Bacred Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

XXV.
The period of the English history between 1688 and 1714, at which latter date the House of Hanover came to the throne, was a period of transition, po-litically and religiously. In England and Scotland it was, on the whole, a transition from worse to better politically, though not religiously. In Ireland, as most of my readers know only too well, it was a plunge into darkness. The laws of William and Mary are in e respects the most odious example of inhumanity and intolerance in the history of later Christendom. I do not forget St. Bartholomew's Eve and the Dragonnades; the fierce and bloody outbreaks against the Waldenses; against the Marranos of Spain; against the Anabaptists of Austria, Bavaria and Switzerland. Yet in the Irish Protestant laws of the last century, there was a deliberate hard relentlessness which might not very unreasonbe called more diabolical even than these, while in Elizabeth's time the English ravages were, as Mr. Lecky says, fully equal to the cruelties of Alva in the Netherlands. It is true the French Government of the later date, in its treatment of the remnant of the Huguenots, was equally relentless, and more bloody. Yet such a policy pursued towards a whole race and nation, and not merely towards a fragment, naturally rouses peculiar effect of these Irish laws cannot be familiar words: "They did not destroy life, but they were aimed to make life not worth living."

Doctor Killen of Belfast is an intense Ulster Presbyterian, yet in his Church history of Ireland he expresses towards this abominable legislation the unre indignation of a generous He neither excuses nor palli ates it. Far different is Froude's feel Mr. Lecky, whose Protestantism, as we know, is peculiarly pronounced after reciting the cruel and degrading provisions of these laws, remarks that Mr. Froude does not seem to find the least fault with any part of them. indeed, so far as I have learned, his only objection to them is that they were not carried out inexorably enough In particular, it is said, he was discontented that the law banishing all the Bishops was not executed. Had it have died out with it. Yet surely it was not the will that was lacking. The Bishops were not banished, because they could not be found. I once heard Mr. Froude himself, in New York, de clare from the platform that no inquisition of the Government could wring from the people any betrayal of the places in which their prelates were hid.

Even could all the Bishops, at any one time, have actually been expelled, how could disguised Irishmen have been restrained from crossing to the Continent, receiving episcopal consecration, and returning to ordain? If they could have brought back the old days before the Synod of Kells, when there were three hundred Bishops or more in the little island, many of them distinguished by no outward sign or superior breeding from common priests. Doctor Killen describes the strange precautions which the Bishops sometimes had to take, so that the new priests might not be able to bear wit ness, if examined, who had ordained them. But all these things are more familiar to most of my readers than to

Mr. Froude, to do him justice, is not much inclined to reproach the Church of Rome with her intolerance. He expressly declares that where there is intense conviction there will be intolerance, and that where there is toler ance, this is a sign of lukewarm belief. I hold this to be a very inadequate statement. Assuredly, the tolerant statement. Assuredly, the tolerant Talavera was not one whit less profound in his Catholicism than the in tolerant Torquemada; the tolerant Innocent XI. than the intolerant Pius V. the tolerant Fenelon than the intolerant Lewis XIV.; the tolerant Reginald Pole than the intolerant Philip II. Tennyson's line, saying of Pole:

"He'll burn a diocese to prove his ortho

is a singularly gross calumny. This high-minded son of the high-minded Margaret of Salisbury, last of the Plantagenets, had all the imperial noble ness of his martyred mother, and of her kingly line. Yet in him it was refined into a singular mildness of I do not undertake to Christian love. instify his willingness to bring into England a foreign army to coerce Henry VIII. It is true, Henry was only his second cousin, and was the murderer of his mother. It is true, he was daily making havoc of the lives of pious men, and casting down things that to Reginald were most holy. is true, we are wont to praise Mary the Second and her husband, who, a century later, came into England with a foreign army to drive from the throne, on account of religion, a king who was the father of the one and the uncle of the other. From our present point of view we need not strain ourselves to justify or condemn either undertaking. We may leave the facts to speak for themselves, although, of course, all Protestants, and many Catholics, are pleased with the results Yet surely the earlier and abortive enterprise may easily be swallowed up and forgotten in the huge moral dubiousness of the later slander, was carried on in treachery, two daughters rose against their father

and the nephew against his mother's brother, and when the elder daughter, on the very morning of her coronation, publicly reproached her husband that, instead of letting her father go, he had not shut him up in that strict prison which in those days was, for fallen princes, a common prelude to a speedy grave. We need not excuse Reginald Pole's projected but unaccomplished crusade. Yet, compared with Wil-liam, Mary and Anne, he and his purcrusade pose shine as white as snow.

Turning from these confused and uncertain intermixtures of religion and state policy, to personal character, all know Reginald Pole's singular benevolence, devoutness, unworldiness and disinterestedness. The tiara itself, floating just above his head, left him unmoved. When the Cardinals, at evening, waited on him to do him reverence as Pope, he sent them their cells until the morning. He knew that in the conclave a receding tide seldom comes again to flood, and, availing himself of this law of chances, he evaded, without actually refusing. the weight of the great mantle As to his tolerance, he could not hold the fierce hand of his cousin Mary, for even her husband could not do that, when for purposes of his own he tried to check her burnings. Yet during the four years that Pole was Legate in England, he had no complicity with any persecutions. The Queen seems to have found some way to check appeals to him, but when three condemned here tics did appeal, he set them all free Doctor Thomas Fuller, whose kindly humor is invincible, remarks that th Cardinal could sometimes be dragged into burning a dead Protestant but no a living one. Yet Froude, who hates Pole with that ignoble hatred which might be expected of a worshipper of Reginald's butcherly kinsman on the throne, acknowledges that he was wholly absorbed in his devotion to the Roman Church. Like Fenelon after him, he showed how a profound attachment to the Apostolic See might be wholly compatible with rooted aversion to persecuting those who dissented from

Of course the term "intolerance like all other terms, is continually contused and misapplied in popular controversy. In one sense Rome acknowledges that she is intolerant. She holds and teaches, that Our Lord Jesus Christ has chosen Peter, and the Roman Bishops after him, as the central, and in definitions Bishops was not executed. Had it been, he said, then, as the priesthood would have died out, Catholicism would would have died out, Vet surely it. is either true or false. Let us suppose t false. Then the question arises, Has any one the right to hold a mistaken opinion? Is the answer, No? Then we have intolerance incarnate, concen trated and double-distilled. Then no one has a right to hold any opinion whatever unless he is infallibly cartain that he is infallibly right. Let any one take this position—and multitudes of Protestants do in fact take it in matters of religion—and there is no use in talking any more of the intolerance of Compared with such preter-Rome. natural oracles. Rome is lukewarm and faint-hearted.

> Say, however, that any one has o believe, after sincerely weigh ing evidence, that a certain opinion is true. Then he certainly has a right to believe everything essentially in volved in it. Now if Our Saviour really constitutes the Pope the chief teacher and guide of the Church, it is plain that every one who does not receive him is very much out of the way. He is losing a vital guarantee of truth, right living, and salvation. If Rome trinity, it should not concern us in the and Roman Catholics have a right to hold the premise, they certainly have right to hold the conclusion. s no intolerance here except the in tolerance necessarily involved in seri ously holding a very important opin-ion. If it is true, then the opposite is a very serious and very injurious error.

Take some positions now on the other side. One school of Congrega-tionalists holds that Our Lord has authorized every Christian congregation to govern itself, according to its best illumination in the Holy Ghost, but that He does not restrain it from joining in closer union with other congregations as a Presbyterian or Epis-copal Church. These may be called ow Church Congregationalists. Others again, and not a few, affirm that Christ equires every congregation to main tain its independency. Then if it becomes Presbyterian or Episcopal, it deviates from the Divine pattern, incurs the Divine displeasure, and restrains the graces of the Spirit, so that even the following generations, while personally guiltless, can not enjoy, at least corporately, the full blessings of Christ's presence in the Church. Now is such an opinion intolerant? Certainly not. We may call it narrow-minded (as in my very decided judgment it is), but how is it intolerant? It does not imply any thought in these High Church Congregationalists of compelling other Christians into their model. It simply signifies that they hold themselves in conscience bound to live by it. Yet in what essential respect is this either more or less in-tolerant than the Roman Catholic position? Apparently in none.

In like manner High Church, or Jure Divino, Presbyterians, or Episcopalians, hold that their systems, res pectively, are Divinely constituted If they are, then those who are not living under them are deprived of very vital means of grace, at least for corporate action. Inasmuch as the world is coming very slowly to Christ, and and successful one, which opened with great masses in the nominal Christendom are turning away from Him and was finally accomplished when (although I believe the Positivist Barthelemy St. Hilaire has declared

the ultimate Christianization of the planet inevitable), certainly universal evangelization, if not to be very long postponed, requires the use of the very long postponed, requires the use of the very best means. Now the great Doctor Chalmers, that glory of Scottish Presbyterianism, a man so far from Rome that he founded the Evangelical Alliance to work against her, has nevertheless remarked on the unimaginable blessings that might redound to the world if the Spirit of Christ should take complete possession of "that vast episcopacy" whose heart is on the Tiber. That the Spirit of Christ has full possession of this body of Bishops and priests is what no one would contend. That the Holy Ghost finds his work, in the breast of everyone, from the Pope down to the least priest, checked and encumbered by human selfishness and lack of faith, is what every one, from the Pope down to the least priest, would gladly proclaim. But here, says this great Presbyterian, is a "vast episcopacy," closely knit together, and eminently neet for the Master's use, if it will only yield itself fully up to Him. Now i his declaration, from Chalmer's mouth intolerant? Of course we laugh at such a question. Why, then, is it in-

Froude, however, seems to be per suaded that no one can hold strong opinions, on an important matter, with wanting to apply physical coercion against all contradiction. He seem to have made out of his own case a rule for the world His own tolerance sprang largley from religious indefin teness, and he seems to have thought that tolerance could have no other root I think I have given examples of no

tolerant from the mouth of a Roman

mall weight against him. Returning from this discussion of tolerance—to be resumed on occasion et us next inquire how religion Catholicism particularly, fared in Great Britain from 1714 to 1829

Charles C. Starbuck. Andover, Mass.

THE LIFE AND PURPOSES OF CHRIST.

Very Rev. Dean O'Brien, of Kala mazoo, Mich., has begun a series of Sunday evening lectures at St. Augustne's church, in that city and the seating capacity of the sacred edifice was

axed to the utmost on Sunday evening. In the course of his remarks the Very Rev. Dean said: "I would ask my audience if it is fair that false asser tions should be hurled at the Roman Catholic Church by ignorant and skep tical non Catholics of this enlightened age? Our people are accused of not being loval Americans : of placing the ed Virgin before Christ; of hav ing to pay to get their sins pardoned of thinking it is no sin to break faith with Protestants; of paying idolatrous worship to saints and images; of thinking the Pope is equal to God; of

obtaining indulgences to commit sin "These and many other malicious assertions are commonly made by lead ers and guides of organized Protest They are monstrously un antism. true! Is it charitable to give acceptance and currency to such views with out ascertaining what the accused can say in defense? Americans have the reputation of being fair-minded. Do they not owe it to God, their neigh are so towards Catholics? Propagat ors of such ideas break the eight com mandment: 'Thou shalt not bear false witness against thy neighbor. "If the Ruler of the Universe has

least. We are not capable of delving down and penetrating the mysteries of His infinite workings. The Catholic Church teaches that there are many things we cannot understand, but we must believe His word as God Himself has revealed it. We believe that God promised a Redeemer; that He was to e born at Bethel, and that His name was to be Emanuel (meaning God with us), the Redeemer of all Israel.
"Over three hundred years after

His birth, Arius sought to demoralize the belief of Christ's divine origin, but in time truth conquered and the dwindled away. Later on, and even in our own time, a sect of people followed the Arian doctrine; but the be lief in Christ has only grown stronger during the centuries that have passed away since His departure.

"The principal proof of the people in the days of Christ had concerning His divinity and which we now believe, were: His unparalleled sanctity; His God-like precepts; the manner in which He lived, and His wondrous miracles. He uprooted settled customs and estab lished the belief that He was the Son of vary, forsaken by the world He had come to save. Later, by His own power He arose from the grave. To all Christians accepting the Revelations, these assertions prove that He was divine.

"In the time of Augustus Caesar He was born in a manger; while angels and archangels heralded the glad tid ings and sages conveyed to Him gifts of precious stones, frankincense and myrrh. He lived for thirty years in comparative quiet saying and doing all He could to make the world better. We conclude that Jesus Christ is the real God, who promised to build a Church, and this promise, like all others

real God, who promised to build a Church, and this promise, like all others made by Him, was fulfilled.

Concerning the opinions entertained regarding Him, we find them all permeated with a belief of His divinity, even among His enemies The Pharisses said: 'He ate and drank with publicans and sinners.' Pilate said: 'I have no fault to find with this man.' Judas said: 'I have sinned that I have betrayed innocent blood!' The centure of the said of the said is a complete extinguisher.

turion at the foot of the cross exclaimed 'Surely this is the Son of God!' St.
John the Baptist remarked: 'Behold
the man of God!' John the Evangel ist described Him as the bright and morning star. Peter said: 'Christ is the Son of the living God' Doubting Thomas, whom it was so difficult to convince, cried out: 'My Lord! My God!' Paul, who persecuted our Lord, said: 'I call all things lost but my knowledge of God.' The devils of hell shrieked: 'He is the Son of God!' The heavenly hosts re-cochoed, 'Peace

on earth, good will to men. Unto us this day is born a Son! While the voice of the Divine Father still resounds through the corridors of time, and will ever continue to reverberate through out endless ages: 'This is my beloved Son, in whom I am well pleased!'''

SONG FOR THE DEAD.

New World.

At present, when it seems the fashion for the unitiated to discuss the advisability of using other than the Latin tongue at certain of the Church's offices, the following apology by M de Vogue may not be out of place. It was recent ly called forth by the funeral of the great French artist, Puvis de Chavannes, who had expressed the wish that no panegyric should be delivered over his remains. The Church's prayrs and chants were heard instead.
"These suffice," says M. de Vogue,

for no language can ever equal them. in this Latin tongue, death's dead language, which brings from the depth of time to all races and to all ages the same lamentation! Great as may have een the tragedy of his or her life, the Catholic ritual admits of no personal allusion, of no condescending universal to the individual. It has the same lament for all these atoms of humanity borne away by the common stream of time. The Church's voice passes over them, eternal and maternal, ignoring their differences and remem ering only that they are of the same human family and connected with the most distant generations of men. It buries them like nothingness to raise them with like consolations. This is the democracy of the tomb, and the only true democracy. How heart piercing these liturgical chants, which have witnessed the sufferings of the Cath olic centuries and come to us weighted with their tears! And what peace in heir accents when they proclaim the Christian's hope! In combining such nuste man has grasped of the infinite as much as he could.

"A CONVERTED CRUISER"

Bears Priests to Preach the Gospel to the Natives on the Banks of the

During the late-the latest war, one heard a good deal about "converted cruisers.' but the term ought hence forth to be reserved for a new navy which our missionaries hope to float in South American waters, says the Ave Maria. A priest of the Congregation of the Holy Ghost, laboring on the banks of the Amazon, wrote last year to his superior, unfolding an ingenious missionary plan, and suggesting that he could carry it out with less than Curiously enough, at the same time the superior received a letter, placing at his disposal "the sum of \$2,000, to be applied to any mission whatever, even, if need be, to that in the country of the Amazon." The missionary went forward with his plan. A little steamer was bought in Philadelphia and fitted out as a church. was then sent down to thread the innumerable rivers of Amazonia, bearing priests to preach the Gospel and administer the sacraments to the natives who throng the river banks Thus the two great drawbacks to missionary work in that region-the scarcity of priests and the difficulty of travel-are removed at one stroke. The new "converted cruiser" is called the Christopher or "Christ bearer," and the missionary to whom it owes its conversion thus writes of it in the Anna's of the Propagation of the Faith: "Ought we not now to be satisfied? No, not yet. We need a flotilla of

Christophers; but, above all, valiant missionaries to travel on them and evangelize the populations scattered along the borders of these immens One may readily judge of the good that can be done there from the following figures given by Fathers Parissier and Cabiolier as the fruits of their first cruise: 521 baptisms, 830 confirmations, 101 marriages, with a corresponding number of confessions and communions.

ON AN OLD SLAB.

In the ancient cathedral of Lubeck. in Germany, there is an old slab, with

the following inscription: the following inscription:

'Thus speaketh Christ our Lord to us; Ye call Me Master, and obey Me not; Ye call Me Light, and see Me not; Ye call Me Light, and desire Me not; Ye call Me Life, and desire Me not; Ye call Me Wise, and follow Me not; Ye call Me Fair, and love Me not; Ye call Me Fair, and love Me not; Ye call Me Eternal, and seek Me not; Ye call Me Gracious, and trust Me not; Ye call Me Oracious, and trust Me not; Ye call Me Mighty, and honor Me not; Ye call Me Mighty, and honor Me not; Ye call Me Just, and fear Me not; If I condemn you, blame Me not."



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suffering.

Do you fret because you are poor? As God knows what is best for you, if you are poor by the will of Divine Providence, then poverty is best foryou. You may find that saving your soul is difficult enough at the best. Don't make it any harder. If your poverty s due to your own indolence, ignorance or intemperance, don't waste breath grumbling against it or complaining of Fate, but apply the neces sary remedy - become industrious, skil ful at some useful pursuit and abstem

Every one has his cross to carry, and of the four burdens laid on the shoulders of men, poverty is the lightest. If you are poor, therefore, and have not sickness, sorrow, or shame to bear also, you are very lightly tried. God is easy on you. Possibly that you are weak and He takes compassion on your lack of stamina. If you were strong in faith, and robust in virtue. He might bless you with great afflictions. Thank Him for being tender with you and giving you only poverty to endure; but consider your own spiritual feebleness that makes Him ask so little of you, and study to grow stronger in love and sacrifice and resignation. And quit grumbling at your poverty. Accept it, if the Lord apportions it to you, and be not only contented in it, but rejoice at the opportunities that it gives you to offer up the inconveniences and sufferings it causes to you. They are treasures of value, more precious than infinite rubies.

If you murmur at poverty, God may send you sickness, or sorrow, or shame instead. Certainly if you are to have crown, you must first have a cross Which one of the four would you choose?

Early to Mass.

A young man was speaking of heatre going the other evening, and said that he hated to go in after the curtain had gone up, says The Paulist Calendar. It would be good if some of you would feel the same way in regard to coming in time for Mass. I eems strange that the person who would feel uncomfortable at the thought of missing part of a play or of a dinner would feel no concern at los-ing part of what he knows to be the greatest act of worship on earthsacrifice of the Mass.

If you have a business appointmen with some one which means advance ment to you, which puts money in your pocket, I take it you are there on the minute. If you are taking pleasure trip, and you must catch a certain train or steamer, I take it you are there some minutes before. And

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Nay, rather going to Mass should he regarded as a visit of pleasure, not as a task imposed, for should we not be glad of a few minutes' converse with One Whom we profess to love above all things on earth?

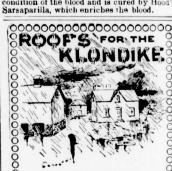
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FIVE . MINUTES' SERMON.

Fifth Sunday in Lent.

JESUS OUR HEAVENLY MODEL OF MEE

NESS.

"I have not a devil, but I honor My Fathe

Can human depravity go fartl than we have seen in the example the Pharisees in the gospel of to da The innocent Saviour is told to His fa that He has a devil. So great an sult is offered to Him, the All holy S of God, who could ask His great enemies: "Which of you can convime of sin?" and they had to rem silent. And yet, what answers of Lord to such a blasphemy? Does call the lightning from Heaven, on I calumniators? Does He command earth to open and swallow them? Hour Lord acted thus, would He not, God, have had the power and the rig to do so? But no, the Sacred Heart Jesus knows no revenge. It breat only love, meekness and pardon, a this love opens His lips to utter th touching words: "I have not a dev but I honor My Father." Verily, who can speak and act thus, and w such self denial, pardon the great insults, could indeed say in the serm on the Mount: "Blessed are the me

for they shall possess the land." (Ma

How do we act, when insulted, viled and contemned? Are we, it Jesus, immediately prepared to it give? Have we, for our enemi only words of love and reconciliatio could this be said of all Christian But, how often is not the contrary case! We call ourselves disciples Christ and have solemnly promised be faithful, and yet, at the least inst our proud soul blazes forth like the of the forge, when acted upon by bellows, and the tongue is ready to with still greater invectiv But, sad to say, are there not degen ate Christians for whom it needs l an inconsiderate word or a harm! oke to transform them into furi animals, so that they break forth curses and maledictions against the fenders of their dignity, and for wee and months they nourish the deep hatred in their heart, seeking to jure them by calumny, injustice a nalice of every description. O, revengeful Christian ! must y

not blush for shame when you consid the meekness of Him Whom you c your Redeemer? Are you, poor s ner, greater than the son of God. thrice holy? You curse, your Savid blesses, you wish to annihilate yo enemy, and Jesus preserves and h stows benefits on him! What can y expect from God in life and in dea when, by revenge, you trample und foot the divine precept of loving vo enemies, that most important and violable commandment, which oblis ou, under pain of eternal damnation Behold, then, you deprive yourself the grace, the love and heir-ship God, you transform your heart int detestable abode of Satan. Then, es of your prayers becomes an abomition before the Lord, every confession every Communion a sacrilege. In have, in one word, no longer a cla on God and Heaven, since, by yo deeds, you make an irrevocable cho of the flames of hell.

Oh! be, therefore, warned the words of the wise ma "He that seeketh to rever himself, shall find vengeance fr the Lord, and He will surely ke his sins in remembrance. Forgive neighbor if he hath hurt thee; a shall thy sins be forgiven to t when thou prayest. One man keep anger against another, and doth seek to be healed by God? He hath mercy on a man like himself, and d he entreat for his own sus-is but flesh, nourisheth anger, a shall obtain pardon for his sins? member thy last things, and let mity cease. Remember the fear God, and be not angry with thy nei bor." (Eecli, 28, 1-9) Behold, the are the words of God! Oh, let the not only be heard, but let them to the heart. Forgive the insult v your whole heart, forget what has h pened, for the love of our Lord Je Christ. Pray often for your enem salute them friendly, do good to the whenever an occasion is present

and the angels in Heaven will rej over your repentance and conversi Fortify yourself also for the fut with the armor of holy meekness, whenever you are insulted, should be tempted to take revenge, take mediate recourse to prayer, strug exert yourself, look at your crue and pray with heart and mouth: love of you, O Jesus, I will forg with my whole heart. Though brother be unworthy of forgiven yet, for your sake, I will pardon h you also forgive me my si

A NOTABLE CONVERT.

Hon. Walter McHenry, son of Ju W. H. McHenry, of Des Moines, Ichas been received into the Cath Church. The McHenrys are a fau distinguished fer their mental end They can trace their ances back to the famous Patrick Henry Revolutionary fame. Walter Henry, who last week entered the fold of Christ, is a young man in prime of life and a rising star in legal profession. His conversion noticeable from the fact that all early associations and youthful c panions were trained in a school ale to the faith of the Apostles.

Hood's Sarsaparilla is the One True Purifier, Great Nerve Tonic, Stomach Flator. To thousands its great merit is kn