

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, DEC. 26, 1900.

Vol. XXIX, No. 52.

Calendar for Dec., 1900.

MOON'S CHANGES.
Full Moon, 6th, 2h. 50m. a. m.
Last Quarter, 13th, 2h. 56m. p. m.
New Moon, 21st, 4h. 13m. p. m.
First Quarter, 28th, 6h. 0m. p. m.

Day of Week	Sun rises	Sun sets	Moon rises	High Water
1 Saturday	7 22	4 21	5 27	6 27
2 Sunday	7 33	4 29	6 57	7 33
3 Monday	7 44	4 36	8 27	8 39
4 Tuesday	7 55	4 43	9 57	9 45
5 Wednesday	8 6	4 50	11 27	10 51
6 Thursday	8 17	4 57	12 57	11 57
7 Friday	8 28	5 4	1 27	12 6
8 Saturday	8 39	5 11	2 57	1 12
9 Sunday	8 50	5 18	4 27	2 18
10 Monday	9 1	5 25	5 57	3 24
11 Tuesday	9 12	5 32	7 27	4 30
12 Wednesday	9 23	5 39	8 57	5 36
13 Thursday	9 34	5 46	10 27	6 42
14 Friday	9 45	5 53	11 57	7 48
15 Saturday	9 56	6 0	1 27	8 54
16 Sunday	10 7	6 7	2 57	10 0
17 Monday	10 18	6 14	4 27	11 6
18 Tuesday	10 29	6 21	5 57	12 12
19 Wednesday	10 40	6 28	7 27	1 18
20 Thursday	10 51	6 35	8 57	2 24
21 Friday	11 2	6 42	10 27	3 30
22 Saturday	11 13	6 49	11 57	4 36
23 Sunday	11 24	6 56	1 27	5 42
24 Monday	11 35	7 3	2 57	6 48
25 Tuesday	11 46	7 10	4 27	7 54
26 Wednesday	11 57	7 17	5 57	9 0
27 Thursday	12 8	7 24	7 27	10 6
28 Friday	12 19	7 31	8 57	11 12
29 Saturday	12 30	7 38	10 27	12 18
30 Sunday	12 41	7 45	11 57	1 24
31 Monday	12 52	7 52	1 27	2 30

Extended Pedigree Certificate Canada Berkshire Swine Record.

"ROB ROY"

[B. Ross, No. 7716.]
Bred by Henry Lane, Pownal, P. E. I., 2nd owner Patrick Walsh, Morell Rear, 1st 39, P. E. I. Sire Model Prince, 5899, (bred by Geo. Green, Fairview, Ont.), dam Betsy B.—5285, (bred by Henry Lane), by Blue Blood—5285, (bred by J. C. Small, Snelgrove, Ont.), Rosaby—3874, by Star On (imp.) 3071, Rosdale (imp.)—1988, by May Duke (1.51), Lady Collin B. (1255), by Corp. Princess, by President Lady Newport, by Hopetal, Lady Tredegar 1st, by Robstone, Tamton Duchess 2nd, by Robin Hood 2nd, 2nd owner

1900 Christmas 1900

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Pastoral Letter.

James Charles, by the grace of God, and favor of the Apostolic See, Bishop of Charlottetown, To the Clergy and Laity of the diocese of Charlottetown, Health and Benediction in the Lord.

DEARLY BELOVED.—The ever fleeting course of time reminds us that we are fast approaching the close of the nineteenth and the advent of the twentieth century. The various divisions and sub-divisions of time, besides possessing their own inherent value in matters of temporal import, are replete with a far reaching significance for every thoughtful

person. An important fact that in the things time must ultimately cease to be the measure of our existence, and that the eternity of the future world in happiness or misery will be the goal of our merits or demerits in the duties and obligations of the present life.

During the century which is now about to expire many vicissitudes have marked the course of human events, and have made yet more manifest to the world how uncertain are all institutions that are not founded upon the unchangeable principles of revealed truth and justice. Empires and kingdoms have unexpectedly appeared in the firmament of worldly glory, and as suddenly have they disappeared below the horizon of human oblivion. But through all these various changes the powers of darkness, which at the opening of the century had harassed the Church of God, have not relaxed their efforts in opposing the light of her divine influence. The dawn years of the Century beheld her august pontiff an exile and a prisoner in the hands of his ruthless enemies, and the oak of Peter seemed about to be submerged beneath the turbid waters of a hostile world. Like the Apostles on the sea of Genezareth, when our Lord slept in the boat, and the raging billows threatened at every moment to engulf the seemingly frail bark, so the faithful, throughout the world, from amidst the surging passions of a blinded world, besought the assistance of the Saviour, when there suddenly followed a great calm, and from the wreckage of kingdoms and empires, appeared again in all her pristine and permanent beauty the one unchanging and unchangeable Church of the Living God. The Divine promise made to the Church by our Lord and Saviour has been fulfilled with as much cogency during the present century as it had been during those pagan persecutions which, as far as worldly wisdom could discern, threatened the very existence of the infant church when yet she struggled within the depths of the Catacombs. "All power is given to me in Heaven and on earth," says our Divine Lord, "Going therefore teach ye all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost." Teaching them to observe all things whatsoever I have commanded you: and behold, I am with you all days even to the consummation of the world." (Matt. xxviii) "Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it." (ib. xv.) The guiding hand of her Divine Founder has on countless occasions stood her in good stead when worldly interest and crafty ambition pressed heavily down upon her.

The Holy Catholic Church, founded as she is by the Son of God made Man, was to continue the mission of our Divine Saviour to the end of time. "As the Father hath sent me, I also send you" (John xx), and again, praying to His Heavenly Father He says: "Sanctify them in truth. Thy word is truth. As thou hast sent me into the world, I have sent them into the world." (ib. xvii.) "You have not chosen me, but I have chosen you, and have appointed you, that you should go, and should bring forth fruit, and your fruit should remain." (ib. xv.) Thus, Dearly Beloved, were the first teachers in the Church of Christ called, selected and appointed, not by a contradictory and whimsical world, but by our Divine Lord Himself, to continue His visible mission for the salvation of mankind,—a mission which was to continue with

"Give Him an Inch, He'll Take an Ell."

Let the smallest microbe gain lodgment in your body and your whole system will be diseased. The microbe is microscopic. But the germs become inches and then ell of pain. Hood's Sarsaparilla destroys the microbe, prevents the pain, purifies the blood and effects a permanent cure.

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the same prerogatives as were exercised by our Divine Saviour Himself. For it was that all mankind should partake of salvation that the Son of God assumed human nature, and underwent His sacred Passion and Death, the merits of which were to be applied through the ministry of His Church to the souls of His people in every age and in every nation, and it was therefore necessary that His church should ever prove faithful and remain indestructible even in the midst of the ravages which in successive ages overturned the temporal kingdoms of this world. "I have prayed for thee that thine faith fail not; and thou shalt be converted, confirm thy brethren." (Luke xvii.) "And I will ask the Father, and He shall give you another Paraclete, that He may abide with you for ever. The Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him; but you shall know him, because he shall abide with you and shall be in you." (John xiv.) "He that heareth you heareth me; and he that despiseth you despiseth me. And he that despiseth me despiseth him that sent me." (Luke x.) "I will give to thee the keys of the Kingdom of Heaven. And whatsoever thou shalt bind upon earth, it shall be loosed also in Heaven." (Matt. xviii) "Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them, and whose sins you shall retain they are retained." (John xx.) The Church then, Dearly Beloved, is the Divine instituted medium whereby the truths of salvation are brought to the knowledge of mankind, accompanied by the guarantee of our Divine Saviour that the truth delivered to the Apostles should be preserved intact and unaltered within her fold even to the consummation of the world; that whatever vicissitudes should befall human institutions in the uncertainties of the course of time, the divine institution of God's Holy Church, being, in the words of St Paul, "the pillar and the ground of the truth" (1 Tim. iii), should remain the permanent and faithful exponent of the Revealed word of the Living God; that she should preserve inviolable that spirit of fidelity to her Divine Founder and that grace of unity with herself, which the Saviour bestowed His Eternal Father to bestow upon her. "And lifting up His eyes to heaven, he said: Father, the hour is come, glorify thy Son, that thy Son may glorify thee. . . . I have manifested thy name to the men whom thou hast given me out of the world. . . . And for them do I sanctify myself that they also may be sanctified in truth. And not for them only do I pray, but for them also who through their word shall believe in me: That they all may be one, as thou, Father, in me and I in thee; that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou hast given me, I have given to them: that they may be one, as we also are one (John xvii.) "And other sheep I have that are not of this fold; them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd." (ib. x.) For this spirit of unity did the inspired apostle of the Gentiles exhort the first followers of Christ, and exhorting them did he exhort all Christians to imitate that spirit of unity between the Father and the

Son, which was set as an example of Christian unity. "I, therefore," says the inspired apostle, "a prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace. One body and one Spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all. . . . Until we all meet into the unity of faith, and of the knowledge of the Son of God. . . . That henceforth we be no more children tossed and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness by which they lie in wait to deceive." (Eph. iv)

Such, Dearly Beloved, was the Church in the Apostolic ages, and such shall she continue to be even to the end of time. Guarded by her Divine Founder, enlightened by the Holy Spirit, and true to her sublime mission, she has always preserved, even in the most severe trials, the sacred trust she had received from the Saviour of the world; she has unflinchingly proclaimed to the world the infallible truth of God's Revelation; she has ever stood against the agencies of eternal darkness, and has waged war incessant upon the sinful maxims of the world, the flesh and the devil.

When we consider the tender mercy of our Divine Lord in thus providing fallen humanity with an infallible means whereby to reach the goal of eternal happiness, our hearts should be filled with a genuine sense of heaven-born gratitude for such an inestimable favor. The fall of human nature from the pedestal of original justice in which it had been created, and the consequent wandering farther and farther from the source of eternal life, make it abundantly evident how powerless man is, when left to his own resources, to attain his final happiness. Idolatry and its accompanying vices then became the ruling factors of life. Immorality in its basest forms had overspread the whole realm of humanity; man had completely debased even those better feelings which his natural aspirations should have vindicated, and even nature herself groaned helplessly under the unnatural burden which human depravity had thrown upon her bended shoulders.

No wonder that the inspired prophets of the Lord lamented over the sad havoc thus wrought among mankind. "Hear, O ye heavens," says the prophet Isaiah, "and give ear, O earth, for the Lord hath spoken. I have brought up children, and exalted them: but they have despised me. The ox knoweth his owner, and the ass his master's crib; but Israel hath not known me, and my people hath not understood. Woe to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children; they have for-

saken the Lord, they have blasphemed the holy One of Israel, they are gone away backwards." (Is. i) "For my foolish people have not known me: they are foolish and senseless children, they are wise to do evils, but to do good they have no knowledge." (Jer. iv.) And the Royal prophet, speaking to the same sad picture in the following words:—"They are corrupt, and are become abominable in their ways: there is none that doeth good, nor one. The Lord hath looked down from heaven upon the children of men, to see if there be any that understand and seek God. They are all gone aside, they are become unprofitable together. . . . Their throat is an open sepulchre: with their tongues they acted deceitfully, the poison of asps is under their lips. Their mouth is full of cursing and bitterness: their feet are swift to shed blood. Destruction and unhappiness are in their ways, and the way of peace they have not known: their is no fear of God before their eyes." (Ps. xiii)

Indeed, Dearly Beloved, it was only by virtue of the belief in a Redeemer to come, among the few chosen people of God, as promised by the Creator immediately after the fall of our first parents, and subsequently foretold by the prophets, that even a vestige of religion was nourished or preserved in the vast desert of human depravity. Thus spoke the prophet Isaiah:—"For a child is born to us, and a son is given to us, and the government is upon his shoulder; and his name shall be called Wonderful, Counsellor, God, the Mighty, the Father of the world to come, the Prince of peace. His empire shall be multiplied, and there shall be no end of peace, and he shall sit upon the throne of David, and upon his kingdom: to establish it, and strengthen it with judgment and with justice, from henceforth and forever." (Is. ix.) But notwithstanding these and similar prophecies, the perversion of man had continued and increased, and when the fullness of time had arrived when the Saviour should be born, the knowledge and worship of the only true and living God had been almost obliterated from amongst men. For in the words of St John, "they loved the glory of men more than the glory of God" (x), so that, as St Paul tells us, "they are incensurable. Because that, when they knew God, they have not glorified him as God, or given thanks: but became vain in their thoughts, and their foolish heart was darkened. For professing themselves to be wise they became fools. And they changed the glory of the incorruptible God into the likeness of an image of a corruptible man, and of birds and of four-footed beasts and of creeping things. Wherefore God gave them up to the desires of their hearts, unto uncleanness, to dishonour their own bodies among themselves: who changed the truth of God into a lie: and worshipped and served the creature rather than the Creator, who is blessed forever." (Rom. i)

Such, Dearly Beloved, was the sad aspect of a debased and proud world, when the eternal Son of the living God, disrobing Himself of every vestige of heavenly glory, took upon Himself the infirmity of our mortal form, and passing through every stage of suffering with worldy poverty, pain, malice and ingratitude, could be crucified, so that His eternal Father by undergoing

(Continued on second page.)

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