of the word without the least mis- with his wife which was the deter-

Thin in flesh? Perhapsit's natural.

probably the case. But many are suffering from frequent colds, nervous debility, pallor, and a hundred aches and pains, simply because they are not fleshy

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POPE LEO'S LATEST POEM.

One last ray, Leo, sheds thy sun, And pallid sets, its course now run, As murky night descends; Descends on thee, whose torpid blood Can withered veins no longer flood; Thy body falls, life ends.

The fatal dart by death is thrown; Sad ceremonies and chilly stone Thy resting ashes keep, But free, now free, its fetters burst, Thy soul escapes, in eager thirst, To mount the empyrean steep;

Its flight it thither wings; and gran O clement God; it may not pant For that longed end in vain May I reach heaven! By gifts supre May I enjoy the Godhead's beam, His face for aye attain,

And thee, O Virgin, may I see; A child, O Mother, loved I thee-Now, old, I love thee more, Receive me home; and 'mong the bl My guerdon shall I hold confessed A fruit thy service bore.

NOW IS THE TIME

these impurities must be immediately epelled. Hood's Sarsaparilla is the One Tr Blood Purifier. It is the medicine whi has accomplished many thousands of markable cures of all blood diseases. is what the millions take in the spring build up health and ward off sickness.

'St. Peter in Rome."

where now is the Ostrian Cemetary. Here he had his "chair," and here he baptized. And since the essence of a cathedral is not in magnificient buildings, but in the possession of the "cathedra" or bishop's seat, we may fairly say that here was the first cathedral or form. St. pylion Brenes, M. A.: St. Peter in Rome. The lecturer began by saying that he proposed to keep clear of all controversial questions. Of course, as a Cathedie, he believed that St. Peter was Bishop of Rome, and that he had a primacy over the Church. But it was not the purpose of this lecture to discuss these down altogether; but the Cathelic on fine him less to the purpose of this lecture to discuss these down altogether; but the Cathelic on fine him less to this martyrion. Here he had his "chair," and here he baptized. And since the essence of a cathedral is not in magnificient buildings, but in the possession of the "cathedral is not in magnificient buildings, but in the possession of the "cathedral or bishop's seat, we may fairly say that here was the first cathedral or Rome. We may still see there, not indeed probably the actual chair on which St. Peter sat, but the chair, carved in the second century to commemorate the fact that he had once had his throne at that spot, and which in the fifth and sixth centuries was a favourite object of veneration to Pilgrims to Rome, who went there to vigit the spot "ability before his eyes, as he cathedral is not in magnificient buildings, but in the possession of the "cathedral is not in magnificient buildings, but in the possession of the "cathedral is not in magnificient buildings, but in the possession of the "cathedral" or bishop's seat, we may fairly say that here was the first cathedral or Rome. We may still see the converse to end of Rome. We may still see the converse to end of Rome. We may still see the converse to end of Rome. We may still see the converse to end of Rome. We may still see the converse to end of Rome. We may still see the converse to end of Rome. We may still see the convers man traditions of his actions while mitting "the uniform, unvarying he was there. Some perhaps might say that even this was controversial, writers," This testimony would be for there were some who denied that enough if it stood slope and unsupsay that even this was controversal, for there were some who denied that St. Peter ever came to Rome at all. He, however, denied that there was a controversy on this point; there once was one, of course, but it was dead and buried now, so that, although it might be a long while before the ordinary tourist, with all the assurance which springs from an absolute ignorance of his subject, ceased to assert that there was no ever of course of his subject, ceased to assert that there was no before the ordinary tourist, with all the fairly be said that we should never again see a such lar or any one with any regard for his scholarly reputation committing himself to any such rank assertion. The Catholic view was in possession, of taking in possession, and until the time of evidence at all, but simply on the ground that the coming of St. Peter is not explicitly mentioned in the time of the fairly has there are not one any positive evidence at all, but simply on the ground that the coming of St. Peter is not explicitly mentioned in the time of evidence at all, but simply on the ground that the coming of St. Peter is not explicitly mentioned in the time of evidence at all, but simply mentioned in the control of the finit of the coming of St. Peter is not explicitly mentioned in the control of the proper have always distinct and recognism. The captility is a state of the proper have always distinct and recognism. The captility is a state of the time, and it is to captile the time, and it is to count to the time, and it is to count to the action of the time, and it is desirable that the company of the place of the many of the time, and it is to count to most and the place of the many of the time, and it is dead to the minute the time of whave St. Peter is one place there are an alter the constitution of the field. Now it was attacked not on any positive evidence at all, but simply on the ground that the coming of St. Peter is now appearance of the proper that the coming of St. Peter and Paul, and they alone, but the field of that the coming of St. Peter is not explicitly mentioned in the Bible. If that was to be taken as a sufficient criterion, a large part of Christianity must go, too. Men would find it very hard, if no regard is to be paid to any records outside the Bible itself, to show why they kept Sunday in the place of the Jewish Sabbath; why they baptized infants or why highous exist to rule. It that is the existence here of his authentic likeness. The two Apost like, Peter and Paul, and they alone, have always distinct and recognizable this visit to Rome, for the next year we find St. Peter at Jerusalem, at the first general souncil of the Apostolic Church.

The next period, A. D. 50 61, is a difficult one in the history both of St. Peter and Paul, and they alone, have always distinct and recognizable times. Others are idealized; these are portraits—the reason being, of course, that of these two Apostles were the like-nesses handed down in Rome, And they alone, have always distinct and recognizable this visit to Rome, for the next year we find St. Peter at Jerusalem, at the first general souncil of the Apostolic Church.

The next period, A. D. 50 61, is a difficult one in the history both of St. Peter and of the Roman Church, for we have no records. It may perhaps be suggested that it was during these years in which he was absent from the Church. Hence in the seven on the Apostle's Creed), Cave, Hammond and other learned writers writing very strongly in favor of the Catholic position, while one of their number felt so keenly on the subject that he bursts out indignantly, "It is a shame for a Protestant to have to admit that a Protestant to have to admit that a Protestant has ever been found to deny it!" At the fixing and for the manufactor of the reign of Clauwas a resident in their house the mention of Linus between Pudens and Glaudia, who were husband and wife would seem a strange one.

In A. D. 58 St. Paul wrote to the feetly compatible and fit in exactly to admit that a Protestant has ever with the received dates for the cruci-

hardly necessary to discuss it, and Church means organization and in to save time he would simply state plies at this time the visit of an Aporthe grounds on which Catholics the or one delegated by an Apostic If perfectly well, this is based their belief without examining and there is no reason to suppose the in de ail the arguments which had took place much before A. D. 40 been urged on the other side.

anywhere outside Jerusalem. Dur

That belief was attacked on one not woke to the fact of her catholicity, g ound only—the silence of the and only Jews were preached to. The Bible, but the Bible was not silent first Gentile convert, Cornelius, was n the subject. It contained an experiment that St. Peter was teer from Italy. So soon as his bap in Rome and there wrote his first tism had fixed the catholicity of the epistle. It was beyond controversy Church, God's Providence began to that Babylon in that epistle meant work towards fixing the centre of that Rome. He did not expect them to Catholicity at Rome. And first, St. take his assertion for this, but would Peter must leave Jerusalem. This refer them to the Speaker's Com-mentary, a very standard Protest-Herod Aggripps, A. D. 41, when, blood. It is a food in itself. ant authority. That commentary after Peter had been miraculously de peaks as fellows: "We have to livered from prison, we read that he emerk (1), that the city of Babylon went "into another place." The end was certainly not the rest of a Chris- of this journey was Rome, but he tian community; (2), that no ancient probably did not go directly there ecord has the slightest trace of St. He may have gone now to Antiocl Peter's presence or work in Chaldes; and founded the Church there. Pro (3), that all ancient authorities are bably he went on to Pontus and the unanimous in the assertion that his southern shores of the Black Sea, for later years were passed in the West, there alone outside of Rome do we * * * We find an absolute confind local traditions of his presence. ensus of ancient interpreters that There, perhaps, he met Aquila, "a here Babylon must be understood as Jew born in Pontus" (Acts xviii., 2), equivalent to Rome. * * * We and it may well have been the resoadopt, therefore, this interpretation lution of this convert to go to Rome

> giving. We have no alternative mining cause which induced St. Pebut to accept the old unverying tes-timony of the fathers, who must have bably took ship together and came to known the sense in which the state- Rome. ment was understood throughout Asia Minor that St. Peter desiglon." This, then, is sufficient proof up his home on the Aventine, where Pudens, given by him to the Apos. that S. Peter was in Rome and that Santa Prisca now marks the spot, as tles, an idea which perhaps arose from

om. Here Prote

the Church. Hence in the seventeenth century the more learned of Anglican controversialists saw that they could not attack the Catholis belief in St. Peter's having been at Rome except upon principles, the urging of which would be equally fatal to much that the Anglican Church held sacred, and accordingly we find such men as Bishop Pearson (the author of the wall known head (the come first to Rome). Rome that St. Peter resided at Anticoch. Such a solution would satisfy all traditions. At Rome Linus, according to local tradition, presided over the Church, and his headquarters would seem to have been not at the Ostrianum, but at S. Pudensiana. Of this, perhaps, we have a hint in II. Timothy iv., 21, "There salute Pudens and Linus and Claudia." (the suther of the well known book on the Apoetle's Creed), Cave, Hamathe at the beginning of the reign of Clauwas a resident in their house the

been found to deny it!" At the fixion and for the martyrdom of St. then in Rome, we have also clear present day all scholars were as one. Peter, A. D. so and 67, but the fourth dications in that epistle that the Ro-The Catholic position was upheld by all non-Catholic writers of importance—in Germany by Harnack, Shiersch, Ewald and Hilgenfeld; in Rugland by Lightfoot, Westcott, Hort, Elicott and even by Dean Farrar; in France by Renan and others. It could, therefore, be less than the Gospel message. But a dications in that epistle that the Roman Church was already organized and that this had been done by an Apostle, since he alleges as his reason for not having come to Rome bis unwillingness to "build on another man's foundation" (Rom. xv., turned to Rome and brought the first present. These doubtless return to Rome earlier than A. D. Disordered Kidneys.

Perhaps they're the source of your il Here's how you can tell :—
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If you have Puffiness under the Eyes or Swelling of the Feet.
If your Urina contains Sediment of any kind or is High Colored and

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quittal and starting for Spain. The hapel on the Ostian way which comtles perhaps may, since that parting cannot be referred to the day of their martyrdom, be the record of the set-St. Peter would seem not to have returned to the Ostrianum, but to have followed Linus in making his headquarters at the house of Pudens. This is the tradition and it is confirmed by two monuments, the chair Arrived there, Aquila, who was a of Peter, which was traditionally sup-

he wrote this epistle from that place. there probably St. Peter at first lodg. its having stood in Puden's house, But it may perhaps be urged that ed with him. Santa Prisca itseelf and the wooden altar of the Apostle, we have no proof that he was cruci- us of this period of apostolic residence which now forms the high altar at the fied here. On the contrary, that but last century an oratory was dis Latern, Rome's third Cathedral, alalso is stated explicitly in the Bible.
St. John writing his Gospel records now has little to show to remind Pudensiana in memory of its having for us our Lord's promise to St. ed to belong to the fourth century, Peter that he, too, should be orusi- which may well have been the ori fied: "Thou canst not follow me ginal church in the house of Aquila this period is his contest with Simon now, but thou shalt follow me here- and Priscilla, so often mentioned in Magus. This has been so overlaid after." "When thou shalt be old the epistles. The discovery attracted with legend that it is difficult to sethou shalt stretch out thine hands little attention, and the place was parate truth from fiction, but there and another shall gird thee." And covered up and lost, the only record can be very little doubt that there is St. John, writing of course long of it being an MS. not yet published a certain basis of solid history underafter the event, goes on to note how in the National Library at Paris. lying all the stories. In A. D. 64 the prophecy had been exactly ful-Santa Prisca, however, did not long came the great fire of Bome and the filled: "This he said signifying by keep St. Peter. Probably because consequent persecution of the Chriswhat death he should glorify God." of the bostility of the Jews, he re-(John xxxiii., 36, xx., 18). And moved very soon to a little beyond will lend a new interest to the First again in the Apocalypse we have a St. Agnes' Church, to the place Epistle of St. Peter if it be read in

The Rome corespondent of the reference to Rome as the place of where now is the Ostrian Cemetary. connection with this event, which was

we have no records. It may perhaps saw under the altar the souls of the There, then, we may leave him in his altar tomb, the centre for all ages of so much of Christian devotion, resting, as Pudentius, a writer of the fourth century, so beautifully expresses it, "under the feet of God." system requires cleaning out after the wear and tear of the winter's work.

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vith a mansion." Minard's Liniment is the

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"Servant girl brand."
"Servant girl brand?"
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4 Monday
5 Tuesday
6 Wednesda
7 Thursday
9 Saturday
10 Sunday
11 Monday
12 Fuesday
13 Wednesda
14 Thursday 13 Wednesday
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