FEBRUARY 29, 1902.

of the cross, which sign she often failed sent out a circular informing the parish of the cross, which sign shad dropping from to complete, her hand dropping from weakness before the devotional act was priests of Paris what were the questions accomplished.

In 1892 M. Picard, keeper of Seals,

suitable for treatment in the pulpit, and

disapproval

be interpreted as an expression of

salary but imprisonment. The prac-tice of religion by persons occupying Government posts often have grave re-

sults. In La Vendee a postmaster was

daughters sang in the choir and an-

other took up a collection from the con-

regation. Afraid of losing his posi

tion, the postmaster on the suggestion of the local parish priest withdrew the

services of his daughters, and since that time has been hearing Mass with-out using a book. For school teachers

in many districts, to venture inside a

church means dismissal, and unless they are ready to risk the loss of em-

A letter-carrier was told that he must cease going to Mass. Through

dread of starvation he obeyed the in-

ical," to prevent his wile from fre-quenting religious services. A mayor, in inviting his fellow-citizens to an an-

nual commemoration at Dole, in the Jura, of those who fell in the war of

1870, asked them to show that those

who had passed to a life beyond the tomb were not forgotten. This simple

reference to life after death was con-sidered highly objectionable, and his

placard of invitation was replaced by

another in which the words in question did not appear. When such is the bent

did not appear. When such is the bent of official life it is easy to imagine what

framing the Associations Law, which

whole, but a history of each indi-

vidual member and a record of his pe-

ica of the Sacred Heart, Montmartre,

be followed by active work. It is shocking to think that in a country

where the vast majority of the people

are Catholics, Cabinet ministers will not venture to declare publicly that

they believe in the Catholic religion,

and that the observance of God's law by the officials of the State is visited

with penalties. Surely this would not be so if Catholies made use of the power

and taught candidates the lesson that

by displaying antagonism to religion

they are courting defeat. A majority should not allow itself to be dominated

Liverpool, Eng.

teaches,

by a small minority. - Catholic Times,

THE MYSTERY OF EVIL.

eeting the objections of

A pamphet recently to hand from

class of persons outside the Church. These are fond of urging that if God

be all-powerful, as the Christian creed

and things so that there would have

been no evil in man or nature. It is a

very old question, and its proper so-

lution would seem to be dependent on

the state of mind in which the subject

is approached more than on any other

He could have made all men

certain

Be

possess when the elections occur

objectionable, and his

with regard to an existing

The prac

what were the subjects to be avoided. Any public utterance by a priest which When at home poor Jean would sit her side, scarcely taking his eyes by her side, scarcely taking in of he off her, and she in the intervals of he may fitful sleep would talk to him as much law may involve not merely stoppage of as her waning strength allowed, talk to him about the "little Jesus" and her mother, both of whom she said she was

going to see. Her father, heart-broken at the idea suits. In La vendee a postmater was reported on the charge of going to Mass, taking a prayer book to the church and saying his prayers, and an accusation was also preferred against him on the ground that one of his of her leaving him, would ask if she had no love for him, as she was so glad She would then put her arms to go. She would then put her arms around his neck, press her check to his and try to comfort him; but say she had some good news for her mamma, and wanted to go to heaven to tell it. He, poor man, knew what the "good news" was, and he also knew, for the cure had told him, who it was whom God had made the instrument of his conversion.

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On the feast of the Assumption came the summons for his child. She had appeared brighter in the morning and had gone to Mass with rather a lighter heart.

ployment, they have to be careful lest they should be suspected of possessing On his return the neighbor who was attending on her said the child had been dozing much and her mind had been wandering, for she had evidently fancied herself in church before the junction, and then he was called upon, under pain of being treated as a "clerabernacle. She was, however, quite herself now, and welcomed her father with her usual loving smile as he came up to her and took his accustomed seat bedside. But she was very her quiet, being apparently too weak to

whilst she lay dozing in the after-noon, there came the faint sound of voices singing the Litany. It was the procession in honor of Our Lady, but as yet only leaving the church. Nearer and nearer came the sound, and at last the voices were distinctly heard as the procession passed the cottage. Then a bright look passed over little Marie's face and remained there until the sound was lost in the distance.

provides that a complete account must be given not only of each congregation For some time afterwards she lay perfectly still, seeming dead to all outward sounds; and her poor father when he spoke to her received no reply. This told him what was coming, and he knew that his darling's soul was hov-ering on the brink of another world, nearer to heaven than to earth. And Paris, for the purpose of beseeching God to grant France successful defend-ers of the faith. Prayer will, no doubt, as he watched her with that longing ook which seems sometimes to stay the loved one's flight; he saw creeping over her face that unmistakable look which is never seen or any face once, and he stooped to kiss the little forehead damp with the dews of death. kiss disturbed her, and half opening hereyes, she said in whispered and disjointed, words which yet fell dis tinctly on her father's ear :

Are you there-little Jesus ?" Then a convulsive shudder ran over the little frame, the heart ceased to beat and little Marie's earthly mission was ended.—Catholic Fireside.

THE POPE AND FRANCE.

The Holy Father has again made an appeal to the Catholics of France in the interest of Church and country. Mon-signor Pechenard, rector of the Institute Catholique, Paris, who has just returned from Rome, has informed an interviewer that he has been commissioned by His Holiness to say that he is distressed at the condition of affairs in France. The monastic orders are no France. The monastic orders are no less dear to him than the parochial elergy, and he cannot be indifferent to the mainful situation in which there to the painful situation in which they find themselves. He holds a strong view to the injustice of the Associations Bill, which is, he believes, harmful alike to religion and the State, but he is convinced that a large share of the responsibility for this legislation must with Catholics who have failed to observe his instructions.

human element of ratiocination. There must, he insists, be no hesitacause thou has seen Me, Thomas, thou hast believed," said the Risen Crucified tion as to the acceptance of the exist-ing form of government; the Rupublic Teacher; and there are those to-day, as there were when the words were spoken, who, though they profess belief must be supported frankly and unreservedly. Some there may be who would prefer other forms of government, in the moral truths which He taught, but it is an essential of sound popular rule that the few should subordinate

THE CATHOLIC RECORD.

rect such fallacious reasoning and enlighten those who have an aversion from the Catholic system because of its claim to be the exclusive depository of Divine truth and sacramental blessings.

It proposes also to meet argumental biessings. It proposes also to meet argumentatively the outery against the justice of God when eternal punishment for unre-pentant sinners is put forward as part of His flat. The ques-tion is, after all, can there he any tion is, after all, can there be any completely convincing answer to the problems minds can raise for believers, when with impious daring they invade prohibited ground and endeavor to penetrate the mysteries of God's mind in the scheme of the universe and the unthe scheme of the universe and the universe seen. But there are many other classes to whose apprehension our argu-ments of this pamphlet will be valuable aids in the solution of difficulties which aids in the solution of difficulties which are capable of being overcome by the power of doctrinal truth because of the disposition of their minds. The mind of innocence will accept these teachings, and that is what is meant when we are told that we must become "as justice which to them seems irrational

-who would amend and reconstruct the Divine plan—they may appear in-sufficient; and it is questionable whether any other class of arguments would more effective with such as these, since they do not, as a rule, desire to be convinced of the fallacy of their own

theories of creation and existence. The difficulty about salvation for non-Catholics who are of the Church but not in it is thus reasoned away :

"If we except the Roman Catholics, there are now but few Christians who do not see some chance of salvation at least for all their fellow-Christians. The Roman Catholics are probably the most restrictive of all, and as they are more dogmatic and definite in they hold concerning the hope of salwas the intention of the Government in vation, the teaching of their Church on this point deserves some special attention. They hold that theirs is the one Church instituted by the Divine Redeemer, and, therefore, that out of their Church there is no salvation. cuniary relations with the body to How they understand this may be from the following quotation : which he belongs. Novenas are being made at the Basil-as the sanctifying Catholics lose grace, that is necessary for vation by a mortal sin, so also do baptized non-Catholics lose it by an offense againt God in a grave mat-ter, committed with full knowledge and which Non-Catholics have not deliberation. Non-Catholics have not the powerful helps available to Catholics for the recovery of lost grace. A cording to Catholic teaching, there Aconly one means for the forgiveness of sin, besides the actual reception of the sacraments, and it consists in this: That a person shall, for the love of God, have a true sorrow for his sins, joined a willingness and a disposition to fulfil entirely God's will for the salvation of his soul. From this it is clear that the attainment of salvation is not impossible to non-Catholics, for, according to the mind of the Church. those who are in good faith and disposition are already Catholics, though they

may not be aware of it themselves.' On the subject of free will and prevenient grace this work is especially uable for its clearness and logical pow-

Glasgow, issued with the author sign of "Eummenes," discusses the difficul subject of free-will and grace, under the title "A Glimpse of the Mystery of Evil," expressly with a view to Even in answer to earnest prayer God does not, as a rule, interfere with the natural flow of feelings and inclinations, nor quell the freaks or soothe the moods of temper and character; He merely enables the will to maintain a kind of latent habitual protest against unworthy and unChristian sentiments, and to withhold its consent from what is sinful or even faulty. The help of grace thus insensibly but effectually given, instead of leading to an easy but conscious practice of virtue mildewed by self complacency, insures to the soul every possible advantage of virtue truly humble and solid. Unholy and rebellious feelings of our fallen nature con-tinue to obtrude themselves on mind and heart, but God in His wisdom gives grace to willing souls, to accept trials with resignation, and to withhold their consent to evil effectually and yet so un-consciously, that, abashed and abased

CHURCH AND THE BIBLE. Religion Founded Detore New Testa ment Was Written

The Catholic Church has always taught that the Bible, which is the in-spiced and authoritative word of God, is not the Church's constitution or charter, because as a corporate body her existence is prior to the scripture of the New Testament, says the Inter which captious unbelieving ligion existed in all its plenitude be fore the first line of the New Testa ment was written. It is historically certain that the apostolic Church, missioned to teach, baptize and save souls, had entered on its mission long before the New Testament was written It is equally certain that the books composing the New Testament were addressed to the Church already existing. All the epistles of St. Paul were ad-dressed to Christian Churches which had received the faith from those divinely commissioned by Christ in person to teach. The Church, then, was not founded on

we are told that we must become "as little children" in order to see heaven. But to the class of "great minds".— the cynics who sneer at the eternal justice which to them seems irrational through the apostles, and which was to remain with her all days to the consum-mation of the world. Without her mation of the world. prior existence, divine authority and official teaching the scriptures would be valueless for the propagation of the Christian faith.

The conversion of a heathen nation by simple perusal of the scriptures has not been ever effected. Hence the insuffic-iency of the scriptures. Hence, too, it is that Bible societies who circulate in-numerable copies of the Bible, realizing this fact, send their missionaries to pagan lands with doctrinal tracts to ex-plain their creed. Even then, at the ery threshold of his missionary labors, without

A DIVINELY AUTHORIZED CHURCH A DIVINELY AUTIONIZED CHIENT how is the zealous missioner able to prove that the holy scriptures are in-spired, and are presented by him ex-actly as dictated by the Holy Ghost? Referse the support the heathen must actly as dictated by the Holy Gnost? Before he succeeds, the heathen must take it for granted, or on the fallible word of the missioner, that the Bible which he presents is God's inspired Even then the neophyte is not word. free to select his own interpretation of the scriptures, but must square h faith with the creed of his instructor. The wisdom of the Catholic Church, which they condemn, is followed, namely, to read the Bible under the light of her teaching, after being instructed in the principles of Catholic belief. Then will the inspired word be found the best of all books, conducive

good morals and both instructive and inspiring. Another very significant fact regard-ing the Catholic Church's attitude to-wards the holy scriptures is that she

always encouraged the reading of the Bible as good and desirable. She has always approved of its use, and objected only to its misuse. She has defined its inspiration, and holds at the same time that when properly understood it is profitable to teach truth, to reprove evil doing, to correct error and prepare man for every good work.

She does not, however, teach that the Bible was the original medium of revelation, or that it is in itself sufficient to teach the Christian faith without primary instruction in that faith. Placing it in the hands of an infidel or faith. pagan and asking them to search pages and learn from its contents

THEIR SUBLIME VOCATION and relation to God, would be like asking a pupil who has not learned the first rudiments of arithmetic to begin the study of algebra.

The same principle that governs the The same principle that governs the Church's policy extends to all denomi-nations. A Presbyterian, Methodist or Congregational pupil reads his Bible only in the light of the sect's tradition. Hence they naturally profess that creed. The Catholic pupil reads the Bible or studies his religion in the light of Cath-olie tradition, which dates back to the days of the apostles. The accusation made against the Catholic Church of ignoring or neglecting the Holy Scrip-tures is both false and slanderous. She teaches no article of faith that is not expressed or simplied in the Bible. Everything relating to faith and morals and which is a part of the deposit of faith will be found in harmony with holy writ. There is no straining of the plain, obvious and natural meaning of tised unconsciously." plain, obvious and natural meaning of plain, obvious and natural meaning of plain, obvious and natural meaning of texts of Scripture to make them con-form to her dogmatic teaching. For twenty centuries she has, without tra-tice of the written word, and in that length of time never changed one article of her creed to suit the spirit of the age, nor mutilated a text of Scripture to make

and is the light by which the scriptures were and are still expounded. This light is obviously needed, and serves as a key to unlock the treasury of God's word. Without it the Bible becomes of discord, full of apparent an apple contradictions, and meaningless, ulti-mately leading earnest and intelligent searchers after truth on to the threshhold of infidelity or agnosticism.

HOW AND WHEN TO GENUFLECT.

Genuflection before the Blessed Sacrament is intended as a most revere tial act of faith and worship. But in order that this pious practice may at-tain the intended aim, which is to honor our Lord in the Sacrament of the altar, it is not enough to genuflect in some manner or other but to do it well and reverently, says an exchange, writer then proceeds to give the The directions in regard to the time and places where a genuflection is proper. And first, there are two kinds of genuction: the simple genuflection, and with both knees, the genuflection prostration. The first is made by bendprostration. The first is made by behavious ing the right knee only, until it touches the floor. The second is made by putting both knees on the floor, and bowing the head while kneeling. The simple genuflection is to be made on the following occasions:

First-Every time that you pass before the tabernacle containing the Blessed Sacrament. Secondly—In en-tering a church or chapel in which the Blessed Sacrament is kept, always genuflect before entering your place. Thirdly—When leaving the church or chapel. Fourthly-When the priest rechapel. Fourthly—when the prices re-cites at the altar that article of the Credo, "*Et Homo factus est*;" and these words of the last Gospel, "*Et Verbum caro factus est*," There are, besides, many other circumstances which it is proper to genuflect, for in-stance, during these words of the Gospel on Ephiphany Day, "Et Proci-dentes adoraverunt eum." The genu-flection with both knees is made every time that you pass before the Blessed Sacrament when exposed. In order In order that a genuflection may be really a religious act, it is necessary that it should be made with composure, decency and gravity, and without precipi-tation. It must be on our part an act of humility, a testimony of love toward the Most Blessed Sacrament.

The soul is placed in the body only The soul is placed in the body only as in a resting place of short duration. She knows that it is but a part of her long journey to eternity, and that she has only the short time that life may here the short time that life may last to prepare herself for it.—Pascal.

Valuable Advice to Rheumatics.

Valuable Advice to Rheumatics. Ext most sparingly, and take very little sugar. Avoid damp feet, drink water abun-datily, and always rely on Polson's Nerviline Be ne five times stronger than other rumente, its power over pain is simply beyond o litf Bu a large 25 cent bodde to day. Lest i set of this is not so. Polson's Nerviline alw., je-curt srbeumatism. No substitute for 'The D. & L'' Menthol Pluster, sithough some unserupulous dealers by nepit take, bit elerry by every bodd, for sitfine-s, pleurisy, etc. Mide by Davis' & Law-Chelera morbus, cramps and kindred com-

rence Co. Ltd Cholera morbus, cramps and kindred com-plaints annadly make their appearance at the same time as the hot weather, green fruit, cucumbers, melons etc., and many persons are orbaired from eating these tempting fruiss, but they need not abstain if they have Dr. J. D. K. Höggis by sentery Cordial, and take a few drops in water. It cures the oramps and chol-era in a remarkable manner, and is sure to check every disturbance of the bowels.



fruit trees spoiled by the blight You can always tell them from the rest. They never do well ofterwards but stay small and afterwards but stay small and sickly.



targer mortality. Consumption is commonly its ontgrowth.

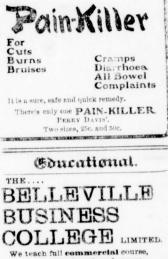
There is no excuse for neglecting it, it makes its presence known by so many signs, such as glandular tumors, cutaneous eruptions, inflamed cyclids, sore ears, rickets, catarrh, wasting and general debility. Children of J. W. McGinn, Woodstock,

Ont., had scrofula sores so bad they could not attend school for three months. When different kinds of medicines had been used to no purpose whatever, these sufferers were cured, according to Mr. McGinn's voluntary testimonial, by



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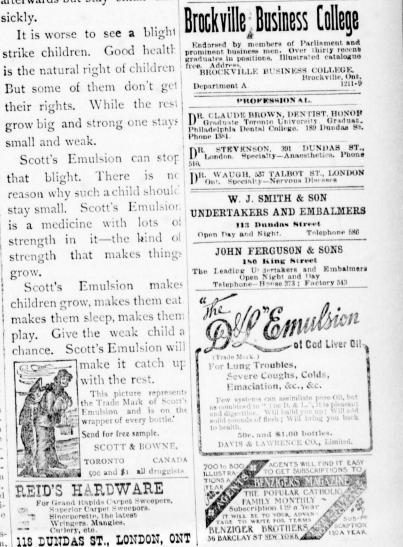


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their opinions to those of the many. Men could not be permitted to come forward as champions of the Church and at the same time as advocates of a policy which is injurious to it. Let it be clearly understood that he is dis-pleased and pained at the course they have been pursuing. It would be diffi-cult to estimate the harm they are do-ing their faith and their country by rejecting his advice, especially at the present moment when the lovers of lib-erty and order should band themselves firmly together. This emphatic and ur-gent request of the Holy Father, will, it is to be hoped, have the effect of repressing further dissensions among French Catholics and uniting them in a compact organization.

As Leo XIII. plainly intimates, the warfare upon the Church in France is a deliberate and persistent attack on Christianity. That is the worst feature of the Association Law. The measure of the Association Law. The measure is part of a regular policy for destroying the influence of the Church in France. The facts adduced by Father Gerard, S. J., in the current issue of the Month, strongly tend to prove that this is the case. Not one member of the French Church and the formation of the strongly distance for the formation of the formation of the formation. Cabinet, we are told, would either dare or care to call himself a Christian, while more than one boasts of prefess-ing atheism. This being so, we can understand how it is that the atmoswe can phere and machinery of official life are adverse to religion. It is a sign of adverse to religion. It is a sign of merit on the part of a prefect to repri-mand a Bishop or a priest. When some years ago certain prelates issued a pastoral urging Catholics to exercise the franchise, and reminding them that it was a duty which they should not under any circumstances overlook, the document was seized by the Government and its circulation forbidden. ment and its circulation forbidden. The Bishop of Annecy condemned cer-tain manuals of instruction for schools which had been interdicted by the Con-gregation of the Index, and threatened to refuse the Sacraments to parents wao gave the books to their children. Thereupon the Minister of Worship re-buked him for "arbitrarily disquieting **consciences.**"
tion. tion. tion. art and there are a specific for the re-buked him for "arbitrarily disquieting **consciences.**"
tion. There are a specific for the re-buked him for "arbitrarily disquieting **consciences.**"
tion. The second dependence of the failing to remove even the worse **k**id.

will not accept them in their entirety because He has not likewise told them why God creat d all things as well as how-laid bare, in fact, the Divine mind to the gaze of feeble-eyed man. In order to conciliate this class of skeptics, apologists for the Christian system have to go far—and it is a grievous responsibility placed on them to observe the boundary line between the Eternal Mind and the right of the crea-ture to inquire. In striving to meet the argument that men ought not to be eternally punished for the violations of eternally punished for the violations of laws of which they were ignorant, there is an extreme danger of coming out West by sailing too far East. If we concede that pagans and savages who never knew of God's law could not justly be consigned to eternal punishment, we are led on to the further position that their future must be that of

eternal bliss, if they have not rejected the control of conscience and the the control of conscience and the natural law, which are inherent even in savages. From that conclusion we come naturally to the query, What is the advantage of being a faithful and enlightened Christian when a simple unenlightened Christian when a simple un-instructed pagan has an equal hope in the future life? Such is the thought of the rationalist who wants religion a matter of logic or mathematical demonstration. This pamphlet on the 'Mystery of Evil '' is intended to cor-

Have You Neura gia?

Have You Neuragna? If you suffer its agonies and fail to get a rem-edy, we want you to try Nervine. Its action on nerve pain is simply marvellous, Nervin-tos is the most present and powerful remedy in the market. Try it.

in the market. Try it. A GOOD MEDICINE requires little advertising Dr homas' Excertice Oil gained the good name it now enjoys, not through claborate ad-vertising, but on its great merits as a rem dy for bodity pains and aliments of the respira-tory organs. It has excited its fame with it wh.revert it has gone and it is prized at the antipodes as well as at home. Dose small; ef-feet sure.

The great lung healer is found in that excel-lent medicate sold as Bick es Anti-Constang-ter medicate sold as Bick es Anti-Constang-tive Syrup. It soothes and diminishes the son-sibility of the m-mbrane of the thro t and air passaces, and is a goverign remedy for all coughs, colds, howevers, put nor soreness in the chest bonchilts, stc. It has cured many when supposed to be far advanced in cotsump tion.

by the sense of their sinfulness, they gain the merit of humility as well as of the particular virtue in point, practised as well as of of inward spite outward difficulties. These virtues are all the more meritorious because practised unconsciously."

This might be amended in a good. future edition.

The dreary doom of the agnostic-on earth-is tersely but vividly painted at the conclusion of the work in these terms

"What a horizon, narrow, dark and gloomy, hems in the views and the hopes of those who pride themselves on the superior wisdom of agnostic unbelief! striction is placed on all its members The tombstone is the furthest landmark of their happiness and their aspir-

ations. All their happiness is darkened by a shadow from the unfathomed abyss of gloom and uncerdarkened tainty beyond the narrow confines of the present life. Their misfortunes and their sorrows are deepened and doubly embittered by the dreary, joy-less, hopless prospect before them. In the light of Christian faith and hope

conceivably joy !" When people ask for an explanation of the "Mystery of evil" they ought to be asked themselves to define what it is they have in mind—whether they mean the evil that has arisen from the fall of man, or the far deeper questions of the elements of good and evil in the universal economy. The former ques-tion is capable of intelligible demontion is capable of intelligible demon-stration, and is perfectly legitimate: the latter belongs to God alone, and it seems presumptious to press for an answer, — Philadelphia Catholic Standard and Times.

it conformable to her teaching. Nor does she interfere with her members in interpreting the scriptures, prostriction is placed on all its members by every Protestant sect, which allows no freedom to impugn sound doctrine or

THE CREED OF THE CHURCH.

The same cannot be said of the contra-dictory doctrines of different churches, and sometimes of the same Church, with-in a decade of years, drawn from the

the light of Christian latter and hope there is literally no cloud but has its silver lining; there is no pang of grief, disappointment or pain, but awakens a soul-thrilling hope of unutterable, in-conceivably joy!" and yet interpreting them in contra-dictory senses is so paradoxical that it needs to be explained. The principles of the Catholic Church are plain; simof the Catholic Church are plain; sim-ple and in accordance with common sense, as well as the actual facts in the case. She teaches that God in the be-ginning revealed Himself, not in write ginning revealed finised, not in white ing, but orally, to man. Christ re-vealed Himself to the apostles, who in turn communicatedGod's word to others. The early Christians believed and knew the Christian religion substantially long before the first line of the New Testament was written.

This faith, orally taught by the apostles to their successors, was, has been, 118 DUNDAS ST., LONDON, ONT

is the natural right of children But some of them don't get their rights. While the rest grow big and strong one stays small and weak. Scott's Emulsion can stop that blight. There is no reason why such a child should stay small. Scott's Emulsion is a medicine with lots of strength in it-the kind of strength that makes things grow. Scott's Emulsion makes

children grow, makes them eat. makes them sleep, makes them play. Give the weak child a chance. Scott's Emulsion will

make it catch up with the rest. This picture represents the Trade Mark of Scott's Emulsion and is on the varper of every bottle.' Send for free sample. SCOTT & BOWNE, TORONTO CANADA soc and \$1 all druggists 50c and \$1 all druggists.

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