which I greatly admire. The other day a friend told me he would have no for it, as it is Jansenistic. What did he mean?

Jansenism is a heresy. Its author, Jansen, was born in 1585, at Accoy, in the Dutch province of Leerdam. This heresy denied the freedom of the will and our power of resisting grace. Its tenets were harsh and cruel. views were that even the just cannot always keep God's commandments, that interior grace cannot be resisted, that we are free only from exterior compulsion, and not free from interior necessity, and that Christ did not die for all. This last view it expressed even in art. In ordinary crucifixes the arms of our Lord are extended, as embracing all men in His will for salvation. In Jansenistic crucifixes the arms are thrown forward, or only slightly extended, to signify that Christ did not die for all, but only for the good. The Church condemned this heresy, and it disapp Still, its evil influences were and it disappeared spread, and its spirit endures even to this day, in a tendency to keep from Holy Communion virtuous persons who are restrained by doctrines of rigor

"Student" inquires: 1. What is meant by an established Church? Have we one in this country? 3. Is not Protestantism recognized by our government? 4. Have Catholics the same rights and privileges as Protest-Would it not be more desirable and better to have an estab lished Church, and so bring about union of Church and State?

An established Church is one recognized by the Government in preference to all others, and upheld the State's sanction. We have an example of this in the Anglican church in England. We refer to this as being well known and understood by the American people. In 1559 Queen Elizabeth and her Government estab lished Anglicanism as the official religion of England. This has been ever a cause of contention for the other Pro testant sects of England, the Non Con The Catholic religion had long been the established religion in England, as in other Christian coun tries, and as it is to-day in many lands. But with the Reformation this was changed.

No. The Constitution of the United States accords to every man the free exercise of his religion, freedom of conscience, religious liberty; and cle 1 of the Amendments to the Constitution, adopted in 1791, reads: 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.

3. By our government, no; by men in power, too frequently, yes. But then it is only by prevarication and by hypocrisy that favors are distributed to one or more of the Protestant sects. Those who favor know they are in opposition to the spirit, if not to the letter of the Constitution. But we must not be surprised if men in politics vield to influence in this as in other There are abuses continual ly to be fought against, as there are men ever ready to usurp, or to unlaw-

fully use power.
4. Yes, so guaranteed by the Con stitution. But Catholics are put in a their rights, while witnessing the grant to some favored Protestant sect of vast and desirable privileges. One reason may be that Catholics have not sufficiently awakened to the value of their position, to their equality before the law with followers of other relig-They still need to learn that what the law accords them is not a favor, but a right, to be demanded and to be held as a right. And since the law places their religion on an equality with other religions, their duty is to stand for the enforcement of the law to the security of their rights.

5. In this country we have no de sire for union of Church and State. We have no fault to find with the law in our regard. It grants to the Catho lic Church full liberty to teach, to pray, to labor for the salvation of souls As said above, abuses must be met and conquered. But the law is not to be changed, and the Catholics in no way desire an established Church in the United States. It is not a question here of theory, of what is best theoretically, but a question of practical liv ing and of practical results. People who live in other lands do not realize our position, and as they study the matter only in the light of their own experience, or on the basis of theory and principle, they think our cond tion deplorable. We know differently

"R. M." writes: "Would you kindly inform me as to when the feast of St. Richard occurs? I think my patron is St. Richard of Chichester Where was he born, when, and was he

Butler's "Lives of the Saints" mentions four saints named Richard Their feasts are marked respectively for February 7, April 3, June 9, August 21. They were all confessors, three being Bishops and one a king. No one of them was a martyr.

Richard, an English prince, died at Lucca, in Italy, in 722, while on a pilgrimage to Rome. His feast is that of

The Richard whose feast is on June 9 was also an Englishman, and the first Bishop of Andria, in Apulia. first Bishop of Andria, in Apulia.
The Richard of August 21 is also menticned as Bishop of Andria, in Apulia.

When all other corn preparations fail, try Holloway's Corn Cure. No pain whatever, and no inconvenience in using it.

He died towards the close of the twelfth century, and is honored at Andria as patron of that Church. Butler in the close of his article concerning this Richard says: "See his life in the Bollemdists on the 9th of June." Does he mean to imply that he of the 9th of June is identical with the one of August 21? There seems to be rather a vague history of the Richard of

June 9. Richard, whose feast is celebrated on April 3, was born in England, four when there was apparently bounded and in a miles from Worcester. "He died in a well loved "boys." In the hospital's well loved "boys." In the hospital's on the 3rd of April, in the year of Our Lord 1253, of his episcopal dignity the ninth, of his age the fifty sixth.

Richard studied at Oxford, then at Paris. Returning to England, he was rificed in the awful calamity. His made master of arts at Oxford. Later he went to Bologna, in Italy, to study canon law, and was made professor of Oxford, and became chancellor of the university. St. Edmund, Archbishop of Canterbury, made him his chancel-lor. And when St. Edmund was banished into France. Richard went with On the death of the Archbishop, Richard entered a D minican monastery in Orleans. Then he was or-

sought the bishopric for an unworthy man, a court favorite. Richard for two years suffered persecution from the king, but finally prevailed over the monarch.

As Bishop, his life was all of devo-As Bishop, his flice was all of devo-tion to his flock. He was of great picty of exceeding kindness to the March, 1895. piety, of exceeding kindness to the poor, and an example of a mortified After his death his body life. brought to Chichester and buried before an altar which he himself had con secrated in his cathedral to the memory of St. Edmund. On June 1 1276, his remains were transferred to another place.

"Mother" asks the origin o know if it is obligatory.

Catholic mothers are, to a great ex ent, accustomed to make their first visit to the church after childbirth, one of thanksgiving to God. They ask the blessing of the priest and of the Church. This is in imitation of our Blessed Lady's humility, who her elf in no way coming under the law for Jewish women, still humbly complied with the requirements of the law

This ceremony of the blessing or of the churching of women after child-birth is very ancient in the Church. It is spoken of by St. Gregory the Great, who died in the year 604 This churching is not of obligation.

"Reader" asks: "What should a Catholic think of the 'new religion, the 'twentieth century religion,' and

such like?" The Catholic can have but one view on such matters. He has the religion of Jesus Christ, who is the same yesterday, to day and to morrow. This twentieth century regigion, as it is called, claims that a creed, a formula of belief, in fact, belief itself, faith, is worse than nonsense. Dogma and ecclesiasticism are all wrong; great blunders, hindrances to humanity The teaching and the mission of Christ | He said in part : were not needed, or, if needed in the position to contend more for their rights, and to accept often for less than have "progressed" beyond such de and distinction of all the offices of State Love is sufficient: faith and hope we do not need. And so on, my citizenship of these United States and so on, humbug and fantasy. The wonder is to see Protestants who have arch of the vast world. I feel and real belief in Christ associating with these twentieth century dreamers, and not realizing the peril to their estab lished forms of religion. For Catho lics, the course is evident. Were it anything less serious than religion, we could laugh at their weird imagin ings, their unreasoned and unreason able aberrations. But we will let them fight it out, and watch their mad en deavor to run as far as possible from

> They have discarded faith fluences. and hope — a beautiful world they leave us—and still they cling to love, to the Golden Rule, without any belief in the author and sanctioner of the Golden Rule. They are running swiftly, and no doubt will soon catch up with Zola, who has even discarded love, who claims that justice is the power of the future, only justice. And when they've arrived to the side of Zola, and have become his running mates like Zola, they will lose what they have already nearly abandonedidea of God, and "La Terre," which is Zolaesque for dirt and foulness, will

Catholic teachings and Catholic in-

The following two stanzas from the pen of Alfred Austin may be of interest o those who debate the question "Is Life Worth Living?'

be their absorption.

"Is life worth living? Yes, so long As there is wrong to right; Wall of weak against the strong, Or tyranny to fight.

While there is one untrodden track For intellect or will, And men are free to think and act, Life is worth living still."

The Baby Boy Covered with Eczema and Cured by Dr. Chase.

Mrs. Jas. Brown of Molesworth, Ont., tells now her boy (eight months old) was cured of outring December 1988.

Mrs. Jas. Brown of shoesworth, one, tens how her boy (eight months old) was cured of torturing Eczema. Mothers whose children are afflected can write her regarding the great cure, Dr. Chase's Ointment. Her child was afflicted from birth and three boxes of Dr. Chase's Ointment cured him

Seekers after gold are often disappointed. Seekers after health take Hood's Sarsaparilla and find it meets every expectation.

A HERO OF THE "MAINE."

After Captain Sigsbee, the one man who seems to have attained a heroic figure in the incidents of the tragedy of the destruction of the Maine is the chaplain, Father John P. Chidwick. All accounts agree that he showed himself fully equal to the most exacting demands of the emergency. He was one of the last to leave the vicinity of the wreck, and only sought the shore he was tireless in comforting and helping the wounded and in consoling and making ready for their last voyage the gallant men whose lives were sac-

was the central figure of the imposing obsequies of the honored dead. He saw to it that each body received the that science. Again he returned to proper marks of identification and that each grave could be hereafter specially located.

In addition to all this, the remainder of Father Chidwick's time was chiefly spent at the Machina dock, where the mangled and battered bodies of the were drawn ashore, seeking, amid the most repulsive and forbid dained to the priesthood, and went ding environment, the smallest sign back to Englandr. Boniface, at this for identification, and the last sac time Archbishop of Canterbury, again established him as chancellor. In 1245, Richard was consecrated as Bishop of Chichester. King Henry III. took this with bad grace, as he had sought the hishorie for an unworthy.

the legion of the c'ergyman's friends and admirers in this, his native city The record only realizes the estimate they long since formed of him and predicted of his career when he accepted his commission in the navy at Presi-

A chaplain ranks as a lieutenant. For the first five years he draws \$1,500 a year for shore duty,\$1,800 a year for sea pay, and \$1,200 while waiting or ders. His rank and pay increase with his years of service. After five years he gets \$2 800 a year, and he can re tire with the allowance of his rank at the legal age limit. A glance at the naval register would seem to show that churching " for women, and wishes many of the chaplains had long terms but very little sea service. Those who have families are naturally averse to the separation it would involve and the monotony of the very trivial duties ife on board ship would mean for

them.

Although more than 40 per cent. of the men in the service are Catholics, of the twenty-nine chaplains in the navy only three are ministers of that Church. The majority of the chaptains are Baptists. The Navy Department takes no cognizance of religious be-According to an absurd and anomalous custom, it assigns the chaplain to his station without any regard for the doctrinal bias of the men. The chaplain is merely one of the ship's company, just as there must be en-gineers, lieutenants, et al., in it. Hence the place was generally used to give fat berths to ministers of the denomination most in favor during the current administration. - N.

Ledger. PRIESTS IN POLITICS.

Plain Words of a Jesuit in a Chicago Church.

Rev. A. A. Lambert, S. J., of St Ignatius' college, Chicago, preached recently on "The Priest in Politics."

I would not exchange my Catholic ize that my citizenship is upheld and elevated and dignified by the sacred office of priesthood, and that in this twofold office I can help my country in time of peace by fearlessly preaching the principles of morality and justice, upholding right against wrong, just ice against tyranny, and die, if needs be, for the defense of such noble prin ciples. In war I can go with my fel ow brothers - citizens like myself and encourage them in battle, holding aloof the Christ crucified and the Stars and Stripes, and if a brother falls, res his head upon my priestly heart and fortify with the sacraments of holy Mother Church, and send his soul to his God as that of a patriot and martyr.

The priest should be the friend of the masses and control them; he should be the friend of the wealthy and fearlessly remind them of their duty to their fellow citizens, although poor ne should instruct both and thus keep hat balance of political economy in

Should he vote? I answer yes, by all means. This is especially neces sary when there is some vital principle at stake. It is then he is to warn his people and as an example go to the olls and cast his vote against any usurpation or political intrigues against the liberty of Church or con-science or individual rights. Then to remain silent is treason; not to vote is

owardice. To solicit votes and canvass is be neath his dignity, but clearly to explain what is at stake in such election and thoroughly to convince his hearers of their duty, and then to leave the casting of their votes to their own consciences, is his duty before God.

Every citizen should take an active Every citizen should take an active part in politics according to his standing in society. This warning was strongly given to the French people not many years ago by our Holy Father Leo XIII. to take an active part in politics, especially for all the part in politics, especially for all the good citizens, otherwise the Govern. ment, the moving power of society, blood p must of necessity fall into the hands of noon's

the corrupt and licentious, thus destroying civil society.

USE A PRAYER BOOK.

It is a bad sign when, in a congregation of Catholic worshippers able to read and write, only a few persons habitually use a prayer book. O course, as all spiritual writers agree, the highest prayer is the uplifting of he soul to God in silent adoration or in the simple ejaculations or earnes petitions that well forth unsolicited from the devout heart. But in most cases the neglect to use a prayer book in public worship arises, not from a the inspirations of the Holy Spirit, but from indifference, ignorance or pride Very few persons are able to remain

long in a state of recollection, especially in this country where the habit of newspaper reading and of undue absorption in material interests tends to dry up the springs of the in-terior life. The art of meditation, and the delicacy of the sense by which Divine influences and utterances with in the soul are perceived and responded to, can be cultivated only by silence and attention. As a rule those spirit ual heights where the soul walks familiarly with God and enjoys the converse of the immortals can only te attained by climbing slowly upward along the well-trodden paths marked out by the enlightened piety of our ancestors.

The best of all written prayers are the Offices of the Church; the liturgy of the Holy Sacrifice, the Offices of Vespers, Compline and the rest of the Canonical Hours, and the ritual of the sacraments and sacramentals. These prayers are given us, in a special sense, by the Holy Spirit Himself; a large portion of them are the inspired words of the canonical Scriptures, and they all are the words of the spotless Bride of Christ, in which she praise her Beloved, or edifies her children, or gives His benediction to the world o nature which God has placed under His feet and Hers.

But condescending to the needs of uneducated people, and of those wh are spiritually but babes in Christ Church has given her approba tion to multitudes of private devo ions, and always encourages the pub lication of private prayer books, providing that their contents appear to be edifying. The fact that such books bear the Episcopal approbation is unsually a sufficient guarantee of their usefulnes; and freedom from error; se that when one does not use the Church's own prayers such a book car be employed with great profit

It is certain that no literate person who frequently relapses into mortal sin or who has not attained a high de gree of Christian perfection can dis pense with the use of some written guide to devotion, especially in assist ing at Mass or preparing for the re ception of the sacraments, without evi consequences. If God does not guide one's devotion, the devil will; and we can erjoy the Divine guidance only through the direct inspirations of the Holy Spirit or by the aid of forms and directions furnished by enlightened servants of God.

The use of written sids to devotion is especially important when one finds one's mind wandering into worldly channels or suffers from the intrusion of unseemly thoughts or emotions o any kind. - Church Progress.

Disraeli and the Church.

In "The School for Saints," John Oliver Hobbes' novel, just published by Fisher Unwin, Disraeli is brought on the scene (writes Henry Lucy in The Sydney Morning Herald). The novel ist has evidently made a careful study of a master of her craft. In one respect the result is surprising, for Disraeli is minutely described in attendance at the service of a Roman Catholic chapel. A well known literary man, nimself a member of the Church of Rome, writing to me on the subject, makes a still more curious assertion He says it is within his knowledge that Dizzy was an occssional visitant to the Catholic church in Farm street. He hears-but this is not vouched on his personal authority—that when Disraeli was certain that the end was approaching, be manifested a desire to be re ceived into the bosom of the Catholic A messenger was dispatched Church. to one of the priests in residence at the Farm Street Church. The servant was informed that the Rev. Father was not at home; and was not expected for a couple of hours.

He did not respond with information the hall porter, unaware of the urgency of the case, say where the priest might be found. The priest applied to did not hear till too late of the vanished opportunity of receiving an illustrious onvertinto the bosom of his Church. This is a curious story, but not improbable on the face of it. As Dizzy showed in "Lothair" and elsewhere in his writings, the ceremonial of the Catholic Church had a pecular fascination for him.

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Teacher vs. Mule-No School.

From the Rifle Review. Mary Mathews, a nice little girl, ived so far from the schoolhouse that she rode a little blue eyed, confiding mule to the hall of learning. The teacher thought it unwise to allow the animal to graze about unharmed, so he attempted to club it away. The rest of the story is told in these express

ive little lines : Mary had a little mule, It followed her to school: That was against the rule. The teacher, like a fool, Got behind that mule And hit him with a rule. After that there was no school.

Peware of blindly trusting

Eeware of blindly trusting
To outward art
And specious sheen,
For vice is oft encrusting
The hollow heart
Within, unseen.
See that pool below thee!
There heaven sleeps
In golden fire.
Yet whatsoe'er it show thee,
The mirror's deeps
Are slime and mire.

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-James Clarence Mangan.

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Second Sunday after Easter.

TH

the

THE GOOD SHEPHERD.

"I am the good Shepherd. The good Shepherd giveth his life for his sheep." (St. John x. ji.)

Among the ways in which we have thought of our Blessed Lord of late— the "Man of Sorrows." the "Lamb led to the slaughter." the "Crucified for our sins." the "Risen and glorified Saviour"—there is perhaps no way whereinHe stands out more beautifully. or more lovingly, than when He says Himself: "I am the Good Shep herd." What title is there that invited us more tenderly, or draws us more closely than this? Both the Epistle and the Gospel for to-day set Him before us in this light has suffered. He has rises Now. He is our "Good Shepherd." the Pastor and the Bishop of our souls." And the proof of Histitle is this: Good Shepherd giveth His life for His

My brethren, our Lord is the same Good Shepherd now as He was during His life on earth. He speaks as truly now as He spoke then: "I am the Good Shepherd " He is more truly. more closely present with His flock than when He suffered His divine nature to be veiled in the feeble frame of a human form. He is with us al-ways—"even unto the consummation of the world." For "we are the people of His pasture, and the sheep of His

How is He now our Good Shepherd First, He leads His sheep. He leads them by His Holy Spirit. He leads them by His example. As the Epistle of to day tells us: "Christ also suf fered for us, leaving you an example that you should follow His steps." Hi indwelling Spirit guides us in the path of life; filling our souls with love for Hip, and a desire to be like Him and to be with Him, giving us both the will and the power to come to Him. "My sheep her My voice, and I know them they follow Me and I give then life everlasting." We hear His voice saying: "Come unto Me, ali you that labor and are heavy laden, and I will refresh you. Take up my yoke upon you, and learn of Me, because I am meek and humble of heart, and you shall find rest to your souls. And again, as He leads His sheep, so He also feeds them. "He hath set

me in a place of pasture," says the Psalmist, "He hath brought me up on the water of refreshment." O my brethren, how much better it would be for us if we hungered and thirsted more for that heavenly ood and for those living waters! For then, accord ing to the promise of the Beatitudes, we should be filled." said: "I am the living Bread, which came down from Heaven. If any man eat of this Bread he shall live for ever and the Bread which I will give is My Flesh for the life of the world. That is the true food wherewith the repherd feeds His flock; and at this Paschal season we have every reason to be mindful of our need of it, and of our obligation to receive it. And while we speak of our Divine Shepherd thus caring for His sheep, those tender words of the Prophet Isaias rise to our emory-words full of sweetness, as though sung by choirs of angels: shall feed His flock like a shepherd He shall gather together the lambs with His arm, and shall take them up in His bosom; and He Himself shall carry them that are with young.'

And once more, as the Gospel tells us, the Good Shepherd will seek out and help even the wandering sheep and bring them back to His fold.

Are we among the number of those wandering sheep, my brethren? Have we strayed afar from the flock, caught perhaps in the thorns and brambles of ome besetting sin? He will seek us, no matter how far we have wandered He has sought us over and over again He is seeking us now. Oh! despise not His gracious promises; oh! reject not His proffered love. Alas! for our blindness, which will not see His guid ing hand, and for our deafness, which will not hear His warning voice! Let us follow Him, my brethren - our Divine Example, our Good Shepherd through ever greener pastures, by ever purer streams. Let us never be con tent until we, with all the flock, at last arrive at that blessed Fold where they shall not hunger, nor thirst any more neither shall the sun fall on them, nor any heat: for the Lamb which is in the midst of the throne shall rule them and shall lead them to the fountains of the waters of life; and God shall wipe away all tears from their eye .

Linseed and Turpentine are not only popu ar remedies, but are also the best known to lar remedies, but are also the best known to medical science for the treatment of the nerv-ous membranes of respiratory organs. Dr. Chase compounded this valuable Syrup so as to take away the unpleasant tastes of turpen-tine and linseed.

Mothers will find this medicine invaluable for children, it is so pleasant to take, and will positively cure Croup, Whooping Cough and chest troubles.

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's Anti Consumptive Syrup, before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs.

Out of Sorts.—Symptoms, Headache, loss of appetite, furred tongue, and general in disposition. These symptoms, if neglected develop into acute disease. It is a true saying that an "ounce of prevention is worth a pound of cure," and a little attention at this point may save months of sickness and large doctor's bills. For this complaint take from two to three of Parmelee's Vegetable Pills or going to bed, and one or two for three night in succession, and a cure will be effected.