Father Fred. W. Faber, D. D.

BROTHER REMIGIUS, C. S. C. Dear Father, post priest, two worlds are blest In that thou did t force the laurel wreathe To plead for for Jesus' love. Thy writings breathe

of hope to souls world-tired, to hearts that erst Had never known that peace, when faith may rest.
From Bethlehem to Calvary : beneathe
The cross where Roman spear made haste to

The cross where Roman spear made haste sheathe Itself in Jesus' heart—its point sin pressed, We followed thee. If in the way our eyes Grew moist with unshed tears twas love That gave them birth. For grace that sanctifies

fies
Thou gavest us models in the saints above.
May God reward thy zeal, and haste the hour.
When England may again be "Mary's Dower.

"QUESTION BOX."

Father O'Connor in Philadelphia Catholi Standard and Times.

The queries deposited in the ques-tion box at St. Teresa's last week and answered on Sunday night by Rev. Joseph V. O'Connor surpassed in number if not in interest those of the previous week. As new questioners attend the lectures, the tendency to repeat questions increases. As the majority of the readers of the Catholic Standard and Times are continuous subscribers, repetition must be avoided in these columns as much as possible, ence some of the questions submitted and answered are not noticed, as also some of a class from Catholics which demand an answer from a confessor who is first thoroughly informed of the The latter class in circumstances. cludes questions of Church discipline and morals as distinguished from questions of doctrine.

Maggie B .: "Is it proper for a Catholic to go to theatres or balls in Lent?" The practice of good Christians is to abstain from worldly amusements dur-

ing this holy season. Even fashion in a degree respects this Christian usage.

M. C. E., a convert baptized for the first time on admission to the Church, is scrupulous about sins committed be fore baptism which are yet unconfessed and which a priest refused to listen to, saying they were all washed

away by baptism.

If you had not been previously baptized, the baptism received on admission to the Church remitted all your sins, actual as well as original. you are scrupulous and anxious about past cenfessions, the only remedy is absolute obedience to your confessor.

K. B. submitted questions which were a curious admixture regarding the keeping of company, marriage and divorce, and asked for a reply through these columns.

The article on Christian courtship few weeks ago will no doubt, if looked up, cover the first part of the query, and if not, your confessor can. Catholic married couple separate for just reasons neither is deprived of the A court divorce is understood by Catholics to be only the exter nal legalization of a separation. Neither can marry during the other's A Catholic cannot marry a lifetime. non Catholic without a dispensation. If Catholics marry before a Protestant minister, they incur excommunication if before a magistrate, they commit a sin. Marriage is a sacrament and its proper administrator is a priest. "Trained Nurse" asked why the

priest receives the wine at the communion if the bread alone is the body and blood of our Lord.

The Eucharist is both a sacrifice and a sacrament. As a sacrifice it is cele brated with bread and wine according to the institution of Christ. As a sacra ment Christ is present under both forms, for being risen from the dead, Mass the priest communicates under

the form of bread alone. Nellie M. P. (1.) "Can a Protestant stand for a child at baptism?

Sponsors assume the obligation of rearing the child in the Catholic faith in case of the death or apostasy of the parents. A Protestant could not assume this duty.
(2.) "Can a Protestant act as best

man at a Catholic wedding? The position is not essential to the validity of the marriage. He is merely a witness.

(3.) " Does the Catholic Church re cognize Protestant marriages as valid? The Church recognizes the marriage baptized Protestants not only as

valid, but as a sacrament. "I sometimes see that a Catholic may be divorced and married

again. I was told that money will purchase a divorce in your Church and obtain permission for a divorced person to marry in the Church. King Henry VIII. and Naoleon Bonaparte were rich and influential-

none more so—but they could not ob tain or buy divorces. Where a Cath olic who is divorced is married in the Church you may be sure that the original union was invalid. "A Donegal Republican" asked if the stone in the seat of the English

coronation chair is, as is claimed, the same that Jacob used as a pillow, and if Queen Victoria is of Irish descent.

The legends of a people are usually not without some historic value as rest ing upon some basis of truth. Irish ancestry of Queen Victoria is cer tain, as the Stuart dynasty was founded by Irish clans that had conquered and settled a part of Scotland.

"Anxious Inquirer" asked (1) if a person lived in sin all his life and repented at the last moment, could be ex pect forgiveness and life everlasting The period of God's mercy to truly

repentant sinners terminates only with

their lives. "If God knows everything, why does He permit dreadful crimes

to take place? This is the old predestination question again. God's foreknowledge of our acts does not cause or determine them. They are free acts, for which

we alone are responsible.

A lady friend, a fine singer, who sings as a volunteer in a Catholic choir and finds non-Catholics singing in Catholic choirs at good salaries is offered a position at a good salary in a Presbyterian choir and hesitates about accepting it, for year of trouble from the Church. For a Catholic to sing in a Protestant

choir is held by theologians to be a denial or betrayal of the faith and canwhy she is wanted to sing there will show the logic of this. The case of Protestants singing in a Catholic choir is not the same. From the Cath-olic standpoint they are instruments contributing to true worship. Volun-teer choirs are rendered necessary in many churches by poor collections, small attendance at the High Masses and failure of members of congregation to rent pews. Where a paid choir can be afforded, Catholics with good voices should apply for positions, and should no doubt have the preference, as their devotional feeling would add fervor to

the singing.

(4.) "Is it true that Catholics more (4.) "Is it true that Catholics more than others dislike the Jews? Could a Jew become a Catholic and would such a conversion be considered sincere —for instance, in the case of a Jew marrying a Catholic?"

first Catholics were converts from Judaism. There is no reason for doubting the sincerity of a Jewish conversion to the Catholic Church. Here Father O'Connor related the anecdote of the dispute between the priest and minister as to who is right, the Catholic or the Protestant. The rabbi being called in as referee, said, "If the Mes siah has not come, I am right, and if He has come, he (pointing to the priest) is right, but (speaking to the minister), in either case, you are wrong, for you are sixteen hundred

"Twenty seventh Street" asked ten questions, the bulk of which were of so general a nature as to form material for a lecture apiece and most of which have been answered in brief in these

columns. give birth to children after Christ? If not, then how do you explain Matthew xiii., 55, 56?

Already answered in the Catholic Standard and Times. The term "brothers" is applied in Scripture to near relatives.

"The strongest argument why the Catholic religion is the true re

If by this is meant what is most like ly to convince non-Catholics of its truth, the answer depends considerably on what common basis the person to whom the argument addressed agrees whom the argument addressed agrees was the with Catholics. Generally speaking treasury, while the quiet years of that which marks it as the true Church the life in Egypt and Nazareth went that which marks it as the true Church is its unity, holiness, Catholicity and Apostolicity. Some are brought to a knowledge of the faith through a belief in some one of its doctrines, followed by the acceptance. The Church surviving the storms of ages, notwith standing the sacrifices it demands of its members, is a proof in itself of its supernatural origin.

(3) Does the scripture ever men-tion marriage as a sacrament?

Yes. Ephesians v., 32, though the Protestant bible uses "mystery" for

'sacrament."
(4) What is the oldest record of the New Testament and what proof have we of its authenticity?

He dieth no more, and His body is not separated from His blood. Outside the other book, by tradition and by inter more perfect appropriateness, by the nal evidences. Paley's or Jovin's evi dences may be consulted. In what part of the New Testa

ment is the canonization of saints and the mandate to obey the councils of the Catholic Church?

The canonization of saints is an ecclesiastical procedure, by which it is determined whether one is worthy of nonor as a saint. No civil tribunal for the taking of testimony is hedged around by such human safeguards, not to speak of the supernatural ones vouchsafed by Christ to His Church. Miracles performed through their interces sion must be proved in order to show that God acknowledges them before the As to the man-Church accepts them. As to the man-date "to hear the Church," the New Testament is full of them, such as Mark xvi., 16, 18; Matt. xxviii., 19 20; 1 Tim. iii., 15; Luke x., 16; John

"What explanation can you give for the treatment of Galileo and

"Galileo" was the subject of one of Father O'Connor's lectures, in which a thorough explanation was made. Kepler was a Protestant and was, persecuted at all, persecuted by his in many more labors, in prisons more own sect. He was favored by Catho-frequently in stripes above measure, in

lic governments.
(7) "Sales of Indulgences, another subject which has been thoroughly exploited, was referred to with the short reply that if there ever was such a thing it was unsanctioned by the Church, which was no more responsible for it than the Apostles were for the sale of Christ by Judas. There is not, so far as known, even a Protestant record of a Pope engaging in such sales.

What argument have you to support infallibility of the Pope?

The words of Christ to Peter, Luke

xxii., 32; St. Matt. xvi., 18; John xxi., 15 Have not councils of Bishops

and Cardinals deposed Popes?

Hood's Sarsaparilla is the One True Blood Purifier, Great Nerve Tonic, Stomach Regu-ator. To thousands its great merit is

THE SOUL OF THE HOLY CHILD.

The question must naturally arise in devout and thoughtful minds : many What did the Child Jesus do or accom plish during those early years that to the ordinary observer of human life seem to be practically so useless? Here on earth was the Incarnate God Almighty, all wise, all seeing; and yet, in the eyes of men. He was only a helpless child like other children, not be properly done either with or fed, carried, taught, and sheltered like without pay. A little reflection as to them. The eye of faith, however, sees fed, carried, taught, and sheltered like below the outward surface; and the Christian heart has loving intuitions that make many things plain, and many more things reasonable, pos-sible, and probable. The poet's mind is always akin to the mystical and spiritual, and a modern poet has put into exquisite words the thoughts which in fervent prayer will often be aroused in simple souls, who could by no means give them such precise expression.

He willed to lack. He willed to bear, He willed by suffering to be schooled; He willed the chains of flesh to wear; Yet from her arms the worlds He ruled.

As tapers 'mid the noontide glow With merged yet separate radiance burn, With human taste and touch e'en so The things He knew He willed to learn.

He sat beside the cottage door : His human eyes essayed to trace In evening skies remembered lore And shadows of the Father's face.

One only knew Him-she alone Who nightly to His cradle crept, And lying like the moonbeam prone, Worshiped her Maker while He slept."

Whether we keep the truth in mind by means of a formal act of the reason ing faculties, or, better still, that truth remains always present to us through habit of profound and solid faith, it is necessary to hold firmly to the dog ma of Our Lord's one Divine Person together with His two natures, the human and the divine. As God, that little Child on Mary's breast or at oseph's knee was all the while shield ing each little child on earth from harm, and governing the angelic hosts; was keeping life active and potent in all created things, and guiding the universe; while, as man, He was being Himself preserved from harm by His own faithful creatures, and was Himself guided by them, governed by them, subject to them, perfect pattern of every child that the Christian Church and Christian family will ever see. Holily and harmlessly His human nature could cry out, as we so often do, "Father, let this cross this trial, this suffering, pass from Me, while His divine will planned the trial ordered the cross, and decreed the very pain from which His sensitive human nature shrank like ours. But what, then, must have been also the wonders of which His transcendently gifted soul was the holy storehouse, the favored

He was endowed with reason and understanding to a supereminent and unparalleled degree from the first moment of His human existence in His mother's spotless womb. The fortunes of His chosen people according to the flesh, and also of the entire human race, which was likewise bone of His bone and flesh of His flesh, being Adam's children and God's created ons, were always most dear to Him their interests were His interests their joys and sorrows, their needs and anguish, were His own. The epistle for Sexagesima Sunday gives us the fiery words of the great apostle Paul, It was known as we have it in the grown man, wise scholar, and pracearly part of the second century. Its more perfect appropriateness, by the Eternal Child Jesus, whether, when forty days old, He was offered in the Temple,—as the prophet tells us, "because He willed it,"-or, when twelve years old, He sat among the doctors in the Temple, astonishing them by His wisdom and His replies.

"They are Hebrews: so am I. They are Israelites: so am I. They are the seed of Abraham: so am I. They are the ministers of Christ: I In labor and painam more. . . . In labor and pain-fulness, in much watchings, in hunger am more. and thirst, in fastings often, in cold and nakedness. Besides these things which are without : My daily instance, he solicitude for all the Churches. Who is weak, and I am not weak?

Who is scandalized, and I am not on His human soul, more wise than any and all the Hebrew prophets, looked forward from the earliest moments of existence, through all the hard, on-coming years, to that moment when, by His own will, He would yield it up into His Father's hand in death; and of those years He could have said to His brave servant Paul in Paul's own language: "I am more than thou; frequently in stripes above measure, in deaths often. In journeyings often, in perils of waters, in perils of robbers.

in perils from my own nation, in perils from the Gentiles, in per-ils in the city, in perils in the wilderness, in perils in the sea, in perils from All these things, false brethren. always, the Child Jesus foreknew; and in foreseen anticipation, daily He suffered them, offering Himself constantly and unreservedly to endure them, because He willed it.'

But, while all this is true, we must not forget another side of the Child Jesus' life, which is, in the Church's wondrous wisdom, depicted for us, Sexagesima Sunday, in the epistle of St. Paul. "I will come," he of St. Paul. "I will come," he says, "to the visions and revelations of the Lord." "A man in Carist," as The Council of Constance (1416) removed "claimants" to the Papacy in the expresses it, could be rapt even to the third heaven; could be caught up into paradise, and hear secret words, not granted to man to utter; and, lest

Christ" must be given a strong counterpoise against the fear of pride.
What must, then, Christ Himself
have known of bliss unutterable
while here below! What visions of perfect beauty must have inundated His absolutely sinless soul that no thought of pride could ever mar! No need for Him to be rapt even to the third heaven, or to be caught up into paradise, there to hear secret words not granted to man to utter. The holy house of Nazareth was a seventh heaven and a continual paradise to Jesus, Mary and Joseph, for the Eter-nal Word made it His dwelling place and the perfect joy of paradise found home and welcome there.—Sacred

WHAT ARE WE HERE FOR ?

To decide this question intelligently we must determine how we originated and what we are. Certainly we did not make ourselves, nor did we spring out of the ground. We did not originate by chance, for chance is nothinga mere name which can not be the cause of anything, and it is a settled principle of common sease that there is no effect without a cause, and the cause must be adequate to the effect. What cause can possibly be imagined for such a being as man, short of infinite intelligence? Atheism is the very quintessence of absurdity. God

If it be true, as, undoubtedly, it is true, that the thing produced is an indication of the mind and design of the producer, it becomes an interesting question what does the constitution of man indicate as to the mind and will of the Creator? We insist that a candid study of that constitution does reveal to us the mind and will of the Creator, at least in some important particulars, as if they were written in a book.

The first lesson which such a study reveals is that the ultimate design o the Creator extends beyond the bounds of this fleeting, transitory world. This is indicated by the fact that man is en dowed with aspirations and longings which it is beyond the power of all earthly things combined to satisfy. All men are seeking happiness, but all experience proves that true and last ing happiness can not be found in the hings of this world. There is, in deed, a sort of intoxication in worldly prosperity and success which is mis taken for happiness, and somehow the great mass of mankind are so madly bent upon the pursuit of mere worldly pleasure that they do not realize how entirely inadequate are all earthly goods to satisfy the natural longings and aspirations of their souls. Still the thought will sometime be pressed home upon the minds and hearts of the most ardent devotees of pleasure, and they will long for something more true, more satisfying and more lasting than the evanescent intoxication of the round of pleasures in which they are

engaged. The sentiment is universal. Even the most savage tribes have the idea however vague, of something better beyond the bounds of time, and we contend that this conviction, and these aspirations and longings thing higher, purer and better than anything this world can give, are an infallible indication of the intention of the Author of our being that this world was not to be the end of our existence, but that we should seek our highest happiness in a future state beyond the

But there is another indication of the will of our Creator furnished by the constitution of the human mind, which is, if possible, more striking, more impressive and important than any other, and that is the fact that man has been endowed with a moral nature. By a moral nature we mean, of course, the faculty of conscience which has reference to the moral qual ity of our actions. Conscience does not tell us what is right and what is wrong. There is such a thing as an unenlightened conscience, and that often leads to superstition. The con-

cience needs to be instructed. Cardinal Newman says, "We are to onsider conscience not as a rule of right conduct, but as a sanction of right conduct." He also says, "Conscience has a legitimate place among our mental acts; as really so as the notion of memory, of reasoning, of imagination or as the sense of the beautiful." and he goes on to show that in this special feeling which follows on the commission of what we call right and wrong, lie the materials for the real apprehension of a Divine Sovereign Judge." In other words, conscience is the voice of God in the human soul, and the meaning of that voice is, if you do right you shall be rewarded, if wrong you shall be pun-

Now these two thoughts together, that is, the aspirations and longings of our souls for something higher, purer, better than anything this world an afford, and the fact of conscience, are a pretty clear indication that our true happiness lies beyond the bounds of time, and that the enjoyment of that happiness will depend upon our moral conduct in this world.

Conscience needs to be enlightened and its very existence is a guarantee that its Maker will furnish some mode of instruction which shall tell us what is right and what wrong-in other words, what His will is in regard to us. Thanks to His holy Name He has done this in the revelation of our Lord Jesus Christ. That revelation is embodied in the Catholic Church, which is not only the infallible interpreter that revelation, but also furnishes the means for accomplishing the end for which we were designed the greatness of those wondrous revela- alone is the proper and efficient tions should lift him up, this "man in representative and embodiment of the

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supernatural. system of spiritual aids-her sublime worship, her life-giving sacraments her spiritual direction and spiritual government, the stimulating example of her saints and devoted religious who sacrifice their lives for the good of others and the salvation of soulsall this and much more that we can not now dwell upon furnish incontestable proof of the divine wisdom which originated a system so admirably calculated to accomplish the purpose for which it was designed.

The Holy Name of Jesus. In the Old Testament, the name of

God begot sentiments of dread and awe, so much so that the faithful were not permitted to pronounce it. That covenant was builded on fear. Our Emmanuel ushered in a covenant of love. Having taken to Himself our nature, He would treat us as brethren. But in this loving condescension there lurks a danger against which it behooves us to be guardful, because, on our part, it can easily pass on to familiarity, and from this want of proper respect, nay, even to positive disrespect-the dis tance to be traveled is not very great Let religion but become a matter of routine and what was intended for our betterment may bring about our spirit ual undoing. Can it be said that the head is often not bowed in reverence when the Holy Name is heard? Is it never uttered lightly and without pro per respect? Is it never used rather in cursing than in blessing? How the Saviour's condescensions has been ab used! For all this lack of appreciation and respect every Catholic should strive to make amends by honoring and praising the Holy Name.

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The Wonderful Pontiff.

Harold Frederic cables as follows In February, 1878, nothing in the world could have seemed more unlikely than that the new Pope, Leo XIII., would be reigning in 1898. Yet to morrow his twenty years' reign is completed, and by all accounts he is going on as strong as ever. Throughout the winter he has been unusually free from illnesses, and the English pilgrims who were in Rome a fortnight ago tell me that there is no perceptible alteration in him from ten years ago. One perpetual apprehension his doctors have is that he may die of syncope in his sleep, for his heart action in slumber is extremely erratic. Otherwise there is no reason why he should not live to be a hundred.

A Refreshing Incident.

Father Dougherty, C. S. P., writes as follows regarding a mission given by him to the people of Cour d'Alene, Idaho, and to the soldiers of Fort Sher-" Here a refreshing incident must

be noted in the hearty co-operation of Chaplain Bateman, of the post. He in troduced the missionary to the audience at a lecture in the army post chapel before the mission, and, in face of considerable A. P. A. sentiment existing, declared against any un-American attempt to discriminate against Catholics. This broad minded Baptist preacher worked energetically for the mission, came himself, and wished a hearty "God bless you!" to the missionary.

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Always on Hand—Mr. Thomas H. Porter, Lower Ireland, P. Q., writes: "My son, 18 months old, had croup so bad that nothing gave him relief until a neighbor brought me some of DR. THOMAS ECLECTRIC OIL, which I gave him, and in six hours he was cured. It is the best medicine I ever used, and I would not be without a bottle of it in my house."

my house."

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As Parmellee's Vegetable Pills contain Mandrake and Dandeiton, they cure Liver and Kidney Complaints with unerring certainty. They also contain Roots and Herbs which have specific virtues truly wonderful in their action on the stomach and bowels. Mr. E. A. Cairneross, Shakespeare, writes: "I consider Parmelee's Pills an excellent remedy for Biliousness and Derangement of the Liver, having used them myself for some time."

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A lady writes: "I was enabled to remove he corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

Help the Priest. Help the Priest! beside him standing In his never-failing care: Help! the layman too is priestly, And may claim his rightful share.

Help! and not by money only, But by labour—not too wise; Where but one is found to labou There are fifty to advise.

Aid him, as his right hand aids him, Ever moving at his will, Ne'er refuses, ne'er upbraids him, Gives him all its strength and skill.

Help him, as his right hand helps him, Waiting, working, silently, Instant to obey his pleasure, Tongueless to attempt reply.

Burden! who may guess the burden Which on Priestly shoulders lies; Share it, you shall share the guerdon Which the Priestly Office buys.

Help him! he has foes in plenty, Tongues enough to criticise, Eyes enough to watch his footsteps Whence he comes and whither hies

Help! and not by money only; Yet be sure who feeds the fold Earns a wage of highest labor, Grudge not Christ His well earn'd gold Give him mind and give him leisure, Least of help the cheque, the purse If you give him of your better Will you dare deny the worse?

So wil, he adorn the Altar, So the stately Church will build, Thus while helping poor and ailing Gold of earth divinely gild.

FIVE - MINUTES SERMON.

Third Sunday in Lent. THE SPIRITUAL COMBAT

Walk as children of light." (Eph. v. 9. It often happens, my dear brethre that the devil chooses for his wor attacks upon us the very time wh we are trying to draw nearer to Go when we have performed some go work for His honor and glory, or i mediately after our conversion. A so, for our encouragement under su circumstances, our Lord permitted t devil to tempt him immediately af His forty days' fasting in the dese The methods employed by the temp are the same that he has used from beginning, and that he still against the children of men; and

from our Lord's example we can m and overcome the enemy of our sou As the devil began by appealing our Lord's sense of hunger, so with he appeals to our bodily appetition for he knows that his strongest ally our perverted passions, the flesh, the ever lusteth against the spirit. I mark the answer of our Lord: "M doth not live by bread alone, but every word that proceedeth from mouth of God." And so when devil assails us with evil thoughts desires, we can give a like answ "It is not for such things as these t God created me; man was not crea simply to eat and drink and grahis passions. I am something bet than a brute. I am made for somethi higher and nobler, to do the will od and thus attain to eternal un with Him.'

perhaps have recourse to a sultemptation—an appeal to our pri Even as he asked our Lord to cast H self down from the pinnacle of temple, so he will say to us: afraid to cast yourself into the casions of sin ; you are strong in tue, and God's holy angels will pro you from harm. That immoral bo that evil company, that intoxicat drink cannot hurt you, whatever effects might be on those who weak." Answer him in the we of Our Lord: "Thou shalt tempt the Lord thy G Who am I that I should sume on God's mercy, that I should pect His protection and the assists of His grace, if I expose myself to danger of sinning? I will tempt God by trifling with His gra foolishly trusting to my own streng

Foiled in the attack, the enemy

Lastly, the devil puts before us advantages of serving him rather God: "What does God propose you?" he says: "mortification, ance, humiliation, poverty, suffer the Cross. 'If any man will o after Me, 'says Christ, 'let him up his cross and follow Me.' But I give you pleasure, the gratification all your desires, the fulfilmen worldly ambition, riches, honor, power. All these things I will you, if you will but fall down

worship me. Believe him not, O Christian for he was a ligr from the beginn his promises are but vain and illus he will not, he cannot keep to The Lord thy God shalt thou as and Him only shalt that serve: for service you were put into the w and in that service alone can you true peace and joy, whether her

If, then, we would overcome tempter, let us prepare for his attafter the example of our Divine I During this season of Lent let us draw with Him into the desertis, from the vain pleasures of world. Let us spend this tim fasting and prayer — for streagainst temptations. Then, whe tempter comes, we shall be able God's grace to repel him, as our did, and the trial over, God will His angels to fill us with heavenly

In the boy of to day already the man of to-morrow. The sh of the career of the man depends the training which the boy is rece in his home. The parents who d maintain a constant supervision their boys; who, if not directly indirectly, permit them to ass with evil companions, to spend of their time on the street, t about of nights, are sowing seed they will one day reap with s and confusion of face.