BY A PROTESTANT THEOLOGIAN. CCCLXXVI.

Having remarked as much as there casion on Professor Emerton' Medieval Europe," which exhibits him very favorably as an historian, but in a rather extraordinary aspect as a theologian, we will now revert to what is left of the long letter of the Boston correspondent of the Springfield Re

As we have already seen, this letter is in substance a courteous but severe animadversion upon M. Bremond be cause, beeng a French Catholic, he regards the Oxford movement of Pusey's and Newman's time from the Catholic for the catholic forms the catholic form and Newman's time from the Catholic
point of view. Pray from what point
of view should he regard it,
if not from his own? Yet
the correspondent, without precisely
asying so, seems to treat it throughout
as a grievance and an impropriety
that M. Bremond should treat English
religion from the point of view of his
own opinions. He reminds me of the
aditor of the Boston Herald, as quoted own opinions. He reminds no of the seditor of the Boston Herald, as quoted in this Review, and of the Rev. Mr. Dickinson, our late superintendent of schools, both of whom have expressed willingness that our Catholic school ildren should remain Catholics, prochildren should remain Catholics, provided they become good Protestants. They will consent that they shall go to Mass, and possibly even to confession, if only they will be religiously instructed by Martin Luther and John Calvin and John Knox and Thomas Cranmer, and will lift their voices in the description to triumphant Hugue glad acclaim in the triumphant Hugue not strains of the "Battle of Ivry."

This appears to be about the limit of which our author is willing to accord to M. Bremond.

However, let us not do him an in

ustice. He can, on occassion, be as severe against Protestants as against this French Catholic. Indeed, while he never forgets his manners, he perhaps comes the nearest to losing patience altogether over the fact that Bremond, being a Catholic, accepts Our Lord's claim to be the supreme manifestation of God in Humanity. Such an appre-hension of the Gospel he treats very distinctly as simply unendurable, in-sulting to the essentially equal rank and worth of the other great religions. His cersure therefore strikes equally Catholics and believing Protestants. He is willing that Christianity should aubsist, provided that its adherents will cease to be Christians. Otherwise y and their religion are alike in tolerable. I think that even the Grand Orient of France might be willing to admit this position as at least a hope ful instalment towards its great aim of abolishing Christ, and with Him the Father and the Spirit, utterly out of the world.

True, Renan, while wavering between atheism and a belief in the world as "the dream of a sickly God," maintains that the Gospel is the unique and bsolute religion of mankind. Bar-thelemy-St. Hilaire, also, while a Positivist, declares Christianity pre-destined to become the religion of the planet. However, these two authors We have already considered the

heavy reproaches this gentleman brings against Catholic history. Part of these reproaches are warranted, part unwarranted, part a comprise between fact and caricature. Catholics certainly ought to wish to find them largely true. ought to wish to find them largely true.
If the Catholic Church, as that extreme
Protestant, Auguste Sabatier, declares
is "a deep and noble religion," she
must have unbounded capacities of good,
and, therefore, if treacherously handled must have enormous possibilities of being turned to evil. If we maintain—which is true—that our Protestant history shows few such spaces of deep darkness, we are obnoxious to the answer: "What are four hundred years to two thousand? And how can there be deep hardly and the companies to two thousand? And how can there had not an endediction.

Would have been proclaimed and taken as a denial of the faith.

Sometimes a good situation or an office is offered to a Catholic on condition that he quietly denies or conceals his faith. The sin of apostasy then looms up. For this Christ utters a many office exist might be close the same effect. One only I will mention, and that is we cannot say an "Our Faths" with we cann be deep blackness except in diabolica contrast to the splendors of supernatural Indeed, we must acknowledg that for the most part our Protestant religious history is rather of a neutral gray than of either a dazzling white or a dazzling black.

We are disposed to claim — although we have a self-righteous way of chiefly limiting our claim to the Anglo-Saxon that we have a higher average level of experimental piety than Catho lic countries. Yet when we are asked to show our elevations of sanctity, the Delectable Mountains that run athwar our somewhat monotonous plain, we do not find answer so easy. We may begin with Archbishop Leighton, that blended Covenanter and Churchman, whom Cardinal Manning so steadfastly admired through all his changes o think of St. Anselm. Yet when we are asked to give him a Protestant colwe are disposed, as the court league. say, "to reserve our judgment." bethink us of a Smythies or Patteson or a Heber, or an Ion Keith Falconer, but we can hardly say that memories of sanctity tumble minds in such affluence as the Act Sanctorum would supply to a Catholic recollection. We too might have our Acta Sanctorum, but it will be some considerable time before they are likely to correspond in the value of results, not to say in the number of names with those of the Bollandist Fathers.

The question is not whether the Church, in her history of two thousand years, has not sometimes plunged into periods of deep depres-sion, whether under overbearing tyranny, or in a slough of moral corruption, when it has seemed as if she was in danger of going out of sight and rever re emerging. She has not done no. True, one complaint has been ao. True, one complaint has been raised. Father. fear that Pius X. is too purely "beautiful a fears soul" for practical administration, like the stiff English Dissenter who declares that all his portraits fall short of bringing out his "expression of simple Yet time seems to show incompatible with that good sense and already been tested in the Bishopric of Mantua and the Patriarchate of Venice.

Nover be ashamed of this luminous gift—which transforms the common Mantua and the Patriarchate of Venice.

Morgan.

Above all, he seems to be supremely adequate for that great present need of the Holy See, the bringing about of a good understanding with the House of Savoy. In France we can hardly say that the Pope's transactions with the two refractory bishops have shown inefficiency.

Now I wonder whether, in view of such evidences of the capacity of moral recovery, M. Bremond's hopes of a brighter future for the Papacy are so unreasonable as this correspondent seems to think. The question for the present is, What is the present? I notice that already a Baptist paper asks the Methodists what they say to their intriguing episcopal elections before the Christian brightness of the last

CHARLES C. STARBUCK. Andover, Mass.

PROFESSION OF FAITH-CONFESS. ING CHRIST.

St. Paul was a convert and he be lieved in professing his faith—in confessing Christ. In his epistle to the Romans (x., 10) he says: "With the heart we believe unto justice; but with the mouth confession is made unto salvation." Our Lord Himself is emphatic on the same subject. He said:
"Whosoever shall confess Me before men him shall the Son of man also confes before the angels of God. But he that shall deny Me before men, shall be denied before the angels of God."—St. Luke xii, 9.)

Some people excuse their short comings by saying: "My heart is good."

If your heart, your tongue and your hands do not act in harmony, do not act together, in your religion, your religion may be designated hypocrisy and might called an abomination before the

How are we to confess Christ? Have we to walk up and down the streets proclaiming our religion? Must we on entering a gathering immediately and claim our Catholicity? Not We are not obliged to be perpetually forcing our religion on the attention of others. While we must not be influenced by human respect to deny or conceal our faith, we need not be as offense and a burden to others by vanity and self will. We do not have to make the sign of the cross on ourselves when we enter a company or meet people on the street.

When we are asked about our religion seriously and also by those who tave a right to ask, we are bound to confess our faith. Keeping silence then might be equivalent to a denial.

There are many ways by which we confess our faith. Going to Mass on Sundays notwithstanding bad weather or bad roads or inconvenience is a profession of faith. If you observe the days of fasting and abstinence ap-pointed by the Church, and do it openly when necessary, you make a pro-tession of faith. A crucifix in your home, sacred pictures on the walls and Catholic books and periodicals in your dwellings are symbolic of your faith

What of the ways in which our faith may be denied? There is a direct and an explicit denial, as when Peter said:
"I know not the man." For this "he
went out and wept bitterly." He repented of his sin and mourned for it all
his days and crowned his repentance by martyrdom.

Things trifling in themselves may be very grave in their signification. To drop a few grains of incense in a fire is apparently of small moment, but when it signified honor to an idel, thousands of the early Christians saf fered martyrdom in preference, as they were in duty bound to do. Such action would have been proclaimed and taken

Sometimes, to keep a good position or situation, persons will conceal their faith and act as Protestants, knowing that if they profess their faith they will be sent adrift. Silence and conduct like this is equivalent to a denial.

A Catholic who goes into company determined to conceal his faith no mat ter what may happen, who hears the truths of faith and the practices of his mocked and re religion ridiculed and mains still incog, can hardly be excused from the sin of denial. Yet there may be cases of great difficulty when a person not denying and not pretending to deny his religion, may be permitted to conceal his religion for the time being.

People sometimes are tempted through human respect to do things that are equivalent to a denial of taith as for instance to eat meat on Friday fearing ridicule if they comply with the precept of the Church. Sometimes similar motives induce them to omit Mass as, for instance, when away on a

We are not permitted to join in Protestant worship. The Protestant who invites you to join in family worship may be in good faith, but the Catholic party instructed in his re-ligion cannot be good in faith in accepting. Protestants protest against the one true Church, and our Lord says: "He who is not with Me is against Me." A faithful soldier is not found fratern ing with the enemy and in the camp. The king would consider sac

one a traitor.

We must not be ashamed of our religion. St. Paul says: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." (Gal. vi., 14) Some don't want it known that they are Catholics. And if it be known they make little of their faith, explain it away or apologize for it. We cannot away or apologize for it. We cannot be unfaithful to the Church, misuse it doctrines or deny it before men with out displeasing our Lord or denying

Blessed is the man or woman who loves much—who idealizes much. Of all men, the true idealist lives largest. loves best and achieves the most. Never be ashamed of this luminous

Him before men .- Cleveland Universe.

FIVE-MINUTES SERMON

Twenty First Sunday After Pentecost. GOSSIPING.

Laying hold of him he throttled him saying; Pay me what thou owest (Words taken from to-day's Gospel)

The Gospel of this Sunday, my dear brethren, inculcates in the strongest possible way the distinctively Ohris-tian virtue of brotherly love—the duty, that is, of cherishing a spirit of charity and consideration for other men, and especially of forgiving any injuries especially of forgiving any injuries which they may have done us. This obligation is, however, so clearly and frequently and earnestly enforced in the New Testament, and from our earliest days has been brought home to us in so many ways, that at intra sight it might seem that I could do something better this morning than to go back to such an old and familiar subject. And yet, old and familiar as it ject. And yet, old and familiar as it is, every day life affords so many proofs that we do not carry our knowledge into practice that I am sure that nine in every ten, perhaps ninety-nine in every hundred, stand in need of being reminded of this old and familiar though badly learned lesson.

For of what is the every day talk of most women and a great number of mer made up, if not of ill Latured criticism and depreciation of their ac quaintances, neighbors and even friends? In the words of St. Paul, are we not continually biting and devour-ing one another? Are not the newspapers filled with stories which pander to this uncharitable spirit? What, in short, is more common than detraction, and even slander? Yet even these evils, grave and deadly as they are are but small compared with other man ifestations of this same uncharitable spirit. Why, I have been told of people who have worked side by side in the same workshop, attended the same church, even knelt at the same altar-rail, yet, from some trifling cause or other, have refused to speak to one another for years! What trouble priests have with people who come to confession to them! Sometimes the very most they can get is a vague, half-hearted ex-pression of forgiveness, but on no ac count can they in some cases induce their penitents to extend to one another that which is due to every man, be he Jew or Turk. Catholic or Pro testant-the ordinary salutations which

civility requires.

Now, that all this is wrong is evident. Not one of us is so blind as not to be able to see that. But what the Gospel to-day roints out, and what I wish to present to your serious con sideration this morning, is the very inpleasant consequences which will infallibly follow upon such conduct. We the story very well. A slave is in debt for a very large amount—an amount which, while quite willing, he is utterly unable to pay. His master releases him from this debt. Whereupon this five fellow, meeting a brother slave who owed him a paltry sum, accosts him in the brutal manner mentioned in the text, demands im mediate payment of the money, and not withstanding the debtor's entreaties and his willingness to make it good as soon as possible, locks him up until the amount is forthcoming. Thereupon his conduct is brought to the knowledge of their master. He at once summons the wicked slave be ore him and "delivers him to the torturers until he pays all the debt." Then our Lord says—and I ask for your serious attention to His words: "So also shall my Heavenly Father do to you if you ery one his brother from

it is unnecessary to point Many other texts might be cited from

given, and this forgiveness must be from the heart: no mere form of words, sufficient to satisfy men, but it must be a forgiveness sincere and genuine, such satisfy God, the Searcher of as to satisfy God, the bearts, before Whom we must appear to give an account of our whole life.

RELIABLE STATISTICS

PLACE NUMBER OF CATHOLICS CLOSE TO THREE HUNDRED MILLIONS.

Reliable and up to-date statistics quoted by a correspondent of the London Tablet from a resume of the Work of the Rev. P. Krose, S. J., hat the Catholic Church, with her 65,503,922 members is beyond comparison the most numerous and most extended of all the Christian bodies.

Nearly half the Christians of the entire globe -- over 43 per cent .-- and e than a sixth part of the total population of the world, profess the Catholic faith. Moreover, the Cath olic religion is not divided and sub-divided into an infinity of sects, as is the case with Protestantism, Moham-medanism and Buddhism; but is one. Thus, in spite of her enemies and their most determined efforts against ber, the Church is still, at the comencemen; of the twentieth cenu y living, flourishing and spread cut over the whole earth, and alone of all the religious systems merits the name of

LIQUOR AND TOPACLO LAS. A. McTaGGASI, M. D., C. M. 75 Young Street, Toronto.

References as to Dr. McTaggart's profession standing and personal integrity permitted by:
Sir W. R. Meredith.
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POWER OF THE ANGELUS

Now, more than ever before, the lemon roameth about like a ravenous lion, seeking whom he may devour. He is never weary, seeketh no rest. His rage against the children of men is fierce and unquenchable as the fires of hell, amid which he dwells on vengeful throne surrounded by the howlings of the damned.

Hereeks his victims at the grey dawn of morning and curses the blessed calm he finds nestling in sinless souls, only to flee in rage at the blessed tones of the Angelus, as the anointed bell so sweetly peals them forth on the persweetly pears them forth on the per-fumed air. The meridian demon against whom we are specially warned fills street and store, factory and mill and the manifold hives of industry that abound in every large city, with his saturic temptations to rebel against God's holy law. But again the air is tremulous with the pulsing music of the Angelus that ushers in the restful hour of noon; and again the hereditary foe of the human race is foiled. For then, as in Millet's famous picture, every Christian heart is bowed in reverence ecause of the Word-Made Flesh in the immaculate breast of His Virgin Mother.

And anon, ere the twilight shadows darken the quiet sky, which shall soon be illumed by the evening star—
"pale hesperus of dreams"—the vesper demon rushes from his burning throne, and once more renews his attack and sings his siren song amid the tender musings of the dying day. But, again, the hush and silence of the vesper hour is broken by the silver notes of the Angelus, that sweeten the air like the angel voices that glorified Bethlehem in the solitude of the mystic night so

able gratitude they owe to the Father of infinite mercy Who gave up "His only begotten Son for us men and for not forgetting the in our salvation ;" comparable humility of the unspotted Jewish maiden—" our tainted nature's solitary boast," as a Protestant poet salutes her—who so promptly com-plied with the designs of heaven in her regard and, responding to the mys-terious message of the angel, meekly bowed her head and said: "Behold the handmaid of the Lord, be it done unto me according to Thy

Well may the demon flee before the tones of the blessed bells announcing wondrous fact of awe and on the "Statistique Religieuse du mystery! For from the very instant Monde," published in "Die Katholischen Missionen," of Fribourg, show ous mystery to be accomplished by her and in her, the Word Became

Fiesh. Then, indeed, the nigh extinguished humanity became brilliant in hope of the rainbow sky of expectancy. The demon's power over the children of fallen Adam was mercifully lessened, and the promise of the pitying God, made to the desolate primeval pair—as He cursed the deceiving serpent-that owan would yet crush his head and the should lie in wait for her heel he should lie in wait for her heel and glorious fulfillment in the mys s annunciation.
t without reason, therefore, has

"Angelic Salutation" become theme of art; and that it has the pencils of great painters natchless mercy, tendo pha in the Christian system; for brough it the world received an in

were redeemed.

It is a mystery that speaks with special love and gratitude to every heart, and comes to us hallowed with the reverence of all the Christian years. Wherever the cross of the Crucified is lifted up in the whole world, there the Angelus bell rings out morn, noon and night in memory of the itcarna ion of our Lord.

From the palace to the cot; from the renowned talls of learning in Catholic lands, to the poor rudimentary schools which the missionary teaches in wilds afar from the toilers in the harvest



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fields-where Millet found inspiration for his painting—to the abodes of cul-tured leisure; in the solitude of the forest and in the still greater solitude of the seas, where Catholic heroes, like Columbus and Marquette, are the master minds-the Angelus is rung, even though with but tinkling while the adorable mystery of the In carnation is pondered the while with bared head and adoring heart.

O, sweet and precious tones of the blessed Angelus bell, whose tender music floats from ivied tower over city. town and village; from the thoughtful grey of silent morn, thence during the rushing activity of day's splendid noon; and again as fall the shades of "evening mild"—fond reminder of vanished days when life was fresh and fair, and garlanded with a dewy rosary of joy-ring out to life's close thy tender melody that will speak to many a lone and weary heart of the mercy and good ness of God incarnate and of the compassion of the peerless woman who bore Him, and who was intimately associ ated with the stupendous mystery of man's redemption.—Buffalo Union and Times.

CAN CHRISTIANS BE MASONS?

In his "Reminiscences" recently published in two volumes, Sir Francis Burnand, the famous editor of Punch, and a convert to the Catholic Church. refers to his connection with Free-

masonry when a young man. We quote the highly interesting passage:
"The above period (September, 1857-January, 1859) was a critical one with me, as I was then shaking the under graduate dust off my feet, and was making an attempt to rise on, not 'm dead self,' but on what I may term n 'moribund self ' (as far as univers life was concerned with a Very seriously, at the end of 1856, had L. by 'special dispensation (on account of my not being of age) became a Free and Accepted Mason I can honestly say for myself that I was most thoroughly in earnest, and, unsettled as I was at that time as to my religious position, inclining toward the High Church views, after reading Blunt's

History of the Reformation, and Hal-Constitutional History ognized in Freemasonry, as it then appeared to me, a scheme of wide reaching benevolence, of Christian charity, of universal brotherhood under the highest religious sanction. Free-masonry seemed to me to supply a want, 'and, within a year, being punc want, 'and, within a year, being punctual in attendance and working at it most enthusiastically, I was 'raised to a "sublime degree." I copy this from an entry in my diary 'on the tenth of November, 1857.' And as evidence of the serious earnestness of my intentions at the time, I may copy this note from the diary which was this note from the diary which thus: 'May the blessing of God be with all those who, in deed and in thus: truth, act up to the principles of Mas-onry and the faith of a Christian.' Even then it seems that I did not con fuse the two. The banquetings, toasts, and the convivialism of craft always seemed to me to be utterly out of place as following directly the solemn 'rites and mysteries.' The ceremony could not have been more imcarried out anywhere than pressively carried out anywhere than in our University Ledge, under the mastership of the Rev. Arthur Ward, who, however, a little later in life found the practice of Freemasonry somewhat inconsistent with his advanc-ing High Church views. Logically, no arnate God by whose blood its sin was washed away and the children of Adam Christian can be a Freemason unless he be the sort of hedging Christian who, imitating the liberal minded Emperor Alexander Severus, included a statue of our Lord among those of all the gods

> Ever at war with all the virtues is the sin of sloth. It begets an aversion to everything spiritual: fosters neglect of the sacraments and eventually leads to a loss of faith, to atheism and

with whose names and attributes he was acquainted."

THREE BOOKS.

I will only bid you study three books, and they will last your life, says Cardinal Manning. The first book is God. Look up into the face of God. Live in the light of His presence God. Live in the light of His presence Walk to and fro in your daily like amidst the perfections of God, of His justice, of His sanctity, of His purity, of His truth, of His mercy, of His beauty, until, by walking in the midst of that light, you receive some of its brightness, and read all things by its alexance. clearness.

The next book is Jesus Himself. This is what St. Paul meant when he said: "I account all things to be loss for the excellent knowledge of Christ Jesus my Lord." He meant that he set before himself the life of his Master, that he read beneath the outward life, and entered into the mind of Jesus Christ, that he made the Sacred Heart of Jesus to be the manual of his contemplation.

And the third and last book is your

own self. When they have the light of God and the vision of the perfections of Jesus Christ in your intellect, then look into your own hearts. See what is your own state, and shape, and color in the sight of God. The study of these three books will light up in you a threefold science, the science of God, the science of Jesus and the science of

A WOMAN'S HEALTH

DEPENDS UPON THE RICHNESS AND REGULARITY OF HER BLOOD.

A woman needs a blood medicine gularly just because she is a woman.

om maturity to middle life the health d happiness of every woman depends dead self, but on what I may term remoribund self '(as far as univers life was concerned, with a vast amount of kicking power still left, and, I may add, likely to remain 'coing failed.' add, likely to remain 'going fairly she suffers untold torture from headaches, backaches and sideaches, and other unspeakable distress which only women know. Some women have grown to expect this suffering at regular intervals, and bear it in hopeless silence But they would escape the greater part of it if they took a box or two of Dr. Williams' Pink Pills each time to help them over the critical period. Or. Williams' Pink Pills actually new blood. They help a woman just when nature makes the greatest demand upon her blood supply. They have done this for thousands of women throughout Canada - why shouldn't they do that much for you? James Candy, 25 Edith avenue, Toronto, says: "I think Dr. Williams' Pink Pills a medicine that should be taken regularly by every woman in the land. I suffered greatly from those ailments that only a woman knows. I had back-aches and headaches, and a weary bearing down pain. I was very irregular, and was often forced to go to bed for two or three days at a time. many medicines, but got nothing to help me until I began taking Dr. Williams' Pink Pills, and they have given me new health and relief from pain, and made me regular. I cannot say how thankful I am for what the medicine has done for me, and I would urge all women who suffer as I did to try Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills are the greatest cure in all the wide world for all the weakness and backaches of anaemia, all the heaviness and distress of indigestion, all the sharp stabbing pains of neuralgia, rheumatism, lum-bago and sciatica, and all the other ills hat come from poor, weak watery new blood with every dose, and thus strikes right at the root of nearly every disease that afflicts humanity. But remember that the "just as good medicines" that some druggist offer never cured anyone or anything. Insist upon the genuine pill with name Dr. Williams' Pink Pills for Pale People on the wrapper around ox. If in doubt send to Dr. Medicine Co., Brockville, Ont., and the pills will be sent by mail at 50 cents a box or six boxes for \$2 50.

CHATS WITH

Hopefulness, laug Scatter them where roses on your path place of grudges an instead of hints. E insinuations and sa complaints. Take the mates in the mornin back to your loved onish them in the office the mail. Carry the leave them with Everywhere and Christian geniality. streets and hearthst.

—Rev. J. L. Tyron. With Unblem

NOVEMBER 4

Be and continue others around while others around and disloyalty; be power, while others wards; bear the pi hopes, while other plishment of this the gracious pressus yeurself in your or a friend and your have, in such a

Suggestions Find your purpout to it. Try to out to it. To What is put inte put into the whole The first thing

with unblemished h

not done so, is to i Don't brood ove of the future; be Necessity is the

Give a youth rephabet, and who his career? Don't wait for tunities ; seize c make them great. A great opport

for it. The lucky man and grasps his of

The Final T

It is character which is the fi What holds us their companiona fection for ourse is a source of de our pride. It independence, wins us, and t theirs which de our motives aga world that loves A Stimulant

No matter wi culties and obst to Heaven. Bu plead these diffi failure, to thr cumstances," r weak will, falt trolling appetition, an unhaptain high, in ample of the tone up one's purpose and strenuous situ stepping stone

Say you Says a Paul part, I look up ers as a plain eternal life. ceive; seek an and it shall be Lord's promis the best praye Be ready, the for omitting i go without so put a nickel i your night pr quest to your up in good the following Father," Father," "Creed," "C Faith, Hope, you say in th dom of heave

> OUR B STORIL By 1. The Pres

Mrs. Bax looking wo house in Pa located in c lated parts neighbors is herself poo compared t who were cerned. Si shortly aft Bobby and in providin ing in life ive childre ton take g pects and she brough olics, teac example th and that t

> complexio not being her after worked r ways, mo

'Lisbeth