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TAKING ACCOUNT. "Brethren: Know that it is now the hour for us to rise from sleep." (Epistle of the day, Rom xiii. 2.)

There are certain times and season in the religious year as well as in the business year that call for special action and attention, and the season of action and attention, and the season of Advent that we enter upon to day is one of them. Merchants, as you all know, take an account of stock at regular interest of the notes—they were down in his pocket book; and he spoke with much aspect on the season of the notes—they were down in his pocket book; and he spoke with much aspect of the season of the notes—they were down in his pocket book; and he spoke with much aspect of the season of the notes—they were down in his pocket book; and he spoke with much aspect of the season of the notes—they were down in his pocket book; and he spoke with much aspect of the season of the notes of the tervals; business concerns of every kind count up their gains and losses at stated times, and bankers and brokers strike their balances.

success. He were a sorry business man indeed who would let his affairs run on from year to year without an overhauling, and his business credit as well as his business capacity would be rated very low. The truth is, there is no success attainable in any walk of life without the application of this principle. And it must also be applied to the affairs of eternity if we would make a success of the supreme business of life. Now, Lent and Advent are our seasons of religious accounting, and their importance as a help in working out our salvation cannot be questioned. Our Divine Lord and Saviour Jesus Christ is the Author of our redemption, and the Source of all our profit and gain in the concerns of the soul. And so hely Church, guided by the season of th soul. And so holy Church, guided by an instinct that is manifestly divine, has set apart the season before His coming and the season before His crucifixion as the special times for us to pause and consider what progress me are making in the way of His sal-

To-day we are specially appealed to to as loyal Christians to prepare for the coming of our Lord. The voice of Advent is the voice of John the Bap-tist crying in the wilderness, "Pre-pare ye the way of the Lord, make straight His paths," and the spirit of cast off the works of darkness and put on the armor of light," unless "we walk honestly as in the day, not in rioting or drunkenness, not in chamrioting or drunkenness, not in chambering or impurities, not in envy and
contention." It is now the hour for us
to arise, make our special accounting,
to arise, make our spec putting off the defilements of sin. If Advent does not mean this much to us it means nothing. We can have no part in its spirit if we continue in a sinful course and refuse to hearken to the inspired voice crying out in the wilderness and demanding repentance. What meaning can this sacred season have to the besotted drunkard, who goes right on in his abominable dissipation? What meaning can it have to the foul creature who goes on wallowing in filthy lust? meaning can it have to the four creature who goes on wallowing in filthy lust? What meaning can it have to the eviltempered and the eviltongued, who, it the clamor of their own passions, fail to hear the voice of conscience? What meaning can it have to any soul in the state of words in that does not immediate. state of mortal sin that does not immedistate of mortal sin that does not immediately resolve on repentance? If the spirit of Advent touches us at all it should make the sinful pause in their career of sin, the lukewarm fervent and the fervent more fervent still.

People are accustomed to flock to the

Advent services; they seem to take a special interest in their religion at this season; but where is the frui? We see a throng around the pulpit, but do we see a throng around the confessional? All real religion in the Catholic Church leads directly to the sacraments, for the sacraments are the Divine antidote against sin: religious observances that do not produce this result are of little practical value. Give proof, then, that you really enter into the spirit of Advent not only by going to church, but by going to the sacraments. You know that it is a season consecrated in a particular manner to the service of the Lord and Saviour Jesus Christ, and you are in sympathy directly to the sacraments, for the sacra-Jesus Christ, and you are in sympathy with it. Put yourself in full harmony with it by a worthy reception of the sacraments. Let the crowds of men whom we see in the church now prove their faith and approach the Holy Table. Let the women show their love for our Blessed Lord by drawing nigh to the Divine Banquet. Let every soul seek purification in the Blood of the Lamb, and thus he prepared to offer due homose and thus be prepared to offer due homage to the Babe of Bethlehem. What Christ-mas joy can be ours if our Advent is mis-spent? "Brethren, know that now is the hour for us to arise from sleep."

Politics and Religion.

The Reverend Doctor Robert S. Mac Arthur, pastor of Calvary Baptist Church, spoke a few night ago at a dinner of the Methodist Social League. He told the story of the clergyman who tried to pray in a non-partisan manner, and, after praying that the right might triumph over the wrong, ended his prayer with: "O Lord, what is the use of beating about the bush! Give us Briggs for Governor!" Then he ended his address with this para-phrase: "Let us all strive for the right in the coming fight, and let the good triumph over the evil. O Lord, what is the use of beating about the bush Give us Colonel Strong for Mayor! Suppose a Catholic priest had at a de nominational meeting, made a political address in favor of a candidate for office, would not Protestants cry out against clerical meddling with politics ?-Catholic Review.

Many a Young Man. When from over-work, possibly assisted by an inherited weakness, the health fails and rest or medical treatment mus be restored to, then no medicine can be employed with the same beneficial results as Scott's Emulsion.

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TRUE TO THE END.

CHAPTER VI.

straight His paths," and the spirit of straight His paths, and the spirit of the response that is sought for in every Christian soul. We cannot, therefore, be in harmony the holy season unless, as St. The stracked by a malignant fever.

"Ellen, Ellen, my darling !" cried Frank, rushing to her.
"Poor thing!" muttered the police-

man, as he followed closely at his heels. Ellen was insensible. Frank took her into his arms, and, turning to the policeman, exclaimed:

"I must carry my wife to bed and send for her doctor, and then I can go with you. Be kind enough to wait in the dining-room."

"Beg pardon, sir," said the man respectfully, "but I can't do that. It's felony, you see, sir; and where you goes I goes, sir. I don't mind waiting a bit; but if you'll take my advice, sir—and I have seen a good many of these sort of troubles—I'd leave her while she is in a faint. She'll only feel it the more if you stay

Frank vouchsafed no answer, but carried Ellen into her room. By this time all the servants had assembled, and all knew that some disgrace and sorrow had entered the once peaceful,

happy home. Nora, the nurse, who had been with them since the first baby was born, and who was one of those faithful, selfsacrificing servants seldom found ex-cept in Ireland or of Irish blood, at once took in the bearings of the case, and joined her entreaties with that of the policeman that her master would go at once, before her mistress woke up from her deadly swoon. Her advice was taken; and Frank, getting into a cab with the policeman, soon found himself within the gloomly walls of a prison cell. The inspector of police asked what solicitor he should send for, but Frank was too convulsed with horror and grief to be able to answer him. Presently, however, came Richard Dunne, apparently broken hearted and full of sympathy, showering imprecations on his uncle for having been so hasty as to take

proceedings. "However, Frank," he continued, Minard's Liniment Lumberman's "as the unhappy thing did happen,

it is as well it should be cleared up. It would have been painful for you to be always laboring under a cloud. Now the matter will be sifted, and

This special time of accounting is regarded in commercial circles as essential not only to safety but to success. He were a sorry business success. He were a sorry business success. He were a sorry business success. The were a sorry business success. He were a sorry business success.

poured the waters of baptism on the head of a feeble, wailing infant; and before the sunrise had reddened the heavens, the little soul had taken flight from this world of care and sorrow, and was singing with the angels a song of endless bliss. Meanwhile the poor mother continued in a most critical and dangerous condition.

TO BE CONTINUED Non-Catholics and Salvation.

Amongst the popular misconceptions

of Catholic doctrine — and many of these have their origin in calumny—is the obstinate Protestant notion that the Church ruthlessly condemns to per dition everybody who is not a Catholic So unreasonable is anti-Catholic prejudice in this regard that the non-Catholic world often insists upon foist-ing on the Church a teaching both uncharitable and irrational. charitable because it violates the spirit of our Lord's mission to save every body, and unreasonable because i postulates the impossible - that those who are in invincible ignorance should be held accountable for not embracing the truth which they cannot appre hend. It is only in the case of a de liberate rejection of divine light and grace to embrace the true faith that the Church declares there is no salvation without her fold.

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DR. BATAILLE.

The Devil in the 19th Century. . (CONTINUED.)

TRUE TO THE EXD.

CRAFTER VI.

The search in Frank's house proved fruities, no notes were to be found; and when the notificate on the control of the control

my extraordinary bravery in sustaining the severe trial longer than necessary. The Grand Master offered a prayer to the good God and then blew a silver whistle seven times. A beautiful young devadasis or Indian Vestal entered with a snake around her neck. The Grand Master embraced the girl, who took the snake behind the head and gave it to Walder. In the meantime the Master of Ceremonies brought a vase of water, a wooden cross and a large silver plate of fruit. The cross was placed on the platform before the altar, the vessel of water beside the Grand Master. The vestal took a bite of each of the fruits and handed them to the dignitaries of the Orient, who also took a bite. Now the Grand Master dipped his hand in the water sprinkled it over the snake saying: Serpent. I baptize thee in the name of Brahma-Lucif. May the father of all things accord thee a long life; may the sons of the divine father venerate thee henceforth instead of being thy enemies; may the Divine spirit cive thee all the gifts of heaven. Amen. All the dignitaries at the orient repeated the words and acts of Walder and the Amen of the Walder and the Grand Master embraced her without kneeling down.

The Vestal then took up the snake and laid it.

orang Master embraced her without kneeling down.

"The Vestal then took up the snake and laid it on the bitten messenger. The snake crawled over him and coiled itself around his neck. All knelt down with arms stretched towards Bap homet, saying a blasphemous prayer together. The Grand Master whistled, all stood up, the bitten messenger too, streams of black blood now flowed from the wound. Our 'brother, said the Grand Master,' is saved the baptism of the snake produced its efficacy. Our Father has heard our prayer. Gloria in excells Deo. This ended the meeting in this temple."

Nov. 16, 1894, T. S.

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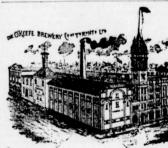
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