

## PRAYER AND FASTING.

There is one other condition demanded before fasting can give us this precious knowledge of ourselves—a condition which gives the resolute will to carry us through our self-denial, and which gains us the light and grace of which we stand in need to make our fasting efficacious. *Prayer is good with fasting.* We fast that we may draw nearer unto God, and Lent is therefore the season of prayer. By fasting we recover possession of our soul; by prayer we recover possession of God. By fasting we mortify the deeds of the flesh; by prayer we lift up our hearts to God. Prayer gives courage and force of will to deny ourselves; fasting disposes us for prayer. If, in our fasting, we find ourselves restless, irritated, or discouraged, it is a sign that the soul is uneasy at the loss of her wonted animal comforts; it is a sign that the soul has lived upon those comforts, has rested herself within those comforts, has made her strength of them. Prayer will obtain the light to see this. Prayer will gain the strength to bear the privation, and to discipline the heart with patience. And in that patience, as divine truth tell us we recover the possession of our souls. By patience we learn to know that the distress which we suffer in fasting comes from the craving of the weak body, and not from any trouble in the soul. Happy are they who learn to direct the attention of their soul to God, instead of suffering it to relapse into the desire of comforting the animal man, instead of returning to the complete indulgence of its appetites. This is the work of prayer. By the exercise of prayer we gain a better foundation, a more spiritual support, a diviner foundation for our life. By prayer we lean on the arm of God, by prayer we obtain the strength of Christ, by prayer we receive the gift of Endurance. Fasting puts us on the cross; prayer lifts up our heart above the cross. Fasting tries the patience, which prayer strengthens. Fasting teaches us our weakness, and prayer seeks out the strength of God. Purge out, then, the old criminal leaven with fasting, and put on the new spiritual man with prayer. So shall you quickly find how *Prayer is good with fasting.*—Archbishop Ullathorne—Pastoral Feb. 12, 1863.

## THE MERRY JESTERS.

—“How long can a man live without air?” “It depends on the air. Forever, if it's Ta-ra-ra-Boom-de-ay.”—Kate Field's Washington.

—Mudge—“Thompson called me an idiot.” Yabsley—“You needn't mind that. Thompson always does exaggerate more or less.”—Tit-Bits.

—“To-day was prize-day at my school,” said Jimmie. “And did my little boy get anything?” asked papa. “Yep. Got kept in.”—Harper's Bazar.

—At a Ball—Snitor—“Mein Fraulein, I love you?” Rich Young Lady (pointing with her fan to her father)—“Excuse me, yonder is my business manager.”—Weiner Luft.

—Paterby—“Did you hear the news? Got a baby at our house. They say it is the very image of me.” Synnek—“I wouldn't mind. He may outgrow it.”—Boston Transcript.

—Trotter—“Women have very little appreciation of anything that is really funny.” Barlow—“I don't know about that—look at Cholly De Void. He seems to be very popular with some.”—Vogue.

—Young Bride (on train)—“I do hope that the passengers won't find out that we have just been married.” He—“I can fix that. When we near a tunnel I'll go into the smoker.”—Brooklyn Life.

—Foiled—“Neat dodge that of Hawkins's, wasn't it?” “Like enough; but what did he do?” “Why, his grandmother left all her money to found a home for incurables, and Hawkins took to drink!”—Puck.

—“What new dishes have you had since you have had your new French cook?” Hostess—“A whole new dinner set and several extra pieces besides; and she's only been here a week.”—Chicago Inter-Ocean.

## NOT A PARTICLE.

A feature worth noticing in regard to Burdock Blood Bitters is that it does not contain one particle of poisonous matter. It cures, and cures quickly, without the use of any injurious ingredients. B.B.B. is a purely vegetable specific for dyspepsia, constipation, bad blood, headache, biliousness and all diseases of the stomach, liver, bowels and blood.



Clifford Blackman

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I took him twice during that time to the Eye and Ear Infirmary on Charles street, but their remedies failed to do him the faintest shadow of good. I commenced giving him Hood's Sarsaparilla and it soon cured him. I have never doubted that it saved his sight, even if not his very life. You may use this testimonial in any way you choose. I am always ready to sound the praise of

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## RULES OF INTERPRETING SCRIPTURE

## PROTESTANT AND CATHOLIC.

The difference between the Catholic and Protestant rules, and their mode of using the Scriptures may be thus illustrated: I am placed in a strange country, over which I have to travel before I can reach my destination. Ignorant of the way, and of the difficulties and dangers I may meet, I, naturally, procure a map of the country. Not yet feeling secure, I seek a guide. I am now assisted; I do not forego the use of my eyes, to which these are only assistants. The eyes are my reason; the Scriptures are my map; the interpretation of the Church is my guide, who, I ascertain, is duly qualified. The infidel meets me; and tells me to throw away my map and to dismiss my guide, for my own eyes will guide me better. The Protestant comes up and tells me to keep my map, by all means, but to dismiss my guide. I, thinking all this very strange, keep my map in my hand, use my eyes, follow my guide, and reach the place of my destination, whilst the two gentlemen who accosted me are still disputing whether I can possibly go right with all this assistance.—*Observations on the Use and Abuse of the Sacred Scriptures, by Archbishop Ullathorne.*

Learning, science and art flourish in the Church now as they have ever done. The charity of the Church, which is the active love of God, still constrains her children to nurse the loathsome leper and tend the dying, to raise the fallen and console the afflicted. It nerves the Sister of Mercy on the battlefield, and operates secretly but none the less effectively in the village hamlet—staunching the window's tears, and following all the windings of the poor man's griefs. Amidst the clash and the turmoil of the 220 sects which have rent the seamless vesture of Christ, the Catholic Church stands immovable and unchangeable, founded on the Rock, which is Christ, secure in His promise: “Lo! I am with you always, even unto the consummation of the world.”

The anthems of the Church represent the Blessed Mary seated upon a pure white throne, more dazzling than the snow. We there behold her arrayed in splendor, as a mystical rose, or as the morning star, harbingers of the sun of grace; the brightest angels wait upon her, while celestial harps and voices form a ravishing concert around her. In that daughter of humanity we behold the refuge of sinners, the comforter of the afflicted, who, all good, all compassionate, all indulgent, averts from us the anger of the Lord.—*Chateaubriand.*

Is there not one little drawer in your soul, my sweet reader, which no hand but yours has ever opened and which none that have ever known you seem to have suspected? What does it hold?—A sin?—I hope not. What a strange thing an old dead sin laid away in a secret drawer of the soul is! Must it sometime or other be moistened with tears, until it comes to life again and begins to stir in our consciousness—as the dry wheel-animalcule, looking like a grain of dust, becomes alive, it is wet with a drop of water.—*Oliver Wendell Holmes.*

It is so easy for men to be lost. Look back only on your own life. It has been, perhaps, chequered all along alternately with states of sin and states of grace. It may be there have been seasons of mortal sin only for a day in which, if God had cut us off before the sun went down, salvation would have been impossible to all eternity.

Most people, when setting about their reformation or conversion, are much more anxious to spend their lives in doing difficult or unusual things than to purify their intentions and to renounce self-will in the ordinary duties of their position; but this is a great mistake. Far better make less outward alterations as to actions and more inward change in the heart which prompts them. Those who are leading a decent, well-ordered life need much more interior than exterior change when they seek to become more earnest Christians.—*Fenelon.*

## BALMORAL BULLETINS.

SRS.—I had a troublesome cold which no thing would relieve until I tried Hagar's Pectoral Balsam, and I am glad to say that it completely cured me.—Robt. McQuarrie, Balmoral, Man.



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We call attention to the large additions of fine Parlor, Library, Dining Room and Bed Room Suites just finished and now in stock in our New Warehouses, which has been acknowledged by all, without exception, who have closely examined our Goods and Show Rooms, to be the very Finest and Largest assortment, and decidedly the Cheapest yet offered, quality considered.

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