REV. DAVID SCOLLARD.

CONTINUED FROM THIRD PAGE. of the firstlings of his flock. In the eighth chapter of Genesis we read that "Noe built an altar unto the Lord and taking of all cattle and lowls that were clean off ared all cattle and lowis that were clean off-red holocausts upon the altar " In the four-teenth chapter of Genesis we find " Mel-shisedech, the King of Salem, bringing forth bread and wine, for he was the priest of the Most High God." Melchisedech of the Most High God." Melchisedech lived three thousand eight hundred and two years ago. In the fifteenth chapter of Genesis we find Abraham off-ring sacrifice; and in the first chapter of the book of Job we find this venerable personage off-ring sacrifice; "For he said: Lest perhaps my sons have sinned." Under the Meals disconnection, which succeeded the Mosaic dispensation, which succeeded the Law of the Patriarche, the sons of Aaron officiated as priests Aaron himself, it may be worthy of remark, was the elder brother of Moses. Under the Mosalc dispensation was built Solomon's Temple which contained (1st) the ark of the covenant, in which were put the tables of the law and the mercy seat which was upon it whence the divine oracles issued whenever God was consulted in behalf of His people; (2:d) the She-chinah, or the Divine presence, manifested by a viable cloud resting over the mercy-seat; (3rd) the Urim and Thummim, by which the high priest consulted God when momentous questions arose concerning the public interests of the nation; (4 h) the holy fire which came down from heaven when the temple was being conse-erated. Under the Mosaic dispensation two sacrifices were offered in the day by
the Jewish priest; in the name of the people—one in the morning and the other in the evening. One of these sacrifices was called bloody and the other nubloody. The bloody sacrifice consisted of two lambs which were offered in holocaust; one at 9 o'clock in the morning and the other at 3 o'clock in the aftermoon. The unbloody sacrifice, which was offered every day, consisted of the oblation of sweet scented gums and spices mixed secording to the directions of God Himself. The priest burned it morning and self. The priest burned it morning and evening with the sacred fire on the golden sitar. The sitar was of a quadrangular form, made of the wood setim and covered on every part with plates of gold; it was two cubits high, one broad and one long; it stood between the golden candle stick and the table of shew-bread full that the relationship is the second of the state o against the veil that separated the Holy of Holies from the sanctuary. The sacred fire alluded to here descended from Heaven after the consecration of Aaron, and the priests were ordered to add fresh fuel to the fire every morning and even-ing in order to keep it alive on the altar. The most solemn sacrifices were offered on the principal feasts of the year. The most solemn of all was that of the Pasch, which had been lustituted to return thanks to God for the deliverance of His people from the captivity of Egypt. All the Israelites, on the eye of the feetivel the Israelites, on the eve of the festival, offered before the tabernacle spotless lumbs which were afterwards roasted and eaten in each family with unleavened bread and wild lettuces. This feast continued seven days, during which no one was allowed under pain of death to est leavened bread. The feast second in importance with the Jews was that of Pentecost, which was celebrated on the fiftieth day after the Parch. It was inchi tuted to preserve and respect the memory of the publication of the law and of the alliance which God, through the media-tion of Moses, bad made with the Israel ites on Mount Sinal the fiftieth day after their departure from Egypt and the cele-bration of the first Pasch. On that feast bration of the first Pasch. On that feast two loaves of bread, the first fruits of the barvest, and also the holocaust of seven lambs, the sacrifice of a goat for sin and of two lambs were offered as a pacific sacrifice. The third festival was that of the after the harvest on the fifteenth day of the seventh month. It hell for seven days, during which the Israelites dwelt aye, wounded unto death—it was to the under tents or leafy bowers, to keep up the remambrance of the remaining of the remambrance of the remambran their fathers in the desert and of their dwelling in tents during forty years before they entered the promised land. Daring these seven days a great many serifices were offered and rejoicings made. to which were invited the Leviles, the strangers, the widows and the orphans. The original tradition inculating the necessity of sacrifice and priesthood was so engrained in the minds of men that we read of no people unacquainted there with. Pagans, idolators and savages preserved this primæval truth. Hence Piutarch says: "You may find cities without walls, without literature and without the arts and sciences of civilized life; but you will never find a city without with relative and alters, or which has not out priests and altars, or which has not sacrifices offered to the gods." Yes, sacrifice was always and everywhere required by God from man. The priest offered the victim in the name of all. The people were present and united their prayers and praise with those of the priest. But it was the sacrifice which rendered their prayers agreeable to God, because it connected them with the great High Priest of the New Law who one day would offer e perfect sacrifice on the heights of Gol-tha. In the Holy Sacrifice of the Mass also the faithful gather around the altar where the Divine Victim offers Himself. In unison with Him they send up on the wings of devotion their adoration and thanksgiving, their cries for mercy and their supplication for God's grace. They are received by Him warm from the lips and hearts of His brethren, made all His own and offered to His eternal Father. Tous in the blessed Mass every man, woman and child is able to offer a worship at once perfect and inficite through the Great High Priest of the New Law. More than that: He delivered Himself up for all upon the cross and He gives Himself to each one of us upon the altar. We can each one of us claim the Victim as ours.

To the Right Rev. R. A. O'Connor, D. D., Bishop of Peterborough: Each one of the faithful present at the

to all Christians: "Ye are a holy people, a royal priesthood." The sacritices offered under the original law and under the Mossic dispensation were inadequate of themselves. They were, however, appointed by God, and were valuable in His eyes because they were figures of the future sacrifice of Christ. They all looked in the direction of Mount Calvary, and were as many acts of faith in the looked in the direction of Mount cavary, and were as many acts of faith in the Messiah who was to come. They derived their value from His mysterious sacrifica on the cross—that holy cross which is the sign of man's redemption, the instrument sign of man's redemption, the instrument of man's salvation, the auchor of hope and the key of heaven. Once that ineffable sacrifice was offered then the reality was accomplished and types were abolished by the living God. And now, the one true, perfect and divine sacrifice is offered every day all over the earth—offered by the one living divine Priest, Jesus Christ, through the visible ministry of His mortal priests. Thus is falfilled the grand old prophecy of Malachy: "From the rising of the sun to the going down priests. Thus is fulfilled the grand old prophecy of Malachy: "From the rising of the sun to the going down thereof My name is great among the Gentiles and in every place there is eacrifice and there is offered to My name a clean oblation." The Mass is no stranger wherever the English language is spoken. Such words as Christmas, Candlemas, Michaelmas, Martinmas, Lummas and many other such words show plainly to our separated words show plainly to our separated brethren that time was when the Mass was believed in by their forefathers who welded the Mass into the English language in such manner that there it remains, and will remain as long as the Eng lish language will be spoken. As it is, not only the Catholics believe in the Mass, but the Greek schismatics, who left us a thou-sand years ago believe in the Mass; moreover the Nestorians and Entychians, who over the Nestorians and Entychians, who left us fourteen hundred years ago, still believe in the Mass. As it is, four hun-dred million Christians believe in the Mass; and when this number is deducted from the total number of Christians we perceive at a glance the handful they are who only three hundred years ago began to protest against the Mass. The word of God has been iterally fulfilled, because the Founder of Caristianity declared that the Founder of Caristianity declared that when He would be lifted up He would draw all men after Him. And when He is lifted up on the altars of Christendom four hundred million heads how down in lowly adoration. Did time allow I would endeavor to show how the priests of the Catholic Church always and everywhere have been the Light of the World. Nobly have they fulfilled the require. Nobly have they fulfilled the require-ments of the commission: "Going therefore teach ye all nations, 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." Did time allow I would endeavor to show how the priests of the Catholic Church always and everywhere have been the sait of the earth. Nobly have they fought the good fight, and by the confessional safeguarded the morality of the world. "Whose sins you shall for-give they are forgiven them and whose sins you shall retain they are recained." But I must hasten to a conclusion by say

ing that it was the priest who took as from our mother's arms when we were children of wrath and in the waters of baptism Jesus Christ gave us the new of God. When we were too young to follow His teachings it was the priest who emphasized for our mount obligation they were under to give us the first knowledge of G.d., hierarch Babe of Bethlehem— His holy Mother—our mother also. It was the priest who took up the thread of our mother's teaching and led us into a deeper knowledge of the life and sufferings of the man-God, the efficacy of prayer, the commandments of God and Holy Church, the sacraments and all the sancti-fying influences that surround Catholics contrition and made plain the way to avoid future falls. The priest it was who en and applied that mercy to our souls in the pardon be had power to grant on the rity of Jesus Christ And when the dread moment shall come for each one of us -when earthly friends can do more-God Himself will come through the ministry of His mortal priest to cleanse us once more from all our sins and feed us with that bread which comes down from heaven in the strength of which Elias-like we shall be able to complete our journey to the mountain of God; to anoint us for our last decisive struggle with satan, to purify our eyes, our ears, our lips, before they close forever on the scenes of this world to open—God grant!—in heaven, where we shall see and hear the things which eye hath not seen, nor ear heard, nor hath it entered into the mind of man to conceive. From all which, let us conclude with the

author of the Imitation: "On! how great and honorable is the office of priests, to consecrate with sacred words the Lord of majesty, to bless Him with their lips, to hold Him with their hands, to receive Him with their mouth and to administer Him to others. Oh! how clean ought those hands to be, how pure that mouth, how unspotted the heart of a priest with whom the Lord of purity so often enters! When a priest celebrates Mass he glorifies God, herejoices the angels, he edifies the Church, he helps the living, he obtains rest for the dead, and makes himself partaker of all that

is good. ADDRESS TO THE BISHOP. Then a very pleasing fucident took place. Half a dozen or more of the sturdy yeomen of Eunismore came forward in front of the Bishop's seat. One of their number, Mr. F. J. Sullivan, stepped out, and reverencing to His Lordship, read the

following warm and dutiful address:

My Lord — We the parishioners of the parish of Ennismore gladly assemble here to-day to welcome Your Lordship and offer you the expressions of our most filial and respectful homage.

During the short period of six years you have become our third lishop and consequently our beloved Father, friend and chief pastor. Holy Sacrifice becomes himself in some sort a priest, because each one offers the divine Victim, and may truthfully say Almighty God, Most Holy God! un-

worthy, miserable sinner that I am, I offer Thee a worship worthy of Thee, miserable sinner that I am, worthy, miserable sinner that I am, I offer Thee a worship worthy of Thee, "Look upon me for the sake of Tay Carist." Receive His homage and supplication as my own, because Toudidst deliver Him for us and Hegives H.mself to us. Here then is an fulfilment of what St. Peter says

This we may say is the first opportune occasion afforded us to express to Your Lordship our hi hest appreciation of Your Lordship our hi hest appreciation of Your Lordship or his person, and the distinguished qualities which marked you out for selection by the gifted annearned hierarchy of the Province from along the body of noble priests in the Anatomic of the Province of Toronto; and happy we are that such a selection was promptly ratified by our Holy Father Pope Leo XIII.

Further, My Lord, we assure you of our firm and unwavering attachment to our holy and ancient faith, and we shall never cease to instil and instruct our children in that glorious inheritance delivered to our fathers by St. Patrick.

In the midst of a world cloudy with doubt, error and impiety, we thank God for the happy benefit and privilege of feeling secure in the holy fold of the Catholic Church against which, from her very foundation, all impious men have spent their impotent rage.

Notwithstanding all this, and the prevalent

against which, from her very tounation, an implous men have spent their impotent rage.

Notwithstanding all this, and the prevalent fashion of this free-thinking age, we rejoice to say that we cousider it our highest privilege on earth to be members of that holy and indestructible edifice pantied and fastened by our Divine Master Himself and transmitted to the care of St. Peter and his lawful successors to continue to the end of ages.

With this strong and unflinehing faith, is it any wonder that we, as all true Catholics, all over the world should yield a loving submission and ready obedience to our priests, Bishops and Holy Pontiff-confirming the words of our Biessed Lord, "He that hears you hears Me, and he who despises you despises Me."

In conclusion, My Lord, we thank you again and again, and from our hearts we beg God to grant His choicest blessings on you to govern and direct those confided to your paternal care.

Signed on behalf of the congregation, Cornellus O'Connor, Reeve; Wm. Crough, ex-Reeve; Patrick Crough, Jeremiah MeCarthy, Wm. Mahoney, Richard Cosgrove, Leonard MeAuliffe, John Seollard, Philip Crough, John Donoghue, William Sullivan, John Flood.

HIS LORDSHIP'S REPLY. HIS LORDSHIP'S REPLY.

His Lordship in reply thanked the donors of the address very cordisity for their expressive words of congratulation and vory good wishes, and hoped their prayers would be continued that God might direct him in the performance of his duties. It gave him special pleasure to come to Emismore, on account of the elevation of one of themselves whom God had called to the high office of pricet, to be Jesus' representative or earth and undertake His good offices. He felt sure what they had witnessed would inspire many fathers of families to indeavor to so witnessed would inspire bring their sons up that more may become priests of the Church to offer up the Holy Sacrifice to God. The Bishops of the Caurch in this country were interested when they find Catholics becoming sufficiently numerous that each parish ought to have one or more young man plously inclined, who may be elevated that high dignity and offer prayers for thamselves and the Church. This was His Lordship's first ordination in this diocese, and he prayed that one who had such picty and grace as the young man who had just received holy orders right become useful and valu able to God and an ornament to the parish His Lordship was pleased also to observe the pious faith of the people of the parish he urged them to be ever faithful and obey particularly their pastors, and there by become good citizens, good fathers and good children. He sgain returned thanks and a prayer that God might bless them temporally and spiritually, and for eternal life. His Lordship then uttered a benediction upon the bowed heads of the con

HIS FIRST MASS. His Lordship Blahop O'Connor then sunounced that Rev. Father Scollard would say his first Mass on the morrow at 9 o'clock and on Christmas Day would assist the paster in the Masses.

Then Rey Father Scolard administered

gregation.

his first blessing upon his father mother, then upon his brothers and sisterand other relatives, and upon the con gregation generally, the choir singing the Te Deum All were anxious to receive Te Deum All were anxious to receive the blessing of the newly-ordained priest. and priests and people alike received much spiritual benefit from this their first contact after their changed relationship Henceforth Rev. Father Scollard will b entitled to receive the reverence and obe dience of the people as being the living representative of Christ on earth. He is no more a young man in the ordinary

Dr. Slaven now retires from the office of Mayor after a two years' service, in which he discharged the duties of the position faithfully, ably and satisfactorily and at the end of his term he is a most popular gentleman with all classes of citione. Dr. Slaven is a really able speaker who would do credit to any constitueny, in the House of Commons, fluent, ready witted, with keen intuition he can impart something of the brilliancy of his mind when only speaking on local effairs, and as a gentleman of means and letsure, well versed in and deeply interested in Canadian politics; we may hope to see him occupying a higher representative position of mayor of Orillia, in the not distant future.

Minard's Liniment for Rheumatism.

NOT PEHIND THE REST OF THE WORLD IN THE IMPORTANCE OF DISCOVERIES FOR THE BENEFIT OF MANKIND.

heralded throughout the world, and is looked upon as one of the greatest achievements of modern medical science. Of equal, if not greater importance, is a discovery made by a well known Canadian drugglet, which, while it does not pretend to cure consumption after the lungs have been affected, is offered with every confidence as a preventative of that disesse. Medical testimony bears out the statement that more than two-thirds of the cases of consumption, occurring in this country consumption, occurring in this country annually, are of catarrhal origin. The trouble begins with a cold in the head, which the sufferer treats as a light matter, and too frequently neglects. This in time invariably develops into catarrh; the mucous membrane becomes thickened, inflammed and hardened, and there is a profuse discharge of watery and poisonous matter from the nostrils, or else the poisonous secretions become clogged and bardened. In either case the breath is inhaled over this poisonous matter, and produces baleful results. The inflamation gradually extends to the bronchial tubes, and thence to the lungs, which, sleady poisoned and weakened by the foul breath inhaled, are ripe for that dread disease— consumption, which ends in death. A remedy that will prevent these disastrous consequences must be regarded as a boon to maukind, and, as already stated, such a remedy has been discovered by a Cauadian druggist. There is no case of cold in the head which it will not instantly relieve and permanently cure. Do not, for an instant, neglect a cold in the head, for, by its prompt treatment, you will prevent its developing into catarrh—the second stage on the road to the grave. If, however. catarsh has already developed, the use of this great remedy will prove equally bene-ficial, as it affords speedy relief, and will effect a certain cure, even in the most aggravated cases, if presistently used. It removes the secretions, frees the clogged postrils, and sweetens the breath, stops th inflammation and thus saves the lungs and

Blood. 1 to 6 bottles of B, B. B. will cure Sero-

heals and cleanses the skin.

his own words, 'It just seemed to touch the spot affected.' About a year ago he had an attack of bilious fever, and was afraid he was in for another, when I recommended this valuable medicine with such happy results.

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stipation.

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pepsia. 1 to 6 bottles of B. B. B. will cure Bad

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Before your ports Who is this King With vesture in What name is the Set on His

Ye ancient bar

JANU.

This is the Lord hand He brought sal He took the fast He fought He looked, but

The purple graphed the v And bore Therefore with beautiful for the fore with doth flame. Therefore upon Burns the Hail, King of G

our hymns heavenly s Our incense clot night, And gath Hail, Christ, The Dead!
Might and Do Immortal victor And ever A STRO

REV. WALTER CONTRADICTORY CHURCH—A

LICITY IS-

I am a means to attain God-a union of my Creator. Men join the most diverse contradictory : of her ritual ; selves into her St. Peter's, at verts. Multit studying histo words of scri to be baptized Cathelic hospi to die in the with the bla though he cot argued himse been a ferver What made him. was the answ ceived a hard

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