A Ballad of Things Beautiful.

What the spell in the rimpled rill is Who can tell? or the charm of roses? What the secret hidden in lilles On the song the nightingale knows is? What power holds us when evening closes The eyes of the day, and vells his face, And lays on his heart two sunset roses? The beauty thereof, the unspeakable grace.

He that made marble all but speaking,
Bartered all that ruder men treasure,
To win for himself this pearl of his seeking,
To crown Art queen of his heart's high
pleasure,
What drew him, and draws us in our meas-

To bow to the might of a perfect face, and make of its memory a life-time's treas-

The beauty thereof, the unspeakable grace

But fairer far than lovely faces,
with bonds that are stronger to bind than
the golden,
Bonds that are woven of all the graces
of art and Song, are the pure hearts moden
Lite to that heart wherein is holden
The whole wide world, in a sacred place;
and toey hold us, too, by the same chain
golden.
The beauty thereof, the unspeakable grace.

Now, the beauty of these and their grace have birth in the splendor that beams from God's

nave of the first had been from God's high place,
And falls on the thousand things of earth,
The poem, the flower, the heart, the face,
Endowering them with this sum of their

worth; The beauty thereof, the unspeakable grace.

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eached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

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"Which of these three, in thy opinion, was neighbor to him that fell among robbers? But He said, he that showed mercy to him." —Gospel of the Day.

We are taught in the Gospel of to-day

to love our neighbors as ourselves. Now,

if we have this love it shows itself in

word nor in tongue," says St. John, "but in deed and in truth."

repay him."
Those of us who labor in the sacred

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"Nice morning."

"Yea, very pleasant."

"Should'nt wonder if we had rain by and by."

"Well we could stand a little."

"This is a nice house you have here."

"Yea, we rather like it."

"How's your family?"

"Quite well—and yours?"

"Quite well—and yours?"

"O, we're all comfortable."

There was another impressive silence and finally Mark Twain crossed his legs, blew a puff of smoke into the air and in his lazy drawl remarked "I suppose you're a little surprised to see me over so early. Fact is, I haven't been so neighborly, perhaps, as I ought to be. But this morning I came over because I thought you might be interested in know ing that your roof is on fire. It struck me that it would be a good idea if—"

But at the mention of fire the whole family dusted up stairs, trailing language all the way up. When we had put out the fire and returned to the veranda, Mark wasn't there.

FREEMAN'S WORN POWDERS are safe, sure and an anal and an and an and an and an and and an an and an a When I was living with my brother He that in silver-cliffed Colonus
Sang, and his holier head who chanted
The songs that the world's fair morn has
shown ue,
And he to whom myriad souls were granted,
And he of Florence who trod undaunted
The halls of Dis and the terrible place:
What is the charm in the songs they
chanted!
The beauty thereof, the unspeakable grace.

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Drowsiness by day, wakefulness at night?
Abundant pale, or scanty flow of dark water?
Chills and fever? Burning patches of

if we have this love it shows itself in deeds. If, when we see our neighbor in deeds. If, when we see our neighbor in distress we pass by, thinking someone else may help him, but we cannot, we are like the proud priest and the Levite, not like the good Samaritan. Our Lord, after describing the charity of this Samaritan, says: "Go and do thou in like manner." We cannot pass by our neighbor when he is in extreme necessity without sin; and, if his necessity be great, we must help him—at least out of our abundance. It is a mistake to think that we are free of obligation in this matter. St. John says: "He that hath the substance of this world and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him?"

Are not all men the children of God? Are not all men redeemed by the blood of Christ? Does God give more of this world's goods to one man than to another because He loves one more than another? Not at all. The poorest in this world's goods may be rich in God's grace. It is plain, then, that if God has charity for all men, we cannot have His grace and not exercise charity towards all and particularly our neighbor in distress. We must love those whom God loves, if we love God, and this love must be active—"not in word nor in tongue," says St. John, "but in deed and in truth." skin? Then YOU HAVE
Bright's Disease of the Kidneys. word nor in tongue," says St. John, "but in deed and in truth."
We all pray to God for mercy; but, if we would find mercy, we must show mercy. "Blessed are the merciful," says our Lord, "for they shall obtain mercy." But, says St. James, "judgment without mercy to bim that hath not done mercy." Mercy shall be granted to the merciful, but it shall be denied to the hard of heart. "Deal thy bread to the hurgy." as to

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MUSICAL,

a merciful man to have a bad death." The word of God encourages us "to redeem our sins with alms and our iniquities with works of mercy to the poor." It says, further, "For alms deliver from all sin and from death, and will not suffer the soul to go into darkness." We are taught, also, in Holy Scripture, that Christ considers as done to Himself what we do for the poor, but that if we refuse to help those in distress, it is as if charity were refused to Christ Himself. The sentence which shall decide our eternal happiness WANTED—By a Catholic Cathedral Or ganist, a resident pupil (lady or gentleman.) One with good voice and capable of playing a plain tregoroics service. Would receive a thorough musical education, with board free. Address, ORGANIST, 358-tr

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refused to Christ Himself. The sentence which shall decide our eternal happiness or woe will be according to our behavior towards our neighbor in distress.

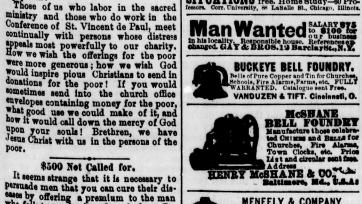
Let us take care not to be deaf to the cries of the suffering poor; let us rather embrace with affection the lovely virtue of mercy. Bishop Challenor says: "It was mercy which brought the Son of God down from heaven to us, and it is mercy which carries us up to Him." He calls "mercy the favorite daughter of the great King." The reward of the merciful will be very great. "He that hath mercy on the poor lendeth to the Lord, and He will repay him." WHITE SULPHUR BATHS Dunnett's Baths and Pleasure Grounds, Dundas Street, London, are now open. The baths have been thoroughly cleansed and refitted. JOHN FLEMING, Proprietor,

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