let Him go Scourging was the chas tisement inflicted on slaves only. Theretisement inflicted on slaves only. Therefore, says St. Bermard, ear leving Redeemer willed to take the form, not only of a slave, in order to subject him self to the will of others, but even of a bad slave is order to be chastised with scourages, and so to pay the penalty due from man, who had made himself the slave of sin: "Taking not only the slave of sin: "Taking not only the pinch of a slave, that He might but even of a bad slave, that He might be beaten and suffer the punish ment of the slave of sin."

But from the Scriptures aloze it clearly appears how barbarous and inhuman was appears how barbarous and inhuman in appears how bar

II.

As soon as he Had arrived at the prestorium (as was revealed to St. Bridger), our loving Saviour, at the command of the servants, stripped Himself of His gar ments, embraced the column, and then laid on it His hands to have them bound. O God, already is begun the cruel torture: O angels of heaven, come and look on this serrowful spectacle; and if it be not per mitted you to deliver your King from this barbarous slaughter which men have prepared for Him, at least come and weep for sompassion. And thou, my soul, imagine thyself to be present at this horrible tearing of the fisch of thy beloved Redemer. Look on Him, how He stands—thy efflicted Jesus—with His bead bowed, looking on the ground, blushing all over for shame, He awaits this great torture. Behold these barbarians, like so many ravening dogs, are already with the scourges attacking this innocent Lamb. See now one beats Him on the breast, another strikes His shoulders, and the ground. "He ta wounded," the cartibulan, says, "they feared least Him, and sought to afflict Him to their sitemost. But, as the bleased hand his beautiful face cannot dearly him they laid the cross, that he might have the sourges, the hands of the executioners, the column, and the ground. "He ta wounded," mourse St. Peter Damier, "over His whole body, torn with the sourges; now they twine round His shoulders, now round His legr—streks upon streaks, wounds added to feesh whole body, torn with the scourges; now they twine round His shoulders, now round His legr—atresks upon streaks, wounds added to fresh wounds."

III. For the wickedness of My people have I struck Him. I well know, says the Eternal Father, that this My Son is inno-Eternal Father, that this My Son is inno-cent; but inasmuch as He has offered Himself as a satisfaction to My justice for all the sins of mankind, it is fitting that I should so abandon Him to the rage of His

Hast Thou, then, my adorable Saviour in compensation for our sins, and espectally for those of impurity—that most prevalent vice of mankind—been willing prevalent vice of manging—been willing to have Thy most pure flesh torn in pleces? And who, then, will not exclaim, with St. Bernard, "How unspeakable is the love of the Son of God towards ain.

Ab, my Lord, smitten with the scourge, Ab, my Lord, smitted with the sourge, I return Thee thanks for so great love, and I grieve that I am myself, by reason of my sins, one of those who scourge Thee. O my Jesus! I detest all those wicked pleasures which have cost Thee so wicked pieseures which have some the some much pain. Put me frequently in mind of the love which Thou hast berse me, and of the obligation which I am under of loving Thee. In Thee I place all my hopes, my God, my love, my all.

IV.

THE SCOURGING OF JESUS.

THE TERRIBLE SUFFERINGS ENDURED BY OUR LORD AT THE PILLAR.

Let us enter into the pretorium of Pilste, one day made horriote by the scene of the ignominies and pains of Jesus: let us see how unjust, how shameful, how cruel, was the punishment there inflicted on the Saviour of the world. Pilste, seeing that the Jesus continued to make a tumult sgainst Jesus, as a most unjust judge condemned him to be scourged: Taen Pilste took Jesus and scourged Him. The iniquitieus judge thought by means of this bayberity to win for Him the companion of His enemies, and thus to deliver Him from death: I will chastise Him (be said) and let Him go Scourging was the chastisment inflicted on alsees only. Taere

But from the Scriptures alone it dearly appears how barbarous and inhuman was the accuraing of Jesus Christ.

For why was it that Pilate should, after the secondary was a state of the secondary and the secondary was a state of the secondary was a state of the secondary.

ing His death?

Why was it that in the journey which Jesus, after this, made to Calvary, the Jewish women followed Him wish tears and lamentations? But there followed? Him a great multitude of the people, and women, who bewailed and lamented Him. Was it, perhaps, because those women leved Him and believed Him to be inno cent? No, the women, for the mest part, agree with their husbands is opinion; so that they, too, esteemed Him guilty; but the appearance of Jesus after His securging was so shocking and pitiable as to move to tears even those who hated Him; and therefore it was that the women gave vent to their tears and sighs.

road under the cross, and rather, as if at went, so to speak, at every step, as if at the point of death; therefore, in order to take Him alive to Calvary and see Him dead upon the cross, according to their desire, that His name might ever after be desire, that his name might ever after be one of infamy: Let us cut Him off, said they, as the Prophet had foretold, from the land of the living, and let His name be remembered no more. This was the end for which they constrained the Cyre night to hear the cross.

nian to bear the cross. The Prophet Isias has described more clearly all the pitiable state to which he foresaw our Redeemer reduced. He said that His most holy fissh would he foresaw our hedeemer solutions had that His most holy flash would have to be not merely wounded, but altogether bruised and crushed to pieces: But He was wounded for our in iquities. He was bruised for our transgressions. For, as the Prophet goes on to say, the Eternal Father, the more perfectly to satisfy His justice, and to make mankind understand the deformity of sin, was not contented without beholding His Son pounded piecemesi, as it were, and torn to shreds by the scourges: And the Lord willed to bruise Him in infimity. So that the blessed Body of Jesus had to become like the body of a leper all wounds from head to foot: And we esteemed Him as a leper, and one emitten of God.

and one emitten of God. VIII. Jeaus one day manifested Himself under St. Bonaventure sorrowfully exclaims, "The royal blood is flowing; bruise is superadded to bruise, and gash to gash." His scourging to Sister Victoria Angeliai; and showing her His body one mass of already become but one perfect wound; victoria, every one of them, ask thee for very those injuriated brutes did not for "Let us love the Bridgeroom,"

That divine blood was already issuing from every pore; that sacred isoby was already become but one perfect wound; yet those infuriated bruite did in to fost bear to add blow to blow, as the Property of the

CHEAP BOOKS

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Mr. Alex. Moore, Mechanics Settlement, New Brunswick says: I am going on 75 years of age and had very little hopes of getting anything to relieve my estarth. Seeing Nasal Balm advertised, I sent to you for a package. It has down me a great deal of good. I enclose you \$2 for a further supply, part of which I intend giving to an afflicted friend. I advise all sufferers from catarrh te use Nasal Balm.

Henry Clement. Almonte. writes: "For An Old Man's Advice.

catarrh te use Nasai Balm.

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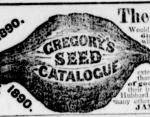
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Disease of the Kidneys.

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