Who is she that stands triumphant;
Rock in strength upon the rock,
Like some city crowned with turrents
Braving storm and earthquake shock
Who is she her arms extending.
Blessing thus a world restored,
All the an hems of creation
Litting to creation's Lord?
Hers the kingdom, hers the sceptre!
Fall, ye nations, at her feet!
Hers that truth whose fruit is freedom,
Light her yoke, her burden sweet!

As the moon its splendour borrows
From a sun unseen sil night,
So from Christ, the Son of Justice,
Draws His Church, her sacred light;
Touched by His, her hands have healing,
Bread of life, absolving key;
Christ Incarnate is her bridegroom;
The spirit hers, His temple she—
Hers the kingdom, hers the sceptre!
Fall ye, nations, at her feet!
Hers the truth whose fruit is freedom,
Light her yoke, her burden sweet!

Empires rise and sink like billows,
Vanish and are seen no more;
Glorious as the star of morning
She o'erlooks their wild uproar.
Hers the household all embracing,
Hers the vine that shadows earth;
Bless thy children mighty mother,
Safe the stranger at thy hearth;
Hers the kingdom, hers the sceptre!
Fall ye, natiors, at her feet!
Hers the truth whose fruit is freedom,
Light her yoke, her burden sweet!

Like the Bridegroom, heavenly buman, Crowned and militant in one, Chanting Nature's great assumption And the abasement of the Son. Her Magnificats, her dirges, Harmonize the jarring years; Hands that fling to heaven the censer Wipe away the orphan's tears, Hers the kingdom, hers the sceptre! Fall ye nations, at her feet! Hers the truth whose fruit is freedom, Light her yoke, her burden sweet!

"QUESTION BOX."

Replies to Interesting Queries Regard ing Church Doctrines and Practices.

Philadelphia Catholic Standard and Times. The lecture on Pope Pius VII. and Napoleon at St. Teresa's Church last Sunday evening by Rev. Joseph V. O'Connor related to the historic meetbetween the head of the Universal Church and the Emperor of France. Incidentally the relative duties which a Catholic owes to his Church and to his State were dwelt on, but, as has been said before, the greatest interest appears to be manifested in the "Ques-

tion Box."
"Bessie W."(1) wished to know if it is right to change from the religion in which one is born and reared. "Is not being born in a religion a sign of the will of God, who places us in such circumstances?

This principle would justify the Mahometan or pagan in remaining as they are and would have justified the Jews in rejecting Christianity. It adds another reason why your forefathers should have remained Catholics. Should you come to believe in the Catholic Church you would endanger your salvation by remaining out of it, and should you feel ever so slightly that it may be the true Church, your duty is

to investigate.
"Bessie W."(2): "Can the Roman Catholic Church, which has adopted new doctrines, such as Papal Infallibility and the Immaculate Conception, be the true Church, when we have no evidence that the Apostles ever taught these doctrines?'

How do you know that they did not teach these doctrines? You have no evidence of this either. The epistles presuppose a full knowledge of Chris tian revelation on the part of those ad St. John says that all the books in the world would not contain the discourses of our Lord after His resur as the Written Word. The mere fact that a dogma of faith is not fully drawn out in the Bible is no argument against its revelation to the Church which existed for many years before the Bible was completed.

"County Antrim Protestant" wished to know why a rich Catholic is better off from a Church point of view than a poor one; that is, he can pay for more Masses to get him out of purgatory; whereas, poor departed Catholics are prayed for on only one day of the year — All Souls' Day. Is not the saying, "No money, no Mass," etc., true?

Is not the action of Protestant de-

nominations towards the wealthy man (or his memory) who endows a hospital or similar institution such as would make us believe that he is more accept able to God than a poor man possibly could be? The Mass is unpurchasable. the stipend is an alms, given for the support of a priest. Protestants them selves give large sa'aries to their min isters, as also large marriage fees, etc. and do not grumble at Church prays for all, and no priest will refuse the earnest request of a per son for a Mass where he is satisfied the one asking cannot afford the usual honorarium. Numberless priests cele-brate Mass daily, many of whom do not receive honorariums for one tenth of the Masses said, and it is the usual practice where no intention is arranged for to offer them for all the souls in purgatory. If the celebration of Mass was a mere money making scheme, as one might be led to suppose from listening to some critics, why should the number permitted to be said by a priest be limited? The Church does not re quire her children to have any Mass celebrated as necessary to salvation.

The question of revenues from Masses was discussed at length in the Catholic Standard and Times of Feb. 8, 1896, in connection with an article entitled "Presbyterians and Their Dead," in which it was shown that Rev. George D. Baker, D. D., of the First Presbyterian Church, had informed a mother of his congregation that it would not be wrong to pray for a deceared son under certain tions. The part bearing on this sub-

ject which will bear repetition now be cause of its timeliness within a few days of Ali Souls' Day and because of

this question, is as follows:
"In reference to remarks regarding revenues from Masses it was explained that in all Masses there is a memento for the dead, in which all the dead are remembered. The mind of the Church is expressed in one of the prayers used by her children: 'I offer Thee again, O Lord, this holy sacrifice of the body and blood of Thy only Son in behalf of the faithful departed, and in particular for the souls of [here name] for my parents, relations, benefactors and neighbors; likewise of such as I have any ways injured or been the occasion of their sins; of such as have injured me and been my enemies; of such as die in war or have none to pray for them. For these and all others, as many as are yet in a state of penance, waiting for their discharge, we be seech Thee to hear us. Grant them rest, O Lord, and eternal salvation admit them to the company of Thy blessed saints."

Again, it was explained that there are occasions when priests, knowing the limited means of the parties, urge that funeral Masses be Low Masses, which are just as efficacious, yet the family of the deceased would insist on Solemn High Masses, requiring three priests, an organist and choir, in cense, extra candles, extra services of sexton and extra expense generally. Instances are not unknown where the burden of expense for solemn High Masses fell on the congregation, as the honorarium was not afterwards paid.

However, the Church does not permit the sale of the sacraments or sacramentals, and no priest can refuse to hold funeral services where the friends of the deceased have no funds. That avarice does not actuate the Church in the matter of Masses for the dead is evident from the fact that the Masses are limited both as to time and num-

Addis & Arnold's "Catholic Diction " referring to this matter, says "A strict obligation of saying Mass for the donor's intention is incurred by priests who accept an alms on that condition. This alms or stipend is meant for the celebrant's support and corre sponds to the offerings of bread and wine made by the faithful in the old days. The Bishop fixes the amount of the stipend or tax, as it is called, and the priest must not ask, though he may accept more. If he has leave to dup!i cate or say two Masses, he must receive alms for one only, and if he asks an-other priest to say the Mass in his stead, he must hand over the whole Many rules have been made, particularly of late, to prevent any appearance of traffic or avarice in this matter. Moreover, Benedict XIV. points out that the rich have no unfair advantage over the poor because of their greater power to have Masses said for them. All souls are God's and He can give the poor a special share in the general prayers of the Church and supply their wants in a thousand ways. Riches and poverty are each, if rightly used, the means of salvation.

The fact also appears to be lost sight of by Protestants that while the Church holds the sacrifice of the Mass to be the most efficacious form of prayer for suf fering souls, there are many other methods of assisting them.

Scavini, an eminent theologian, dis cussing this subject, divides the fruits of the Mass into general, most special and special. The first applies to the Church generally and the surrounding congregation particularly, the second rection. Catholics hold that the rule of the celebrant himself; neither of faith includes divine tradition as well these can be diverted. The third applies to any special intention, and where a stipend is paid must be ap plied to the intention of the donor.

It will be observed that the general fruit applies to all the Church, that is, the Church militant and the Church suffering, hence the first fruits of every Mass without exception are applied to all in purgatory as well as to all the

In referring to the special intention this writer very aptly says that it does not prejudice the rights of others, citing the rays of the sun as an example, which by artificial aid, such as that of glass may be made to give more heat to individuals without lessening the heat it gives to others.

In the early Church, he says, bread and wine were given to the celebrant afterward other articles were added, and at length money, not in payment for the sacrifice, for it is beyond price, but towards the celebrant's sustenance In addition to the first fruit of the

Mass which is offered for all, nearly every rector in this country offers a Mass on Sunday for the living and dead of his congregation, in which is applied also the special fruit of the Mass. Every Bishop is bound to do this gratis.

C. L B. asked "is it lawful for Catholics to purchase tickets for a Protestant entertainment or for an excur sion of a secret society?

The general principal is that the morality of such an act is determined by the object or end and the intention of the agent. The first may be done for business reasons and the second because of a desire for a day's cuting, without any desire in either case to promote the Protestant religion or the objects of the secret society. A Catho lic Irishman once justified his contribu tion to a Protestant congregation. which was about to rebuild its church, on the ground that he paid to have the

old church torn down. "D. B." thinks that there are no Catholics except the Irish, and that socially they appear to be of an inferior grade of intelligence and morality, being especially addicted to intemper-

ance Tae Pope is not an Irishman ; that's

Ireland is one of the one at least. smallest of Catholic nations in point of numbers, however admirable in point of faith and devotion to the Church. Your estimate of Irish morality is not borne out by the official statistics of Great Britain, which establish the fact that in proportion to the rest of the British Empire illegitimate births are infinitessimally small in Catholic Ire land. Tae questioner confounds natural intelligence and ability to learn with defective education.
Thackeray, a keen English observer and no lover of Ireland, says in his "Sketches" that even the Irish peasant is without a peer in Europe for native wit and capacity for the high est education. Irish eagerness for ed ucation is shown in the history of the "hedge school," as Irish institution which thrived when to teach was a crime.

THE NEED THEY FEEL

"What thinking, earnest people want is the symmetry of the Catholic faith; and they want it proclaimed with the authority of an appeal to the primitive Church. . . . The Holy primitive Church. . . . The Holy Eucharist must be given its Christ appointed pre-eminence as the central act of worship. . . . Let the Ameri can Church, while avoiding the cor ruptions of the Roman Church, but assert and practise true Catholicity in all its fuliness, and the future is ours.

We quote from The Pulpit of the Cross, a monthly periodical "devoted to preaching the Catholic religion as the same hath been received by the American Church through the Apos tolic Church of England.' are remarkable, as proof that Protestants are beginning to grasp the idea of a Church, and to feel the need of an authority in matters of religion. It is a happy sign when our separated and much-divided brethren desire true Christianity; realizing, as many of them now do, and as some are ready to proclaim, that sectarianism is but an orderless succession of distorted and unconnected doctrines,

abortive efforts, and stunted growths But it is indeed astonishing, after al that has been written on the Anglican controversy, that any right minded man should regard the Church of Eog land as anything but a sect. An appeal to the primitive Church is pre cisely what destroys the claims of Anglicanism. Men like the reverend editors of The Pulpit of the Cross seem to be persuaded that Anglicans must be true Catholics, for the simple reason that their ancestors before the Reformation were loy il and acknowledged children of the Church. These men have no knowledge, apparently, of what took place when Henry VIII. broke away from the very authority which they are now seeking to recover. It is like a deluded pauper claiming to be wealthy because his family at some remote period possessed a fortune. Every impartial student of ecclesiastical history knows that at the Reformation England lost the Sacrifice of the Mass. Mr. Birrell and other writers have frankly admitted this. Indeed it could not be denied; for Catholic priests who offered the Holy Sacrifice in England during the reign of Elizabeth did so under penalty of death. It was in-tended to abolish the Mass forever. There can be no doubt whatever on this point. In an act of parliament (Jan. 16 - March 18, 1581) designed ' to retain the Queen's Majesty's sub-

victed, shall forfeit the sum of 200 You ask God to forgive you as you for marks and be committed to prison in the next gaol; there to remain by the space of one year, and from thenceforth space of one year, and from thenceforth till he have paid the said sum of 200 marks; and that every person which shall willingly hear Mass shall forfeit the sum of 100 marks and suffer im-

prisonment for a year."
Missals were classed as superstitious books: it was forbidden by law to print, sell or buy them; and when found in possession of a Cathol c they were to be confiscated and destroyed. These were official enactments of the head of the Church of England. It was high treas on to acknowledge any other supremacy. And now Anglicans are calling for the general restoration of "the central act of worship," ignoring the historical fact that they once rejected

that same act as superstitious ! The symmetry of the Catholic faith is to be found only in the one, holy Roman, Catholic and Apostolic Church It will be searched for in vain else where. How any sane man can sup pose the Church of England to be pos sessed of the symmetry of the Catholic faith is past comprehension. But the delusion is being dispelled. The "American Church," which advanced Episcopalians are trying to uphold, has no consistency and no promise; and all, save its ill-advised supporters, are persuaded of this. The other sects ridicule its pretensions, while the old Mother Church formally denies its claims. - Ave Maria.

You may eat cheap food and not be seriously hurt by it; but you cannot take cheap medicines without positive injury. If you use any substitute for injury. If you use any substitute for Ayer's Sarsaparilla, you do so at the peril of your health, perhaps of your life. Insist on having Ayer's and no other.

The Medicine for Liver and Kidney Complaint.—Mr. Victor Auger, Ottawa, writes:

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FORGIVENESS AND FORGETFU NESS.

Sometimes it seems that one of the most difficult virtues to acquire, and one of the hardest to practise, is that of forgiveness of injuries. And yet it is a virtue to which we, as Christians, are most strictly bound. We have no choice whatever in the matter. If we would live in the grace of God, if we would acquire merit, if we would save our souls, if we would gain heaven at the last—we must forgive those who offend us. Our Blessed Lord has spoken in the plainest possible language: "If you forgive men their offences," He says, "your Heavenly Father will also forgive you your offences; but if you will not forgive men, neither will your Father forgive you your sins. Judge not, and you shall not be judged; condemn not, and you shall not be condemned. Forgive, and you shall be forgiven. Can words be clearer or more to the

point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our We can not receive the one doing so. without doing the other. Yet, in spite of this imperative obligation, upon which directly hangs our happi ness here and hereafter, how sadly frequent are the inof revengeful dispositions and unfor-giving hearts! How terribly common are discords in families, strife and feuds in neighborhoods, quarrels among friends, black locks or averted eyes among those who worship in the same church—ay, perhaps among those (God have mercy on them!) who kneel together at the same altar, and receive to their own condemnation the Body and Blood of Christ!

We must look at this very seriously. We must forgive others fully and freely if we hope to be forgiven our The same kind of torgiveness and the same amount of forgivenes which we look for from God, we mus extend to those who have offended us

How often we hear that detestable expression used (and used, too, with the most sanctimonious and self right eous air imaginable), "I will forgive, but I can't forget." What utter and but I can't forget." What utter and wicked nonsense! That is the same thing as saying that you have not for given, and do not mean to forgive. a real Christ-like spirit of pardon had filled your hearts there would be no room for any remembrance of past injury — which, most likely, was only fancied injury, after all. Remember-ing slights and wrongs and misunderstandings means brooding over them nursing and coddling them, magnify ing them, talking to all the neighbor hood about them. If you stop thinking about them you will be surprised to find how extremely petry and insignificant they will look after a while; and if you are to really forgive at all you

must stop thinking about them. Suppose God said to us: "I will forgive you, of course, because I have promised; but I can never forget your wicked conduct. You are duly sorry for your sins, and therefore I am obliged to admit you into heaven but I shall remember those sins against you for all eternity." It sounds blas phemous, almost, to make such a sun position; but that is precisely what many of you say to those who may have offended you; and if you received your just deserts, that is just what God

ought to say to you. How do you ask God to forgive you? Is it not an absolute, unmodified re-"And be it likewise enacted: That every person which shall say or sing Mass, being thereof lawfully convicted, shall forfait the sweet constant of the same of the God to forgive you? What a ghastly mockery the "Our Father" becomes under circumstances like these! But Almighty God is not deceived. Be sure of that. "For with the same measure that you shall measure it shall be measured to you again." "What things a man shall sow, those also shall

What Does it Mean?
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he reap."-Sacred Heart Review.

Emulsion means.

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Leakage to Rome.

"The leakage of Anglicanism to Rome," says the London Christian World, "is much greater than Auglicans care to admit. People who have been conducted along nine tenths of the road to Rome, if they have a logical mind, very naturally ask them selves why they should not finish the journey? Mr. R. E. Dell, of Cardiff, a very energetic Church Defence organizer, has been asking himself the ques-tion, and the answer was read on Surday in St. Peter's Roman Catholic Caurch, Cardiff, by Father Hawde." Toe letter says in part: "I am going to be received into the Church in two or three weeks, and it would be a great comfort to me if I could be remembered at the altar of St. Peter's, and also my wife, who has, I am glad to say, just made up her mind finally to be received too, and is now under instruction. Perhaps you also will obtain prayers for three Anglican clergymen and four laymen, who are in doubt about their position, that they may have grace to embrace the Truth.'

A Venerable Combatant.

From an Address by Cardinal Gibbons. There are three venerable men toward whom the eyes of the world are directed, because of the leading part they have taken in public affairs. These are William E. Gladstone, Prince Bismarck and His Holiness Leo XIII.

But Gladstone and Bismarck have already retired to private life. They have laid aside their armor. have both said, with the Virgilian champion: "Hic cestus artemque reponimus." Leo, on the other hand, still clothed with the panoply of the Christian warrior. He has on the preastplate of justice and the helmet of salvation, and wields with firmness the sword of the spirit, which is the word of God. He is in full possession of his faculties. His memory is most retentive, as I have reason to know from my personal relations with him. The light of his intellect burns as brightly as ever, and he is daily engaged in the public affairs of the Church.

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NOVEMBEF 20 FIVE-MINUTE

Twenty-Fourth Sun

THE LAST J "For as the lightning and appeareth even unto the coming of the Son oxxiv. 27.)

Next Sunday will

of the Advent sea

Advent season is th

for the coming—the Lord Jesus Christ, of the Blessed Trinit of the Eternal Father to this world to rede set us an example open for us the gat heaven, and mak His infinite happine Holy Church, our these four weeks t great coming, or A place at Christmas, in the proper state ate the benefits of derive from it all procure for us. I should be one of h edging the greatn justice of the Infini faults we have com with that love which resolve never more to spend our lives a sible to human fra ing His holy will.
about this dispose
Church sets out for the second coming He shall come in H the living and the strike a holy fear as the Psalmist sa the Lord is the begi and again : " Bless feareth the Lord ; ceedingly in His co In the Gospel o foretells the destru

ably will ever see a number of people win its walls-over ing to Josephus, the Suddenly the Roma the city on all side no escape. Then gan within the city prevailed, the ped ately and butchere out mercy. Then ence did their wo devoured their or madness of despa last took the place terly destroyed in souls were destroy all that remained captivity over the All this was distin Lord forty years when it appeare It was God's jud this wicked people shadows in this greater one to the day of judgment, the end of the wor are done in the g it be in the dry?

This was the scene

calamity and suffer

ever seen from its

the soul. Shortl rounded on every enemies. Perhap morrow some fata upon us. In its a ians will be of i powers will fail. stare us in the fa disobedient and i time, how shall we drive off the d will surround us every side? And on us unprepared ning cometh from eth even unto th coming of the Son is the coming o judge us and s eternity, either f

undergo the judge

lem, the glorious

Brethren, let things; let us i them. Let us tu what will take death and all the judgment, when last trumpet the shall arise to gi deeds done in thoughts be ac heartfelt prayers and a firm deter to be ready for Thus we shall n God, welcome th at Christmas, an joy even at the of judgment.

The demand f in such widely South America, India has kept consumption, w these people kno

Baby Eczen Infants and your subject to this ter promptly arrested chronic. Dr. Cha Eczema and disea confidently record ment to cure all fe application scoths.

application soothe the little sufferer Nothing looks m son whose hands a Why have these d son, when a sure r etc., can be found

Tired Mothers parilla, which giv appetite and new