth. He hopes for Margaret's sake that it was death. Anyhow they were mar ried and the Saxon princess the mirror of wives, mothers and queens. Her gentle influence reformed her husand, and she labored diligently for the temporal and spiritual betterment of her adopted land. The Celtic clergy of Scotland kept Easter at a different late from that appointed by Romeand they did not enforce Holy Com munion at Easter, or the observance of Sunday. The Queen did her best to make the Scottish Church conform to the practices of Western Christendom. No royal marriage, says Freeman, was ever more important in its results for both of the countries concerned. was through Margaret that the old kingly blood of England passed into the veins of the descendants of the Con queror. Her charities were boundless er leve for the beauty of God's house was a passion, and she was one of the brightest patterns of virtue in he time. The biographer says:

"Her life was full of moderation and gentleness. Her speech contained the very salt of wisdom. Even her silence was full of good thoughts."

For twenty five years she and the King lived together in happiness. Margaret's love of splendor and her artistic tastes contributed much to the national progress. She bore seven sons and three daughters, whom she brought up most carefully. Three of these sons, one after the other, suceeded to the Scottish throne, and showed themselves as pious as their mother. Her death came in the year 1093, and under circumstances which showed her to be a saint indeed.

For more than six months she had peen failing. In the midst of her ill



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fallen upon the Scots. Next morning the news came that the King had per ished in battle. Not till the fourth day was she able to go to the little chapel and receive the Blessed Sacrament as a preparation for death. Then she returned to her chamber to await the final summons. While she lay there with the crucifix pressed to her breast, her second con came to tell her that her first born had perished with his father. "I thank Thee, Lord," she said, "that Thou givest me this agony to bear in my death The late King's brother had hour." risen in rebellion and lay encamped with his wild followers on the accessi side of the Castle. So down the rocks on the west side of the fortress, where there is scarcely footing for an experienced climber, a sorrowful little bard of mourners the royal children and their attendants accompanied the body of Margaret, and carried it to her tomb n the royal abbey of Dumfrieshire. Her feast comes on the tenth of June. By the authority of Clement the Tenth she was accepted as the Patroness of Scotland, and is everywhere most pious

Made Infidels Out of It.

ly venerated.

an' sich truck.'

good. - Schiller

Bob Ingersoll recently was talking with an old colored woman in Wash ington upon religious matters.

"Do you really believe, aunty," said "that people are made out of

"Yes, sah! the Bible says dey is, and so I blieve it. "But what is done in wet weather, when there is nothing but mud? "Den I s'pects dey make infiduls

Every great mind seeks to labor for eternity. All men are captivated by immediate advantages; great minds are excited by the prospect of distant

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Twenty Second Sunday After Pen

ON LYING.

" Master, we know that Thou art (Matt. 22, 16.) It is indeed a beautiful and deserved praise, which the Pha

in the gospel of to-day, though hypocritical lips, gave to our Sa in saying: "Master, we know Thou art a true speaker "-a how happy the world as well a one of us would be, if this co truly said of men! O truth most beautiful of all Christian v O Truthfulness, sublime daug Heaven, you make man most conable to the Infinite sanctity! all men were your disciples, lovers! But alas! how rarely the case! What can be found m quently on earth, than lying an inal sport of the truth! Man jest in necessity, he lies even to it others most serious injuries. C commit this sin, the old do not about it. The whole world se be composed of lying and dec thus you have, perhaps, free exclaimed in anger. And, ye is most terrible, is, that lying sidered either as no sin at all most so insignificant as not worth mentioning.
And yet, beloved Christians, wish to know what the small

fies in the light of faith, then infernal serpent, which in luttered the first lie and by it all mankind into woe and "The devil," says our Lord gospel, "is the father of lies, lying is nothing else than do devil's work, than separating from God, the Eternal Tru rendering one's self conformab prince of darkness. Is no shameful insult, yea, a real d of God? Therefore be not as at the terrible enunciations, the Holy Ghost in Sacred S pronounces the sentence upon "Thou hastest all the worke iquity, Thou wilt destroy all the slie?" (Ps 5,7.) And "The that belieth, killeth the sou Solomon, the wise, in the Bool dom 1, 11. Terrible words, Christians! which have not vented by me, but which ha spoken by God. The liar soul, and the Lord will destr Can you, considering this, ev desecrate your lips with lying
And listen, furthermore,
God says of lying: "A lie
blot in a man," thus we read

before God the All holy, what

offered to an honest man, the him a liar. Again, we rea book of Proverbs: "Lying li abomination before the Lord. Ah. must not that be dete God's eyes, which He Himself abomination? And will we it as a trifle? Hearken, fina terrible utterances of St. Jo Apocalypse: "All liars sh their portion in the pool, bur fire and brimstone." (Apo It is true, the apostle does no condemn every liar to the flames, but only those who lated truth in a serious mat ever, even the smallest lie escape its punishment in I how many a lie of jes which is now so heedlessly must there be atoned for, which differ from those of duration it is true, but not ity! What bitter tears of r committed laughingly, day and which in number is as haps, as the grains of sand shore! But vain weeping!

Ah, indeed, lying is so de

vice, that no greater insul

and love God, as our Father let us at least, fear Him as nal Judge and despise the s which is an abomination and man. With fear and let us recall to mind the wa ample of Ananias and Saph Acts of the Apostles, who were punished with inst Let us behold so many hol who sacrificed their lives the most intense pain, rath one lie to purchase for riches, honor and temporal Oh, should not their noble a example touch our hearts a to observe the great we Apostle St. Paul: "When ing away lying, speak ye every man with his neigh are members one of another 25) Our Lord Jesus Chri nal Truth, has so often re tongues in Holy Commun we wish to abuse this holy render ourselves conform devil, the father of ites?

of the debt must now be paid

Dear Christians, if we d

On one occasion, the Ar of the Church, St. Thom while studying at Cologne outside the city with one of servants. His companion joke, wished to make the Thomas laugh: "Thoma there is an ox flying! really looked up, his laughing boisterously. swered. "I would soon leived that an ox could Christian could lie." De let us consider these bea as being addressed to us. violated truth and thus o let us be heartily sorry remember the words Prophet: "Lord, who s thy tabernacle, or who Thy holy hill? He that