Sacred Heart Review. THE TRUTH ABOUT THE CATHO. LIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCCXLIII.

A writer in the Spectator has lately aid, with a sneer, that some modern historians affect to admire Queen Mary Tador.

I can not say, of course, to what lengths of extravagence some historians may have gone. As Mr. Freeman has intimated, after Mr. Froude has has intimated, after Mr. Froude has devoted himself to the work of canonising two such characters as Henry VIII. and Flogging Fitzgerald, it is hard to say what extraordinary feats of historical transformation may still await us. A beatification of Mary by Catholics would only be a fair companion-piece to the canonization of her father in the interests of the Reformation.

However, to judge by Professor Mait land, Professor Gairdner, and other modern historians whom I have read, nothing can be said more than this, that the spirit of historical truthfulness, which for overa century has been mere and more firmly asserting itself, sometimes favorably and sometimes unfavorably, towards characters of the past, has at last reached even the person of Merry the First.

past, has at last reached even the person of Mary the First.

Of course we were brought up to think of her as an incarnation of all inquity, a female Nero, or Domitian, or Commodus, revelling in cruelty for cruelty's sake, putting the saints of the Lord to deaths of torture simply because she knew them to be better than herself. Mark Twain, in his otherwise charming little book, "The Prince and the Pauper," catching up our traditional Protestant notion of her—as it was per-fectly natural that he should—presents her as always tendering sanguinary advice to her young brother Edward even in matters of common criminal stice. Mr. Clemens, although, Inderstand, not a Christian believer, is known to be a decided admirer of the Catholic Church; but he portrays Mary Tudor as he has found her portrayed, just as we are wont to represent Lucretia Borgia, who turns out to have been in fact a rather well-meaning and

harmless personage.

The first back-stroke at this common notion of Mary has been dealt by Froude himself, who, although in the main the essence of partisan malignity, is subject to occasional sudden attack of extraordinary fairness, from which, however, he soon recovers without medical advice. He tells us that no woman ever lived less capable of doing what she knew to be wrong than Mary Tudor. This shatters at one blow the established preconceptions of her.

However, let us first see what there was unlovely in her, and there was much. How could she have been a Tudor otherwise?

As a Sovereign she was nothing, and worse than nothing. Her brief reign, though intended by her for good turned out disastrously in every direc tion. She seems to have had no powers of administration, and no conception of public policy. This first reigning queen of England (for the Empress Matilda had not maintained herself on the throne) was completely and passionate ly a woman. She had two thoughts, devotion to the memory of her Spanish mother, and to the wishes of her Spanish husband. Her heart dwelt in Ma drid, never in England. Her kingdom she thought of only as a possession to be redeemed from heresy, and then to turned over to the interests of the odious Philip and his Spaniards, whom her subjects of both religions equally

On the other hand, Elizabeth, al though the most selfish and hard-hearted of women in her personal relations, the incarnation of perfidiousness and mend-acity towards the agents whom she employed, was something much more as a monarch. In exact opposition to her Professor Oman remarks,) who identified England with himself. she identified herself with England. She was English to her innermost heart. as it was her business to be. Waiving the question of religion, which of course we and the Catholics view so differently, she was, in other matters, bent on guiding England in the paths which she believed to be for its best good. Her commercial and social policy, in particular, which seems to have been distinctly her own, is pro nounced by the eminent economist Thorold Rogers to have been singularly enlightened and beneficent.

Although she did little, beyond writing the most extraordinarily contorted English that ever was, to en courage the marvelous intellectual outburst of her reign, yet she did better in leaving genius and thought to develop themselves in unimpeded freedom. Whether a poet wrote with Puritar rigor, like Spenser, or with genial Cath-olic largeness, like Shakespeare, she smiled equally on each, and perhaps dealt him out a few pennies of royal bounty from her frugally guarded purse.

Even ecclesiastically, while bent on maintaining her cwn Establishment at home, she was very unwilling to en-creach on the Catholic Church abroad, and in her utter lack of any warmth religious belief, she never could under stand why William of Orange and the Dutch would not give up Protestantism if only Philip would guarantee them

against the Inquisition.

Wetzer and Welte remark that even
a foreign Catholic, in the midst of all his indignation over her cruelties to the faithful, is ever and anon surprised into enthusiasm over the magnificent vicissitudes of her history. It is no wonder, therefore, that the old Eng lish Catholic family in one of Mrs Humphry Ward's novels should still proudly display in their ancestral hall the marble tablet inscribed: Elizabetha

Regina.
Of all this public renown, sometimes Of all this public renown, sometimes for good and sometimes for evil, Mary would probably have earned hardly anything, even if her religious policy had left her a more grateful memory in English history. Let us then consider her in herself. had left her a more grateful memory in English history. Let us then con-sider her in herself.

the Crown, she allowed only one third to be tried, and few of these again to suffer. After Wyatt's rebellion, which nearly overset her throne, she suffered the terrible legal vengeance of those days to overtake sixty, whereas Eliza beth, after a rising no more dangerous raged and stormed because only three hundred—others, with less warrant say six or eight hundred—were hurried off to the gallows. In other words, in exactly similar circumstances, Mary, politically, was five times more merciful than her sister. It is sad that Lord Tennyson should have allowed himself here so monstrous an exaggeration of numbers against Mary, and on the strength of it should have denounced her as "a tigress." It was Elizabeth on this side, who was the tigress. Unhappily for Mary, the English,

long before and long after, were accus-tomed to the extremest excesses of political cruelty, and of what in time became the most sanguinary criminal jurisprudence of Europe. Whether true or not, it seems to have aroused neither surprise nor horror when writers of that time said that between the younger Henry's accession and Elizabeth's death—ninety four years— 72,000 persons had been hanged in

England for vagrancy alone.

Therefore, even taking account of the difference between the stake and the gallows, Mary's 350 or 400 Protestant victims seem a small account com pared with the sacrifices of the common tribunals. Unfortunately for her, the English were used to secular butcheries but comparatively unused to executions for religion. Mary here neither felt nor acted as an Englishwoman, but as a Spaniard. She did what her illustrious grandmother Isabella did as a matter of course, and what in Toledo or Seville would have been accepted as a matter of course, but in London was regarded with increasing horror, and that not by the Protestant minority only, but by the Catholic majority. When Philip's confessor, a Spaniard, protested from the pulpit against the burning of heretics, English Catholic heares echoed his words, and deeply resented it that the Queen was only transiently moved by them.
Indeed, the English and the Teutonic

races generally, were always less in clined to severity against religious dissent than the Southern peoples. The Irish again, devoutly Catholics as they were, were more tolerant than the Teutons. Mary herself did not venture to ask her Irish subjects to burn Protestants, for, beyond reappropriating some of the churches, they would not even interrupt Protestant worship. The ferocities of 1641, as Mr. Lecky judges, were rather national than re-ligious, and were besides strenuously deprecated by the priests.

Still, we must not impute Mary's re-ligious severities wholly to her Spanish connections. Like her father and grandfather, her brother and sister, and even like Jane Grey, she had the cold Tudor heart, although she had perhaps more warmth of feeling than the rest of the race. In her and in her brother, this coldness of heart, conjoined with immovable sincerity of religious belief, bred equally although in opposite directions, the temper of the persecutor. I speak here of persecution as including all suppression of opinion by force.

As we know, Edward, willingly seconding Cranmer, had drawn up a bill condemning all adhering Catholics to the stake. Had his reign been pro-longed, excluding his elder sister's, England would probably have witnessed religious butcheries fully entitling him to the name of Bloody Edward. Had Jane's usurpation succeeded, her equal intensity of Calvinistic belief, con-joined with her coldness of feeling, and her feminine consistency of religious purpose, might not improbably have rendered her even more relentless than Edward would have been. However their happy fate saved the royal girl and the royal boy from the odium which the elder woman lived to incur.

Dr. Lingard judges, and I think ightly, that there can be n excuse for the execution of Jane, Mary had plainly shown her apprehension of her young cousin's personal innocence in her usurpation. She knew that Jane, devoted to religion and to study, cared nothing for the crown, and acted only under moral compalsion. There is no reason whatever to believe that Jane's immovable Protestantism had anything to do with her death. Mary fully in tended to spare her life, and would probably have overborne her Council to that effect, but for the intimation from Charles, that if she hoped for his son's hand, she must suffer the axe to fall on the young usurper's neck.
Where her infatuated passion for Philip was involved, a kinsman some twelve years her junior, and whom she had never seen, she seemed almost to lose moral responsibility. As Mary Stuart was a victim to Puritan implacability Jane Grey was a victim to the cold policy of two Spanish despots. Yes whereas towards the Queen of Scot there was neither mercy nor justice, towards Jano there was public justice, though not mercy.
Mary's relations to the other Tudors

and to her sister particularly, deserve somewhat fuller consideration CHARLES C. STARBUCK. Andover, Mass.

Dr. DeCosta's Will.

The will of Rev. Dr. B. F. DeCosta has been filed for probate. To William H. DeCosta and Elizabeth C. DeCosta, children of a brother, the testato leaves \$1 and \$500 respectively. To his godmother, Frederika Benavides, he bequeathes his manuscripts, includ-ing his autobiography, which may be tublished if she so desires, and \$300. From the manuscripts given to his god-mother, however, he excepts his journal

sider her in herself.

And first, she was of a far more element temper than her sister. Of those who supported Jane's attempt on the following Calmine College of Boston, the income to be applied to the benefit of some needy student in good standing. The Rev. Thomas J. Campbell is appointed executor.

FIVE-MINUTES SERMON.

Second Sunday in Lent.

THE JOY OF PENANCE. He was transfigured before them.--Words com to day's Gospel.

At first sight, my dear brethren, it At first sight, my dear of the seems strange that just as we have entered upon this season of fasting and penance the Church should have chosen for to-day's Gospel one of the few accounts which the Evargelists have given of the manifestation on earth of our Lord's glory and majesty. The Gospels, as you are aware, are mainly made up of the record of our Lord's words, actions, and sufferings; they tell us how the Son of God made man went about from place to place doing good, healing the sick, consoling the sorrowful, and in the end undergoing cruel sufferings and an ignominious death. There are but few instances recorded of His being glorified and death. honored with more than human glory and honor, and when such is the case no long and detailed description is giver, the fact is barely mentioned, and the narrative passes on.
But to-day's Gospel forms an excep

tion to this general rule. In it special pains have been taken by the Evangel ists to give us in detail a description of the other side, so to speak, of our Lord's life. We are told that our Lord chose, out of the twelve, Peter, James, and John, and led them up into a high mountain, and was transflured before them: so that His face did shine as the sun, and even His garments became shining and exceeding white as snow, 'so as no fuller upon earth can make white.' And then there appeared to white. them Elias with Moses talking with Jesus. And so astonished and im-pressed was Peter that he exclaimed: "Lord, it is good for us to be here: if Thou wilt, let us make three tabernacles, one for Thee, one for Moses, and one for Elias."

Now, why has the Church, by selecting the account of the Transfiguration at this season, turned our thoughts to what seems so inappropriate a subject? It would seem that it would have been better to have chosen those parts of the Gospel which treat of sin, of the judgment to come, of the punishments which await the imperitent sinner. Well, I do not know that I can tell you all the reasons why the Church has made this choice, but I think I can give you one reason, and that is, that the Church wished to encourage us and to animate us at this season by placing before us the glory which is in store for those who do perance and suffer here.

In this life there is nothing so familiar to most of us as suffering in some form or other. Most of us are obliged by our circumstances to pass our days in exhausting toil and labor. Disease and anxiety and want and dis-appointment are to be met with on all sides, and there are but few who are free from all these evils. And to all—even to those who are the most favored in this life—there is an hour coming which nothing can avert-the hour of death. This, as every one may see, is the present state of things. More-over, our Lord, so far from encouraging us to expect freedom from suffering insists continually upon its necessity.
"Deny yourselves," "take up your "Deny yourselves," "take up your cross daily," "blessed are the mourners," such are the words our Lord addresses to his disciples. And the Church, that this teaching of our Lord may not be a mere speculation, it down into every-day practical life by

commanding us at this season to fast and abstain. From all this the neces sity of suffering is evident.

But however true this is, suffering is not an end in itself; it is only a means to an end; it is but a road to everlast-ing joy and glory. God permits and commands sufferings in order that He may give to those who endure their sufferings well an abundant reward. As St. Paul says: "That which is at pre sent momentary and light of our tribulation worketh for us above measure ex ceedingly ar eternal weight of glory. And it is in order that we may ever remember this that the Church calls upon us to consider the manifestation of the glory of our Lord and Master, to whom we must be made conformable in all things-in suffering in this life, in glory

PARCE DOMINE, POPULO TUO.

in the next.

Lent is a yearly fast of forty days bserved throughout the entire Chris ian world, previous to the celebration of the Easter festivity. In ecclesiasti-cal phrase it is termed the quadrigesi-mal fast from a Latin derivation, but with us it has received the appellation of Lent, because it begins with the dawning of the spring, and in old English diction, Lent, or Lententide, mean the spring or spring season.

The Lenten fast is deserving of the highest veneration of every Christian heart, whether we consider the antiqu ity of its origin, the universality of it reign, or the salutary results of its ob-servance. The propriety of keeping with scrupulous fidelity this penitential season was never questioned, till the great religious revolution of the sixteenth century, when it met the fate of other doctrines hard to flesh and blood for its practice could scarce be regarded as necessary by those who, for the most part, denied the necessity of good works, and who pointed out the road to heaven as one strewn with roses. Hove ever, this formal denial of Lenten advantage was not made by all the sc-called "reformers," for the most learned of the English divines, claiming apostolic succession on the one hand, and finding express mention of this penitential season in the writings early fathers on the other, kept np-and still keep-a partial form, if

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OUTATION not the spirit, of its observance. Daille, a French Calvinist, while endeavoring to refute with much warmth the Len-ten obligation, candidly admits that as early as the fourth century it was everywhere prevalent throughout the Christian world. The question should have naturally presented itself to his penetrating mind: how could a practice so painful to the propensities of the heart be then so universally spread, unless it had a far anterior existence? That such was the case, it would not be difficult to show, if the limits of this article allowed. We may, however, make brief mention of Pope Telesphorus—the eighth in order from the Chief of the Twelve, who filled the papal chair from the year 140 to 152—whom history records as making regulations relative to the time when the clergy should com mence the fast which had been handed down from apostolic times. We also find Iguatius of Antioch, who suffered martyrdom in the city of Rome, in th year 107, mentioning the fast of Lent in his epistle to the Phillipians. It is alluded to by Polycarp, the glorious Bishop martyr of Smyrna, in an epistle to the same Philipians; and distinctly mentioned by St. Iraeneus, Bishop of Lyous, who suffered death for the Chris-

tian's creed in 202.

In the year 199, we find that the subject of the Lenten fast was under consideration by the churches of Italy, France, Asia Minor, Greece and Palestine, and synodical cognizance taken thereof, not as of something recently in-troduced into the Church, but as to a practice tracing its foundation to apostolic days. Well then did the learned writing to Marcian, say : fast in Lent, by apostolic tradition, and the whole world agrees with us in its observance."

Nor would the task be difficult to adduce many texts from the sacred vol-ume, old and new, in substantiation of this penitential usage; to point out calamities averted both from individuals and nations, and recount manifold blessings vouchsafed to those who besought them in penitential usage-in anguish of soul, and prayerful fasting. But the space at our disposal will not admit of so elaborate a view. It will, however, be no small source of spiritual comfort during these days when the song of the vain is to be laid aside for the mournful Stabat Mater and the gay trappings of pride be exchanged for the modest apparel which Christian self-denial pre-fers to wear, to remember that the Church asks nothing from her children that has not been performed oft and oft again by their brethren gone before. Yea, that in this as in no other penitential practices, the example has been set by the Christian Captain — the Divine Founder of Christianity, who previous to His vanquishing man's ancient foe, "fasted for days and nights."

The numberless advantages, spiritual, mental and corporal-sneer not oh, bon vivant !- wnich accrue from fasting, we cannot now stop to consider. We shall merely mention that the abstemious habits of some of the ancient philosophers sembled the life of a Cistercian monk rather than those of individuals bereft of the light of Christianity; while many who gained distinction, and nations who longest enjoyed the sweets of liberty, were those remarkable for their Spartan hardihood, who spurned with manly scorn all the softer pleas ures of effeminate life.

But does it not seem a work of derision, to uphold, in these days of elegant ease and epicurean indulgence, the slightest practice of self-denial? The Carpe Diem of that tuneful old pagan— Horace—which may be translated-

Pluck the roses while you may. Old Time is ever flying; The rose that blooms for thee to-day To-morrow may be dying—

is fully endorsed in this age and country; and the man who will not sip from golden chalice of human plea when presented to his lips, is regarded by the men of the world of to-day as

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little else than a fool. But, aside from its religious aspect, it is precisely men of this pleasant school that should try a little lent. It would prove a decided advantage to them in many respects; and in the supposition that they are purely animals without immortal souls, who shall die and rot like any other brutes, with never a hope beyond, yet, really, on purely therapeutic principles, we should sincerely recommend a little self-abnegation; abstinence from nau-seating plethoric indulgence—in a word, a little Lenten fare. Such a course of diatetics would ere long produce clear ideas, peaceful slumbers, a ruddier glow of health, and possibly a less guilt burdened conscience.

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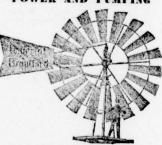
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There Will be no Chances The idler. The leaner The ignorant.
The weakling. The smatterer. The indifferent.

CHATS WITH YO

The unprepared.
The educated fool. The impractical theori Those who watch the The slipshod and the The young man who l The person who is afra The man who has no ir

The person who tric foundations.

The boy who slips ro his schooling.
The man who is alw The man who is alw catch up with his busine The man who can do a

thing and not much of a The man who wants who is not willing to pay The one who tries fewers out of his occup the thorns.-Success. Lent and Youn

Lent is a time of pray when Catholics all over tice suffering in union His agony on Calvary of the wickedness of sin to repentance.
Why should our you the fast of Lent?

Quite a number of the was not for them. The selves. They do not dector or their confes won't fast. Now there are for

Now there are lover young men should fast

1. They are bound have no choice in the they are bound under sin. So that if a you and deliberately won't a deadly sin every time added to the state of the s deadly sin every time breaks the commandment As just like any other ain of sensuality and diffract taken away by cofession, condemn him to

Therefore, young must fast. And they must fast. decide for themselves, reason, whether or no is so delicate or the that they may refrain They are usually too ested party to determ judiciously. Besides, tian duty to apply to

dispensation. If a young man rethe strict letter of observe more or less of he is bound to observe do what he can do, and the letter of the let The plea of poor heal usually not well-founde

are injured by glutton And it happened, ov that a person who res has improved in str change, the simplicity Of course the reall; guided by the advice

the way of abstiner them other good wor the place of the pract to omit. 2. Young men sh good of their souls. vigor through suffering love of Christ. helps to do away v

the flesh, strengthens and disciplines the i 3. Young men sl on their own charac nce to the Church. enduring headaches sheir power to persispite of inclination

temptation from wi increase their moral 4. Your men shot of the influence of younger Catholics a Children look up to reached manhood a ootsteps; and ma been won over to the tracted by its pov

But, after all, vamount to? It call breakfast for six w cept Sundays, for it every day and a sufficient for most That is practically fast. Now, there a who never take for a roll and cup of don't think that the selves. They take good for them. The petite for dinner. ong, and get as muc who gorge themselv Now, boys, what

Lent ?-Catholic C Your Morn Good morning! matter, yet acquaider, or possibly beforgot this simple token of friendship who is always more of our friends; On dearly than the fo who just yearns for tion, the "Good r Almighty Himself. pass Him by withding Him! Yet the of course, that H day. They demand His company in slight Him days What if friends and neigh

table, or at some g ness, not to say un Some Help The strongest ar

Would they be we