Some reckon their age by years, some measure their life by art; But some tell their days by the flow of their And their lives by the moans of their heart.

The dials of earth may show
The length, not the depth, of years,
Few or many they come. few or many they go
But time is best measured by tears.

Ah! not by the silver gray
That creeps thro' the sunny hair,
And not by the scenes that we pass on our way,
And not by the furrows the fluggers of care.

On forehead and face have made.
Not so do we count our years;
Not by the sun of the earth, but the shade
Of our souls, and the fall of our tears.

For the young are oft-times old, Though their brows be bright and fair; While their blood beats warm, their bear O'er them the spring-but winter is there.

And the old are oft-times young.
When their hair is thin and white:
And they sing in age, as in youth they sung.
And they laugh, for their cross was light. But, bead by bead. I tell
The resary of my years;
From a cross to a cross they lead; tis well,
And they're blast with a blessing of tears.

Better a day of strife
Than a coetury of sleep;
Give me instead of a long stream of life
The tempests and tears of the deep.

A thousand joys may feam On the billows of all the years; But never the foam brings the lone It reaches the haven through tears.

Sa red Heart Review THE TRUTH ABOUT THE CATH-OLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CCVIII.

Professor Vernon, in his preface to Lansing's book, assumes, as we have seen, that all manner of extravagant propositions are a part of the Canon Law which are not in it and never were. He assumes that every canon eternally binds the Church, whereas his great authority, Dr. Schulte, declares that except the canons of Trent, a disciplinary law loses force in any diocese if left dormant forty years, besides that the Church is confessedly bound to respect various uses of different sees. He assumes that the whole Canon Law is of doctrinal authority, whereas the most of it is only disciplinary, and therefore variable. He appeals to Schulte for this too, whereas this canonist merely maintains that certain extravagances would bind the faithful if the Pope is to be held infallible as he explains it, whereas the Council has ned his infallibility in a widely different and much more restricted

If Vernon is so little trustworthy in handling the Canon Law, we may judge what he will be in discussing the . He declares that the Council has made this (which it does not touch at all, directly or by inference,) equal in authority to the Decalogue. Now the present Pope is in the list of those who deny the Syllabus to be cathedratic, while the late Pope never maintained that it was. Which, now, are we to believe, two Roman Popes or the Methodist Pope? If we were discussing the Wesleyan doctrine of Christian

remaining at Rome.

Dr. Vernon, unlike the Rev. Mr.

Lansing, has brains. Yet he writes with so intense a virulence, that his brains are of no use to him. Certainly they are of no use to us. This preface shows throughout a predetermined malignity of purpose, to make out Rome in any way to be the synagogue of Satan. He is worthy therefore of no Yet though he himself is given over to a reprobate mind, I will say something for the benefit of some wh might otherwise suppose him to be dealing with these matters honestly.

Anybody ought to know, by the mere statement of the case, that where one party in the Church maintains some-thing to be of faith and another is also ing the reigning Pope, denies it, Catholic opinion is free. The Church has not spoken, and until she speaks, no one is lic opinion is free. know how for ages the Popes often had sternly to rebuke over-zealous Franciscans or Dominicans for questioning one another's soundness as to the Immaculate Conception. Not until 1854 did a Catholic become a heretic who persisted in questioning it. So also for generations most Catholics viewed the Papal primacy as of Divine right. not until since July 18, 1870, has it become obligatory to refuse the sacraments to a man who says he is content to view it as of historical right.

Ls late as 1826 Rome expressly directed the sacraments to be given to

a French priest who owned that he still believed the Four Articles of 1682. They had been condemned by the Holy See, but not cathedratically coned.

If the Council has raised the Syllabus to equality with the Decalogue-it has nothing of the kind—then of e Dr. Newman, in declaring to the course Dr Duke of Norfolk, the first peer of England, and through him to the public that you might as well call a dictionary entalogue ex cathedra as the Svl labus, became a flagrant heretic. not a voice seems to have been raised in the Church against him, and the Pone with Newman in the matter, made him a Cardinal, thereby showing

genital coarseness, treats as hypocrisy and a delusion. His precipitate hatred would not allow him to wait until the facts should appear. Thirteen years have passed, and the Pope has thoroughly made good his promise. He has frankly thrown open the Vatican treasures to scholars of all the world and of every persuasion. Yet no one who

knows these men imagines that Vernon and Lansing will withdraw their imputation. That is not their kind. Such men are incapable of ingenuous shame. They are of those whom the Bible describes as having faces of brass and forcheads of flint. The low-minded the property of the state of the s rabble for whom they chiefly write will never know their lie, and certainly they will never be the ones to confess

There is one set of writings which Leo XIII. might have been excused for holding back, as concerning a single family, although one that included a Pope, namely, atthough the Borgia records. Yet it is precisely by his disclosure of these that Leo XIII. has enabled the great Catholic scholar Dr. Pastor to declare authoritatively that the reputation of Alexander VI. is past saving. The Pope that will not keep back unseemly secrets to help the reputation of a predecessor is hardly likely to dissemble on other

I may remark that if the Syllabus were in fact de fide, Vernon has no notion how to deal with it. He is plainly ignorant of the principle of interpretation which Cardinal Newman points out to be obligatory in the Church, namely, that no proposition is ever condemned except in the sense which it bears in the work from which it is drawn. The summaries of the Syllabus, therefore, often merely point to the original, without really giving the sense of it. They are like that Jesuit sentence which I have lately quoted. In the index this runs: "The morality of the act determines the merality of the means." In the text we have: "An act is good if the end is we have: "An act is good if the end is we have: "An act is good and the circulate the means are good, and the circulate the relief of, the poor that quoted. In the index this runs: we have: "An act is good if the end is good, the means are good, and the circumstances are good. If any one of these three condition fails, the act is these three condition fails, the act is the most hopeless cases of misery are found in the sections of the large cities found in the sections of the large cities text from the index?

Take an instance from the Syllabus itself. "The Pope condemn that proposition: The Pope have sometimes encroached on the rights of princes."
This takes away our breath. Turn now original, and we have: Popes have sometimes encroached on the rights of princes by assuming to themselves the appointment of bishops." Of course, at least since 1870, every Roman Catholic is bound to admit that the appointment of bishops rests ex-clusively in the Holy See, except by grants of favor to patriarchs or archbishops, or to governments. Yet the sentence which scandalizes us in the Syllabus turns out to be simply an inexact reference to an original which would be condemnable even if not concemned. The Syllabus stops short of the meaning because it expects you to go to the book,

So too: "We condemn the propos ition that there should be freedom of conscience." A staggering condemnation, especially as Catholic theology declares that a man who obeys the Pepe rather than his conscience is a sinner. But turn now to the passage actually condemned, and you find that the author expressly so defines freedom of conscience as to shut out all sense of obligation, to God or man. Does Dr. Vernon lift his voice for freedom of conscience in such a sense? Perhaps so; but Christians do not.

Methodist representations of Christian ing the Wesleyan doctrine of Christian ing the Wesley ing th ly misinterpreted in the world at large The Doctors tell us that even a defin tion of the faith, though never erroneous, may be unhappily conceived and drawn up, and unseasonably published. St. Paul himself, though knowing his first letter to the Corinthians to be Divine truth, had misgivings at first as to his wisdom in sending it. How much more may this be true of a document which we are safe in following Joachim Pecci, John Henry Newman, and Cardinal Lavigerie, in judging to be of pastoral, but not of cathedratic

regarded the Syllabus on its first appearance. We shall find it, I think, lie opinion is free. The Charles is spoken, and until she speaks, no one is spoken, and until she speaks, no one is appearance. We shall find it, I think, appearance. We shall find it, I think, appearance way from Leroy to be a very different way from Leroy to be a very different way from that he too M. Vernon's. Let us hope that he too is a Christian in general intent; but as respects his spirit toward the Church of Rome, he is much below the level of a respectable heathen man or publican. CHARLES C. STARBUCK. Andover Mass.

THE CREDULITY OF INCREDU-

LITY There is the more reason for trying to help an honest doubter because he is not at rest in the region of doubt Skepticism is a restless sea, on which any one who sails is tossed up and down and driven to and fro in endless uncertainty. There is no solid ground on which to stand until something true is found and believed. They who pull down our faith should build up some-thing better; for man is a "roligious animal" and needs a religion. It is fair to ask for some better book if we are to give up the Bible, and for some better Saviour if we are to abandon Jesus Christ. The theistic theory may not satisfy some men, but they cannot be content with a chaos of absurdities, a mere jumble of conflicting and conin the Church against him, and the Pope who put out the Syllabus, though any thing but a lover of Newman, remained perfectly tranquil until the end of his reign. No wonder, therefore, that Pope Leo, who is understood to agree accept othe.

A Napoleon e said to skeptical officers who were made him a Cardinal, thereby showing about him: "You, gentlemen, seem to him forth as an eminent champion of the make amends for not believing in Chris The man goes on next to a practical matter, Leo XIII. has just declared his purpose of throwing open the Vatican Library, in all its parts, to the public.

The announcement Vernon, with control with the control of the properties of the control of the public. The announcement vernon, with control of the co believing too much is not so great as the folly of believing too little. Some doubters imitate the Eastern dervish, who, bidden to search in the river-bed for the philosopher's stone, got into the habit of throwing away whatever he picked up, and so flung away the priceless treasure even when he had it in his hand.—From "The Gordian Knot," by Arthur T. Pierson: Funk & Wagnalls Company.

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FIVE-MINUTES SERMON.

Twenty-First Sunday After Pentecost. THE GREAT CAUSE OF CRIME.

Every year, on the tenth day of October, Catholic temperance advocates have been accustomed to celebrate the birthday of Father Mathew, and to renew their zeal for the great work to which he was devoted. The New Testament clearly teaches that drunkards are excluded from the kingdom of heaven. It was no new doctrine, therethat Father Mathew proclaimed when he appealed to all Christians to join with him in opposition to the de grading vice of intemperance. H decided that it was a Christian duty to organize a new crusade against an evil that has become more dangerous than ever before under the changed condi-

tions of modern society.

That intemperance prevails to an alarming extent is unquestionably true; that it is a prolific source of crime and poverty cannot be denied, even by those who are enriched by the sale of intoxi-cating drinks. Apart from other channels of information, the records of the courts sufficiently prove that the habit of excessive drinking is widespread, and that every State in this free country is obliged to spend thou-sands of dollars annually because a large number of citizens become drunk and disorderly.

Our own experience shows us that nomes are made desolate, families are brought to destitution, children suffer where women are addicted to intemper-

In the presence of an evil destructive of the Christian home, and dangerous to the moral welfare of the community, it is the duty of earnest Christians speak out their convictions. Some there are who need to be urged to give a little more attention to what may called out-door Christianity. The sound principles of the temperance question are misrepresented frequently, and in-telligent Catholics act in public as though tongue-tied, unable or unwilling made known the teaching of the Church.

When silence seems to give consent to evil-doing, it becomes necessary to proclaim aloud the truth, not only in the church but in the market-place. We owe a duty of edification to our brethren which requires us to do things for the common good. Indifference is culpable, silence is culpable. when such a course of action retards the progress of virtue and strengthens the power of the wicked. The cowardice of good people has often served to make vice bold and defiant. Let us resolve, my brethren, to do some-

thing positive in the Christian warfare against the vice of intemperance. By ford and example we can make known to all men that the drunkard is a disgrace to human nature. While he ins intoxicated, his conscience guide him; his tongue gives forth idiotic utterances; his duty to God, to his neighbor and himself are shame-fully neglected. In fulfilling her divine missions as the custodian and teacher of the doctrines which Christ promulgated, the Catholic Church must every where oppose the sensual vices that de-base human beings. The willing slaves of intemperance cannot be honored as exemplary Christians.

REST RELIGIOUS TEMPER.

The submissiveness which religious authority enjoins is often unwelcome to the intellect, but it is I believe, in the spirit of the teachings of Jesus. It is likewise most favorable to the develop ment of a true personality, for it demands the subordination of private reason to the mind of Christian society,

of individual liberty in politics as of individual liberty in pointes as opposed to social obligation is withering fast. It belongs to that set of crude eighteenth century notions which obtained a strong hold on the popular obtained a strong hold on the popular standing and beseeching him, and sayobtained a strong hold on the popular mind, but which probably no respectable philosopher now maintains. Their ground assumption is that society is furnished forth with powers and attributes out of a fund of natural rights which individuals have surndered for their common advantage. From this error arises the conception of a conflict between individual rights retained and social obligations created. Forty years ago, says a writer in the Catholic World, men were still debating how to reconcile the warring rights of society and the individual, and to ome thinkers the solution seemed to be in the triumph of the individual by moral perfection and the gradual abolition of positive law. To-day none but the anarchist dreams of the abolition of political society, and it coming to be universally admitted that the individual good and the social weal are identical. There never was a time when the individual could was a time when the individual asserted, Dr. Line asserted, Br. Line asserted, Dr. Line a Individual liberty under the state has no existence apart from social duty. Equally hollow is the conception of individual liberty in religion apart from the religious organism, or Christian liberty as distinct from the authority of the Church. Christian society was not formed by the voluntary of Christians giving up their individual privileges; it sprang into being by the word of Christ, and the privileges of the personal religious life

depend upon a vital relation with the The life that is simply organic unity. The life that is individual is starved and barren. opinion that is merely peosonal is an eccentricity and anomaly. The true being of the private mind consists in its subordination to the whole, and in that relation its usefulness and honor are found. Real freedom is not in isolated independence, but in joyful obedience. The only guarantee of such freedom is an authority just and benevolent in its mutable in its basis, un character, immutable in its bas varying and unerring in its rule.

UNDOING THE WORK OF THE REFORMATION.

The special correspondent at Oxford, Eng., of our esteemed Protestant con-temporary, the Churchman, has in its latest issue an extremely interesting letter on the unobstrusive but persi tent restoration of the solemn anointing of the sick, in the Church of England. The correspondent traces this practice as a religious thing back to the well known passage in the Epistle of St. James; and urges its restoration rather in the spirit of the Sacrament of Extreme Unction of the Catholic Church, than as a rite in which the physical aspect in regard to the healing of the body is too much emphasize as it is in the present stage of the movement. "What then," he asks, is the right view to take of this revival? And he answers:
"First of all it should be clearly

understood that the religious use o pure olive oil is not meant to supersede normal recourse to the approved remedies and methods of medical and sanitary science. If the regular anointing of the sick is to be restored, there must be no reflection upon the value and necessity of the scientific services of the medical profession. Doctors, as Christians, are bound to acknowledge, are also the ministers of God, and respensible to Him for the due exercise of their craft.

"In the second place, the utmost emphasis should be placed upon the conditions of prayer and faith mentioned by St. James as being absolutely essential. Then the religious use of oils as a symbol would be in thorough accord with the sacramental tenor and aspect of the whole of life. It is certhat ideas tend to vanish unless they are attached to some visible sym-

In all probability, the Anglican Bishops who already sanction or are prepared on petition to sanction the use of "holy oils" in the anointing of the sick, will soon be called to account by the redoubtable Protestant League which has already taken the Bishop of Cliiton to task for the ritualism of St. Simon's and other Bristol churches. Bishop while evidently ritualist himself, upholds The right "of a free people like the English" to have a good deal of their own way in church decoration and form of worship, and declares that to decide differently would be "to undo the work of the Reformation!" In the latter assertion the Bishop is not logical, for the whole reason for the agitation of the ultra-Protestant portion of the Anglican body against ritualism is that it is steadfastly undoing "the

IN THEIR HABIT AS THEY LIVED. SOME FRIENDS OF ST. PAUL, ESPECIALLY

work of the Reformation" under their

very eyes.—Boston Pilot.

ST. LUKE.

The Rev. Herman J. Heuser, editor of the American Ecclesiastical Review and the Dolphin, has followed up his article on "The Gentlemanliness of St. Paul," in the July number of these publications by another not less de-lightful in the August number, "St. Paul's First European Summer Trip." Paul's First European Summer Trip." Here we have pen pictures of St. Paul's Silas, who companions: Council of Jerusalem, was Apostolic Delegate to Syria, and was of such help to St. Paul in this apostolic journey of preaching, instructing and organizing: all the Apostolic group of friends as families need safeguarding, their the ascetic young Timothy; and finally 'Luke the most beloved physician,' need protection. Only let them tween the individual in the church and St. Luke, through whom this European fitted admirably into this company of

trip came about.

We quote this beautiful sketch of the

standing and beseeching him, and saying: 'Pass over into Macedonia and help us.' (Acts 16, 9.) This incident made a deep impression on him, and he felt that he should follow the invitation. If anything had been wanting to confirm this conviction it was dis-pelled by his meeting, about this time, with a certain prominent Greek gentleman by the name of Lucas, or, as his Roman acquaintances would call him, Lucianus, who, it appears, was dis-posed to take the same journey. Indeed, it has been stated by some writ-ers who comment on this incident that the mysterious stranger from Macedonia, who appeared to St. Paul at night, was no other than this same

physician, Lucas, himself. That the latter should be anxious to see the new philosophy of life which St. Paul introduced among the cultured inhabitants of Philippi, would seem to he the more natural if, as hast been asserted, Dr. Luke himself was a native Macedonia, and other reasons were found to recommend him to St. Paul as a companion of travel. To his knowla companion of travel. To his knowledge of medicine and general culture as an artist (Nicephorus ii, 43) he joined the experience of an accomplished sailor. His proficiency in the naval science of the day is quite apparent from his accurate description of the shipsyrock later on (Acts 27:16). of the shipwreck later on (Acts 27: 16 41), and has led writers like Smith to conjecture that he exercised his medi-cal art in the huge and crowded merchant vessels which were incessantly coasting from point to point along the Mediterranean. Furthermore, he was a writer, a man of literary taste, 'a close observer,' says Farrar, 'a careful narrator, a man of cultivated intellect. and possessed of a good Greek style.' This faculty would be brought into requisition during the journey into Greece on several accounts. a writer, a man of literary taste,



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NORTH AMERICAN LIFE

L. GOLDMAN.

Mother Church to the new suffragen

dioceses, so they were to bring back a

report of their experiences and work.

founded by himself, had already fixed, as has been mentioned, his principal See at Rome. The report of this journey by St. Luke is embodied in the 'Acts of the Apostles' as written by

himself. It furnishes us with an inspired

example of Christian life and doctrine,

such as it was practiced and taught in the Apostolic Church. Thus St. Luke,

with his education and with a character

gentle and manly, sympathetic and self-

denying, who became later known to

clerics, who were about to cross the sea under the guidance of St. Paul."—Cath-

NON - CATHOLIC MISSION MOVE-MANT.

I met a well-known priest on the

train the other day and we immediately entered on the discussion of the new

Apostolic Mission House and its open-

ing at the Catholic University in a few months. While he had devoted many

years to parish work and was notably successful in his many undertakings, he

still kept himself very much in sym-

still kept himseli very much in sym-pathetic touch with the greater works of the Church at large. I found him very much in accord with the non-Cath-olic Mission movement. He expressed himself substantially as follows:

"The Church has set herself to the work of converting America. Success

about the question, the big fact is that

the Catholic Church has laid hands upon

the great task. Her priests have gone

forth, only a few yet, it is true, but each of them is worth a host, and on

platform and in pulpit they are

look into the claims of the ancient

Church of Christ. Is it not an inspir-

reminiscent. It brings back to one's

mind the mighty days of past history. It makes one reflect on the triumphant

conversions of people that have passed away. Look at the conversion of the Roman Empire. The whole world knows the story. How a dozen

men of a despised race raised their in-spired voices amid the din of a world-

wide pagan state; how the languid Romans and the cynical Greeks laughed at their strange story and said "An-other day we will hear you!" and how before Greek or Roman could account

challenging the American people

olic Mirror.

JOHN L. BLAIKIE.

"In the first place, the party, though disposed to rough it,' in the fashion of Bayard Taylor, 'with knapsack and staff,' would be likely to visit the Asiatic centres of Greek culture, where for many reasons it was important that Bayard Taylor, with knapsack and staff, would be likely to visit the Asiatic centres of Greek culture, where for many reasons it was important that they should reach with their new system of divine philosophy, not only the masses, but the educated and refined. St. Paul knew, from his experience with St. Paul knew, from his experience with Sergius Paulus, the pro-consul whom he had visited on a previous journey in Cream here. in Cyprus, how much such influence of the empire's conversion is that it was the work of the simple faithful who helped to support the newly estab-lished congregations, and the present were on fire with the spirit of Pente journey would offer many opportunities Take another great conversion for strengthening the neophytes by procuring them the protection of the Epoch, the time of the barbarians from higher class of society. A scholarly man who could approach the fastidious or suspicious 'Upper Ten' by the the North. How came it to pass that these huge hordes who dashed away the pillars of Caesar's empire and stood in triumphant fury upon its ruins always permissible entry of an engaging won to the gentle religion of Christ the epistolary style, was therefore a decidedly important factor in this com-Again the answer holds a pany. Moreover, as St. Paul and Silas were to take instruction from the

Saviour. Again the answer holds world of meaning. The barbarians we captivated by the spiritual city Wild rovers, untamed fighters conscienceless plunderers, tossed the cradle to the grave upon the wild report of their experiences and work. This entailed the constant taking of notes, a digest which would be submitted to the Apostolic College, with its head, St. Peter, who, though still active in episcopal visitations to the churches founded by himself, had already fixed, as has been mentioned, his principal waves of war they stood ment at the spectacle of the order, peace, the rest, the beauty of the Church of God. They had never dreamed of the possibility of such a thing. They saw that it was good, that it would bring prosperity to their lives. security to their families, stability to their laws, and they entered the Civites Dei, the vanquished millions of victor ious grace.
Our laity is as intelligent to-day as at record from which we draw an edifying

any other period in the world's history, and they are certainly as zealous-They will lead to the fount of baptism hundreds and thousands of people who love the truth. have conquered in commerce and war, but their hearts need rest, their on the ancient mother of the souls of men, and they will say, like old-time Visigots and Franks and Slaw Slavs: "Here shall we abide, for here is the salvation from the dangers that loom dark upon our future as a nation."
The American people need the Church. A lay apostolate has converted a nation before now and it will conquer again.

Although He is omnipotent, Jesus Christ could not give more.—St. Aug-

ustine. The act of common helpfulness is so simple, so easy, so natural to the noble soul that it rises from the heart and flows through the hand unnoticed by us. But nothing, great or small, evel escapes the attention of the Divine Teacher, and so He assures us that every noble act done in His name shall bring its reward .- Rev. John surely or no success, praise or blame, enthusi-asm or superciliousness, whatever the cutcome, whatever the minds of men

Permanent Cure for Neuralgia. Permanent Cure for Neuragia:
Experienced sufferers state that no remed
relieves neuralgia so quickly as a hot application of Pelson's Nerviline, the strongest lin
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once. Nerviline is highly recommended fi
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ache. Better try a 25c. bottle, it's all right.

The side of the propheting a cold. Mar

ache. Better try a 25c. bottle, it's all right.

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 Contumptive Syrup, before it was too late, their lives would have been spared. This medicine has no equel for curing coughs, colds and all affectious of the throat and lungs.

A CLER HEALTHY SEIN—Ecuntions of the

Allectious of the throat and luxes.

A CLEAR HEALTHY SKIN—Eruptions of the skin and the blotches which blemish beauty are the result of impure blood caused by unhealthy action of the Liver and Kidneys. In correcting this unhealthy action and restoring the statement of the correction of the correctio century action of the Liver and Kitneys, in correcting this unbealthy action and restoring the organs to their normal condition, Parme-lee's Vegetable Pills will at the same time cleanse the blood, and the blotches and erup-tions will disappear without leaving any trace.

BE THERE A WILL, WISDOM POINTS THE WAY—The sick man pines for rehef, but he dislikes sending for the doctor, which means bottles of orugs never consumed. He has not the resolution to load his stomach with compounds which smell villalnously and taste worse. But if he have the will to deal nimself with his aliment, wisdom will direct his attention to Parmelee's Vegetable Pills, which, as a specific for indigestion and disorders of the digestive organs, have no equal.

What Makes 0 "It often happer Rockefeller, "that a earnestness says, "I thing for myself, so friends, something and something for to do anything and believes that opp offered itself to him. Opportunity con circumstance and Look at. the men w world. In a majority against them, but against opportunity that they carried

OCTOBER 4, 1902.

Life's Rosa Hoping and toiling and Midway twixt laughte Day after day we are v A wearisome chaplet to Day after day and the Seems so uncertain and

Whilst decades of Joy Embellish our labor or So with each day's littl We add to our chaplet A joyful or sorrowful r

A decade of smiles or God grant that when Of evil and goods deed We may join in the de With the angels and s

Decades of joy, when With hearts that are s

Our Saviour to honor. To cherish and comfo

Decades of sorrow wh For honors or power of With hearts that are We labor untiring for

Nothing great is ev

without enthusiasm, sistence, and a determ

sistence, and a determ right thing regardle Aweak, vacilating persuan, excites no ad-thusiasm. Nobody b It is the energetic, de-who creates confiden-the confidence of other to succeed.—" Succe-

-RE

CHATS WITH YO

"I believe that found his opportunity most of it is more by the results than fited by his work.' How to Ge

A young man asiget on in the world

1. Get at some are suited. Learn m. Excel in than any other man 2. Save money. lar a week. Acquir 3. Get a goo honesty, truthfulne trustworthiness. It Deserve it. Don't You are sur 4. Treasure yo

drunkennesss. Ar with a business ity a good reputation tunities for advance are sure to come. The Tonic of Good The consciousne

most powerful and in the world. It i lant, for it enla ennobles life. It scatters envy and A habit of thin kindly of everyo harmonizes all fact

Nothing small despicable, can ex thought. It petty differences v mall, narrow nati great panacea for serves the freshne vents dryness and

In November, house of Sheld Boston, found it

payment of their the business of th ors, after an i concerns, agreed cent. of the amou demands, and rell ly from their obl ment was entered ors, the stipula paid and the den Some time aft house, Mr. Henr partners, died. the surviving pa undaunted and wind up the co own account. I been prosperous dividend of 25 creditors, upon cancelled deman house, paying o gate sum of \$40 no legal claim This payment w

> Opportunitie ever wave before the busy pathw tant to be The work of th now or never, to-day. Some may come to u misimproved From every great question and ready has wait to do out can estimate from the neg tunity? A life soul may be s formance of th

> > pression, nor

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instances, to whom the loss