The editors of the Champion have secured a certain number of disciples. Some of these publish articles in the paper, giving extraordinary exempli-fications of their zeal in their new religion. Coarse and unscrupulous as editors are, I hardly think they would offer of their own head some of the papers which they admit from their converts. I suppose they think they must not discourage zeal, even when it is a little exuberant.

I have been principally smitten with admiration over an article written by some new-born Spanish American Protestant, treating of Christian mar-riage. The author's religious indignation has been kindled by an article appearing in a Catholic journal to the appearing in a Catholic journal to the effect that Christian marriage is a ready to their hands without any spiritual as well as physical union, and is in its proper nature indissoluble, except by death. Had I encountered this Catholic paper first, I should have opounding an elementary doctrine Christian morals. Even those most Protestants, hold the bond of mar riage dissoluble by adultery, hold it to ture, permanent. And to say that it is a spiritual as well as outward union, as to be only the same as saying higher and essential part of the per-sonality does not withhold itself from less Christian?

This is not at all the view taken of the Catholic dissertation by the Protestant neophyte writing in the Cham pion. He jeers from beginning to end at the notion that marriage is a spirit ual union. Nay, he undertakes to disprove it from the words of Our Lord Himself. Christ, he declares, in affirming that husband and wife are one flesh, evidently denies that they are one spirit. As if the Lord of purity, Who always treats the human personality as one indivisible thing, can be conceived, in describing mar riage by a word expressive of its vis ible embodiment and final term, as divorcing from the conjugal union the ential part of man, that aside from which the material part of his being is simple corruption and abomination Of all the blasphemies that I have ever known vended in the name of religion. in ancient or modern times, this ap pears to me the most disgusting. It invades the very citadel and sanctuary of that religion, whose inmost essence, as Mr. W. S. Lilly rightly says, is

I wonder what this man would say to St Paul's treatment of Christian marriage in writing to the Ephesians. Probably he never thought twice about it. The apostle, as we know, declares marriage the type of Christ's union with the Church. Now this has noth suous in it. It is purely spirit ing sensuous in it. It is partially nature cated by including the bodily nature, as being an institute appertaining to emporal and partially material life. Yet it could not have been treated as a type of the union between Christ and the Church had it not been contemplated by the holy apostle as a union in which the regenerate spirit with itself, and subordinates it to its own high ends. Otherwise we have in human, and moreover in Christian. marriage, nothing but that which is on to it with the lower creatures. This is a curious fruit of Protestant

missions to a Catholic country, the degradation of marriage not only out well be, therefore, that we should put the figure down to 20,000, but we cerof the plane of Christianity but of hu manity, its reduction to mere animal Catholics, of course, will tell us that this is no more than might have been expected. They will remind us of Luther's saying, that marriage is "a mere bodily thing," and will laughingly declare that this Spanish-American has shown that he is faithful, even beyond his teachers, to first Yet I can hardly accept this explanation. It is not to be sup-posed that these new teachers proounded, even esoterically, this embarrassing opinion of Luther's. never heard any of them do it at home, and it is not likely they would do so abroad. Indeed, it is more than doubtful whether they so much as knew of it themselves. Subsequent Subsequent Protestantism, even self very much edified by Brother Martin's treatment of marriage. It has commonly thought it the better policy to let his utterances concerning this matter drop into a discreet oblivion. I rather into a discreet oblivion. I rather think that this descendant of Montezuma, or of Atahualpa, has developed his conclusions independent of Montemarriage as a sacrament, and, as a story and his conscience to no purporateful disciple, has thought, not unreasonably, that the more thoroughly writer of the Champion. he could strip it of all spiritual dignity, the more it down to ity of the poultry yard "-to borrow are freezing. Ten million?

minster Review resenting Matthew comparable capacity of his Indo Latin

Arnold's advocacy of indissoluble unions. With frank brutality, he appeals to concrete and visible fact, to daily experience. Don't you see, he says to his Catholic antagonist, that marriages are dissolved every day by the civil authority, and that with no great difficulty? What do you mean, great difficulty? then, by saying that Christian marri age is indissoluble? It is nothing of the kind. And indeed, in his view of marriage, it has in it no guarantee of indissolubility. It includes no human idea, and no divine sanction. We shall next hear him protesting against elebrating it with any religious rite. As he describes it, the control of the state over it does not differ essentially from the control which the State might exercise over houses of evil resort. It is to be hoped that the Free Lovers, or Oneida Perfectionists, will not send missions to this same country. It would be a mere superfluity, a simple

charge to themselves, by a great ortho

dox Protestant denomination I have been so boiling with indigna tion for many months, ever since readsupposed that the writer was simply ing this detestable article, written in the fervor of his newly converted zeal, of Christian morals. Even those by this darling of anti Christ, that I Christians who, like the Greeks, and have been unable to refrain from speaking of it already, aithough this involves me in the disadvantages of an be, in intention and in its proper na anti-climax. Nothing else that I may cite from the Champion will approach the detestableness of this. Yet there are other things which call for mention that in true Christian marriage the higher and essential part of the per other convert, who indeed, I believe i a priest, on the Spanish Inquisition this holy contract and companionship. He does not expressly say "Spanish, Let a man avow that in marrying he but as his various comments apply has only contemplated the gratifical specifically to this, rather than to the elder Inquisition, and as he limits this but to acknowledge that be has meant to enter into an association during which the Spanish Inquisition essentially bestial, not human, much absorbed most other branches of the Holy Office, I think I am safe in saying he is speaking almost exclu sively of Spain and her dependencies He is citing it, of course, as exemplifying the infernal and insatiable fying the infernal and insatiable cruelties of Rome. It is true, I was not previously aware that Rome was in Spain. I had commonly supposed it to be in Italy. It is no matter, he will say, "it is all in the family." Then, on the same ground, we might hold Protestantism answerable for the criminal code of England, down to about 1815, was, as Robert Hall remarks, the most sanguinary in Europe. It is true, this was not established by general Protestantism, while the Spanish Inquisition was confirmed by the Holy See. On the other hand, Protestantism never excommunicated an English judge for his severity, as Rome several times excommunicated Spanish inquisitors. Nor did Protes tantism keep up for generations an unceasing protest against English, as

> estates of English culprits, as Rome was continually interfering to rescue endangered Spaniards. I do not quite see, therefore, why Rome is responsible for Spanish cruelties, if Prospectantism is not responsible for Eng estantism is not responsible for Eng-However, let that pass. We will consider what the number was which this writer makes out to have been put to death by the Inquisition. Llorente says 34 000. These, from 1481 to about 1820, were executed on the various charges of heresy, sacrilege, religious imposture, unnatural vice, ordinary immorality under aggravating circumstances, assaults on the Holy Office, and-smuggling contraband of tic. As you look at it and think of that war to the enemy. Llorente is shown convincingly by Hefele and Prescott

advantage of the Holy Office. It may

Rome did against Spanish harshness

Nor did Wittenberg or Geneva ever

interfere to save the lives, honor or

tainly are not entitled to raise it above Mr. Lansing, weighing with himself that 35,000, distributed over 340 years, does not lend itself very effectively to rhetoric, and recollecting that Llorente gives the whole number of those punished by the Inquisition, mostly Church penances, at some 300,000, informs us, as on Llorente's authority, that the Holy Office has weakened Spain "by immolating on its flaming shambles more than three hundred thou-sand victims." This is "something To be sure, it is a stupendous lie on Llorente's own showing. Yet as Mr. truth, fact, history, justice, charity and subsequent decency, he has thenceforward nothing

his conclusions independently of the sight by the boldness of this Iberian Reformer. He has been accustomed to half breed, this newly Protestantized hear his teachers scoff at the notion of priest. Mr. Lansing has stretched his story and his conscience to no purpose. reader guess how many victims he completely he could lown to "the moral Office. A million? Guess again. You the phrase of some lady in speaking of Grant Allen's novels—the less danger there is of any reversion to Catholic conceptions of it.

Of course, disdaining the thought of its spiritual dignity, he disdains the less than the less danger million? Don't be so slow. Fifty million? Much more. NINETY MILLIONS!!! I capitalize, as he does. Where is poor Lansing now? thought of its indissolubility. You ledge his Teutonic clumsiness in men-might think him an editor of the West-

confederate. Charles C. Starbuck.

AN AMERICAN GIRL'S MEMORY OF "ST. MICHAEL'S." BY A. A. G.

I went to Toronto last summer, to gether with twenty thousand other Ep worth Leaguers, for that mammoth onvention that took so much time and brain to formulate and bring to a suc cessful finale, and now, if not forgot-ten, it is at least numbered with the "things that were," and yet many will go "more softly all their days" be-cause of it. Like everyone else there, I was charmed with Toronto, and one of the places I most delighted in was St. Michael's Cathedral. It was early one week day morning, but we found it open; that is one of the admirable points about Roman Catholic churches -they are always open.

Sin laden, sorrow stricken humanity can at any hour gain entrance, their sense of need is an open sesame to the house of their God. To those who have stood beneath the vaulted arches and pillared domes of the great cathed rals of the earth, St. Michael's might appear insignificant; but not so did it impress me. Westminister, St. Peter's, Old St. Paul's, Notre Dame and the very many others of world wide renown were to me a sealed book, so that no odious comparisons rose to mar or detract from it. I cannot describe the style of architecture, and would not if I could. Whoever succeeded in conjuring up a correct idea of person, place or thing from a written description, be it ever so faithfully and vividly portrayed? Only a general impression of an harmonious whole stayed with me.

In front of one of the altars was a beautiful bouquet of pure white lilies, that seemed bowing their heads in adoration before the image of Virgin and Child. And here and there other exquisite flowers added their quota o 'perfumed praise." The tinted light glinted and gleamed magnificently through the oriel windows in all pris matic colors. It fell about a woman kneeling in one of the aisles, telling her beads with rapt face, and touched her ordinary features into beauty Her dress was plain almost to shabbi ness, but the Great Artist had made of His sunbeams a wand, and transformed it into a glorious garment of roya colors a princess might have coveted and she knelt there all unconscious of our scrutiny and of the picture she presented. Then this glinting, gleam ing, tinted light from Heaven fell about another picture, there :-

In a higher niche alone, but crowned, The Virgin mother of the God born child, With her Son in her blessed arms, looke round,
And made the place beneath seem holy ground."

It seemed "holy ground" in very truth to "we two" standing reverently before it. The dazzling light seemed to form a halo around-

Virgin and Babe and saint, who With the same cold, calm, beautiful regard. had watched for weary years the kneeling suppliants beneath their marble feet. That holy child was a

ound between the kneeling, praying, woman and ourselves; for, whatever differences in creed existed, the same Christ was the "Alpha" and "Omega" of our faith.

One more picture—the life size figure of the Christ after the release from the cross. The blood drops still linger, the sword prints are visible, and it is altogether startlingly realisgreatest sacrifice, it seems to resolv itself into a purely personal matter be-tween you and your God. You, and he had full access to the inquisitorial archives, and he never computes to the advantage, but always to the second you and your God. You, and your God. You, and it is not a pleasing sensation, and one looks longingly. and one looks longingly back at the holy mother and her holier Child and feels he would rather have seen that, only the other stayed with one so—it stays yet. To anyone even mildly afflicted with what Carlyle terms the "malady of thought, the contrast between that greatest life and the "little lives of men" must present itself most forcibly. One thought of the "weeping Rachels" who had knelt at that sacred shrine for comfort; of the many "Abrahams who, perchance at this very altar, had offered up their "Isaac," their all; possibly to have their sacrifice accepted. Alas! for many an "Abra-' there is no "ram caught in the thicket.

As we were walking quietly about the organist had entered unseen and suddenly a sound of music came to us. It seemed the needed "last touch." sweet and solemn, almost to pain, were the notes that filled the air-half mournful, half jubilant, wholly beau-

tiful, like a very voice from heaven.

"The Father spake in grand reverberations
Some chord in unison with what we hear
Was touched within us and our hearts re

As we listened the kneeling woman ose and passed out. Her careworn face looked serene and peaceful. Had an angel come down and troubled the pool? What healing value had been applied to the dark waters that mayhap her feet had pressed? God only knew! In such an atmosphere one had full sympathy with Emerson when he said:

On my heart monastic aisles Fall like sweet strains or pensive smiles."

It was hard there to realize that sin existed, that within sound of its bells there seethed a struggling, toiling, sin-touched race of men. What havoc sin has worked in our fair and lovely world, "where only the lilies of eternal 'peace on earth, good-will to men 'should lift their silver chalices to meet the smile of God."

Safe from temptation and from sin's pollu In that firm cloister's stillness and seclu

But we "needs must" go and again into the work-a day world. The first thing my eyes rested on as we passed out was a policeman. It grated some how-I mean the thought that he was needed. Standing on the threshold of God's house, facing God's world, it seemed out of harmony that the force of man should be required to enforce His laws.

We walked a little way in silence then stopped, looked back, and I said How beautiful !" And my compan ion raised his hat, and he, too, said, "How beautiful!"—Toronto Globe.

## NOT ESTABLISHED BY CHRIST

From the Sunday School Times. The distinction of being the oldes Protestant denomination in existence belongs to the small body of Christians known as Moravians. Moravia and known as Moravians. Bohemia, the countries from which hese people sprang, were converted to Christianity about the middle of the ninth century through the efforts of the Greek Church, and though in process of time they came under the juris diction of the Roman Catholic Church, there was developed a constant friction and opposition which finally cul-minated in the Bohemian Refermation, led by that man of God, John Huss, who suffered martyrdom July 6, 1415 at Constance. After his death some of his followers met at Litiz and founded the Moravian Church in 1457.

## "DOWN BRAKES, AND REVERSE!"

When a train is discovered rushing or to a frightful collision, it is a thrilling instant as the engineer whistles "Down brakes!" and reverses his lever. Brakes lone are not enough; the whole propeiling power of the engine must be reversed



which act which act which act which act which act merely as breaks to "slow up" the disease and put off disaster for a little while; but that isn't enough. What is needed is a medicine that will instantly reverse the merely acceptance of the control of the cont the entire wasting, degenerating proces When people are losing flesh, strength and vitality, they need Dr. Pierce's Gold en Medical Discovery, which acts directly upon the vital forces, completely trans forming the entire nutritive organism and totally reversing the wasting, debilitating

upon the vital forces, completely transforming the entire nutritive organism and totally reversing the wasting, debilitating process which is at the root of all diseases. It enables the digestive and bloodmaking organs to supply the circulation with an abundance of pure, healthy, red blood. It stops the wasting of tissue, builds up solid, muscular flesh and healthy nerve-force.

"About four years ago I had an attack of grip which left my throat and lungs in a bad condition," writes Mrs. Mary Hartman, of 300 Harker Street, Mansfield, Ohio. "The doctor said I had disease of the throat and bronchial tubes. I continued to grow worse all the time until I had pain in the upper part of my chest and severe cough, which grew worse at night and in the morning, with expectoration. Quite often I would cough up what seemed to be mattery scabs, after which I would experience a burning and smarting sensation in my throat. I took the doctor's prescriptions without number, but all did not seem to do me any real good. At last he told me to try cod liver oil. I took sixteen bottles of the oil; this seemed to help me for a while and then I would be as bad as ever. Next I tried the extract of malt. I took five bottles, and not deriving any benefit from the malt, (I was feeling so weak I could hardly get around I concluded I would write to your Institute for advice. About eighteen months ago I wrote describing my symptoms. I timediately received an answer advising a course of treatment, which I began at once. I bought five bottles of Dr. Pierce's Golden Medical Discovery, and one bottle of his 'Favorite Prescription' and three of the 'Pellets.' I began taking the medicines as directed and immediately began to improve in every way. I have obtained more lasting benefit from these medicines than from all others combined. Indeed Dr. Pierce's medicines have done wonders for me. I enjoy quite good health and have not taken any medicine for over six months."

Miss Mary Whithan, of East Dickinson, Franklin Co., N. Y., writes: "For nearly te

Frankin Co., N. I., whites, ten months I had a bad cough, and instead of getting better, it grew worse, until I was advised by a friend to try Dr. Pierce's Golden Medical Discovery. I hesitated at first, for it seemed to me nothing would give relief only death. My parents were anxious about me, and I was said to have consumption. I tried your medicines, and before I had taken many doses there was a great change. When the second bottle was empty I had no cough and was a great deal stronger."

empty I had no cough and was a great deal stronger."

Dr. Pierce may be consulted by letter, free of cost, by addressing him at No. 663

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## A MIRACLE EXPLAINED.

"I dinna ken, sir," said an intelligent Scotchman to a comrade very reverently, "what God may do, o what He winna do, but I regard a miracle to be a violation o' the law o' There is no violation o' the law o' God that I ken o,' save the wicked actions o' wicked men. I regard a miracle as such an interference wi the established course o' things as infallibly shows us the presence and action o' the supernatural power. What o'clock is it wi' you, sir, if you please?" turning to his companion.

"It is halt-past twelve exactly, Greenwich time," replied the latter. "Well, sir," said the Scot, pulling a huge old timepiece from his own pocket, "it is one o'clock wi' me ; I generally keep my watch a bit forrit a little forward). But I may hae a special reason the noo for set ing my watch by the railway, and so, ye see, I'm turning the hands on't round Noo, wad ye say that I had violated the laws o' the watch? True, I hae done what watchdom wi' a' its laws could na hae done for itsel'; but I hae done violence to nane o' its laws. Ma action is only interference o' a superior in-telligence for a suitable end, but I has suspended nae law. Well, then, in-stead o' the watch, say the universe instead o' moving the hands, say God acting worthily o' Himself, and we had a' that I contend for in a miracle; that is, the unquestionable presence o' the Almighty hand working the Divine

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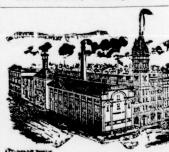
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SEPTEMBER 17. 1899;

FIVE - MINUTES' SERMON. Sixteenth Sunday After Pentecest.

THE SIGNIFICATION OF THE CHRISTIAN

"Is it lawful to heal on the Sabbath-day? (Luke 14, 3.) SABBATH. Queer expounders of the law, were

the Pharisees, indeed! To save an

irrational brute from death, seemed to

them permissible on the Sabbath, but to bestow this benefit on a human being, sick unto death, was looked upon by them as a profanation of the Lord's day, worthy of severest punishment. But let us not be too indignant at such hypocrisy; for there are in-numerable Christians nowadays who, in regard to the celebration of the Sabbath, are infinitely worse than the Pharisees, insomuch that they neither acknowledge nor keep this day. And this is certainly a contempt of God, a real crime against the majesty of the Lord of Heaven and earth, besides it is so unreasonable that we cannot imagine anything more fatal in its consequences. I shall, for the present, not even think of the soul, whose salvation would be for us Christians of paramount importance, but I am certainly justified in asking: Are you then, O man, a steam engine, which can work day after day all the year round and finally wear away? No, you have a body, formed from earth; and this body necessarily requires relaxation and rest from time to time, otherwise its faculties will be worn out before the time, it will become sick, helpless and die. This even the revolutionary men of France in the last century perceived, when they appointed every tenth day as a day of rest, their hatred of God causing them to ignore the Sunday. And, you would not than the Creator, Who in His loving car for your bodily welfare, gave you that holy day of rest! But I further ask: What would be

come of the greater number of familie at the present time, were there n Sabbath, or day of rest? During th week the individual members are ser arated by their various occupations One pursues his calling here, the other has his business elsewhere. Sunday however, re-unites in love all th scattered members around the dome Then the father is give tic hearth. entirely to his children, to direct an watch over their education. The hu band is again with his wife, havin sufficient time to consult together about the domestic affairs. Sisters are brothers are assembled to communica

their joys and sorrows, and to testi their love and attachment. And, not such fostering of family life a bles ing, a grace for which we shou humbly thank God? And, yet, I have thus far only pi tured the minor signification of the Sunday celebration, the temporal ha piness, which according to the Cre tor's intention it should procure. what shall I say of the immense bles ings for the soul's eternal life, whi are bestowed upon us by God's day rest! Man is created not only for t short space of time of his earthly e istence, but his destination reaches yond, into a future world, into an u fathomable eternity. He has not or a body, which to day lives and to me row corrupts in the grave, he has a

an immortal soul, created according the image of God, redeemed by Chri Precious Blood. To save this soul of Christian life and a happy death, is o highest, in fact, our sole occupat here below. "For what doth it pr a man," says Jesus Christ, gain the whole world, and suffer loss of his own soul?" (Matt. 16, But what would become of this imp ant, and most sacred duty, were th no Sabbath, no day of rest? Wh amid the turmoil of earthly cares distractions, would the majority of sons take the time to occupy th selves seriously with things pertaing to eternity? Whence would co their delight and encouragement take care of their poor, immortal s to refresh it in prayer, to strengthe by the participation in the divine vices, to purify and sanctify it by reception of the sacraments? were there no day of rest, the gre reception of the sacraments? number of Christians would live v out God, would die without God, w lead a life without religion, wit consciousness of their higher dest

tion, more miserable than the bi

but not like it, to be annihilate

death, but to become in hell, a pre

all eternity to the greatest misery

For this very reason has Gcd, has created us for eternal Bliss, as us besides the six days of earthly one day to labor for Heaven, for salvation of the soul. On this da solemn tones of the bells ring out the world from the high church to like voices from that great here like messengers from Heaven of to us: Sursum corda! Lift up hearts from the earth, with its trea and miseries: lift up your hear Heaven, your true, your etc native country! Oh! that we rightly understand this voice of from Heaven's height, and filled gratitude towards our loving Sav Who gave us the Sunday, ferv devote this holy day of rest for purpose, for which it was insti not merely to recruit the body, to the good of the family, but to p for our poor, immortal soul by deassisting at the divine service faithfully listening to the word o by frequently receiving the ments, by practising many wo piety. Truly, after the cares, and afflictions of this life, wi dawn for us that glorious, of Sabbath, when before the thr God we may rest in joy and hap satiated with the fulness of He goods, inebriated with the stre

eternal joys. Amen.