God could not participate. They had built the house but God did not sanctify it. They had reared empires, but as they were not exalted by righteousness God could not sanctify them and they crumbled into dust. The statesmen at the helm of the national ship of state have built in vain when the machinathe helm of the national ship of state have built in vain when the machina-tions were of such a nature that they were contradictory to the laws of God and the divine scheme of redemption and, therefore, not sanctified by Him. and, therefore, not sanctified by Him. Yea, even those who estensibly build temples for the worship of God, who possess faith in fragmentary parts of Christian truth, build in vain, because God cannot sanctify truth mixed with error and accent as a citta house where error and accept as a gifta house where men meet only to discourse about Him with uncertainty]and where the exclusion

of His divine presence is the corner-stone of the faith of the builders.

The faithful builders of Catholic houses of worship may find a source of inspiration and encouragement in the midst of many struggles and anxieties, that their efforts are combined with the efforts of God, that He participates in them and approves of them, that their undertaking is a combined effort of God and man and that they are, in of God and man and that they are, in advance, assured of a loving accept ance of their gifts at the hands of Him in Whose honor the house is built. Thus the ceremony of the dedication of a Catholic church by the Bishop of a diocese is not a mere empty ceremony invented by man, an empty formality liturgically clothed, but, on the contrary, it is a most solemn act on the part of God Him self by the ministry of His duly appointed servant, an expression of diagram. seit by the ministry of His duly appointed servant, an expression of divine approval, a divine ratification of human effort, a symbol of the marvelous blending of divine and human action. To the faithful builders of a Cathelia tomple God speaketh like tion. To the lathrill builders of a Catholic temple God speaketh like unto Solomon of old, in the language of my text: "I have sanctified this honse which thou has built."

If pastor and people have labored zealously in season and out of season they have the encouraging assurance that they have not labored in vain. If the commencement of their undertaking was a sowing in tears, the completion of their work makes this hour a harvest of joy. If, during their building, they have had to face many an enemy in battle, God, Who participated in their efforts, was their general and leader. they have the encouraging assurance efforts, was their general and leader. Whatever they have built is not built Whatever they have built is not built in vain, for to-day God completed the work by sanctifying it in the ceremony of dedication. With prayer and psalmody and mystic rite it has been offered to God and forever more belongs to Him to Whom it is given, and while it will ever stand a monument of your generating. ever stand a monument of your gener-osity, zeal and fidelity, it will symbolize to the world more than that. "And My name shall be there forever," says the Lord, and thus this church will ever testify that whatever attributes God's name represents, the same may be predicted to the Catholic Church, namely, the attributes of perpetuity

and invincibility.

11. PERPETUITY AND INVINCIBILITY. The significance of the name of God is given to us by the sacred and inspired writers in various places of Holy Writ. When God first commissioned Moses to open negotiations with the King of Egypt, in behalf of His oppressed chosen people, the prophet asked: chosen people, the prophet asked:
"Who shall I say has sent me and what
is Thy name?" And God answered
and said: "I am Who I am; this is My name forever and this is My memorial unto all generations." In accordance with the unanimous interpretation of commentators of all ages the meaning of this is, that God is the One who was, is and the watchfulness of God's eye ever observing as and His divine love ever affairs unto his hands and obey his leadership. Already, then, God proclaims that perpetuity in His name for ever, and a memorial unto all generations. On another occasion, when a covenant was to be established between God and Abraham, the father of the faithful, the Lord appeared unto him and said: "I am the Almiette God's eye ever upon with the continued in the Church, impresses upon us this awful and salutary lesson that God still dwelleth in our midst, that His eye is ever upon with the continued in the Church impresses upon us this awful and salutary lesson that God still dwelleth in our midst, that His eye is ever upon with the continued in the Church impresses upon us this awful and salutary lesson that God still dwelleth in our midst, that His eye is ever upon with the continued in the Church impresses upon us this awful and salutary lesson that God still dwelleth in our midst, that His eye is ever upon with the continued in the Church impresses upon us this awful and salutary lesson that God still dwelleth in our midst, that His eye is ever upon with the continued in the Church impresses upon us this awful and salutary lesson that God still dwelleth in our midst, that His eye is ever upon with the content of the material and suppression of the material and earthly within us, arising from the swe-inspiring conviction that God is the reson, and that is to show that this to show that they protest against the Catholic taker on the werinspiring conviction that God is the reson, and that is to show that they protest against the Catholic trine. We refer to the fact for another ever watching us, and that His-Heart ever watching us, and that God is the ever watching us, and that His-Heart ever watching us, and that His-Heart ever watching us, and that His-He tions. On another occasion, when a covenant was to be established between God and Abraham, the father of the faithful, the Lord appeared unto him and said: "I am the Almighty God and I will make My covenant between Me and thee." This name, which represents God's invincibility, was the guarantee to Abraham that the covenant will never be broken, that neither ant will never be broken, that neither time nor circumstances, nor all the powers on earth will be able to overcome God, or to defeat His beneficent

plans for humanity, of which this covenant was to be an important factor.

Here, then, we have God interpreting
His own words and it is He who sheds

His own words and it is light upon the words of my text.
When in the sanctification of the temple erected for His worship He temple erected for His worship He erected of the perpetuity and invincibility of the faith, teaching and institutions represented by the Roman Catholic Church.

Oh, that the children of men might comprehend the riches of God left to them in this divine institution on earth Oh, that the faithful might realize the greatness and the inestimable value of the heritage bequeathed to them! Wherever a Catholic temple is erected there a memorial is established unto all generations of the perpetuity of the faith as perpetual as God Himself. The faith as perpetual as God Himself. The erection of sectarian houses of worship is but a temporary effort. Neither in their origin nor in their purposes nor in fact can perpetuity be predicated of them. The faith that they represent has its origin in man and dies with him. The creed which is there proclaimed is ever subject to revision, to claimed is ever subject to revision, to change and the whim of its founders or followers. Those who usurp the func-tions of minister or preacher of these reeds can in no wise speak authorita-

ual, and so is the Church which I established upon earth." That can be applied to the Catholic Church wherever established. Its tenets are the highest deliverances of God to man and remain ever the same, not being affected by time, environments or the opinions of men. They fear nothing at the hands of new discoveries or scientific research and remain unimpressed by the clamor for innovation. They are not subjected to revision at the hands of any man, and, amid the changeableness of life, they march on untouched and progress along the lines laid down by God, their source and origin. In her character of the steel pierced my Heart. All this ual, and so is the Church which I estabalong the lines laid down by God, their source and origin. In her character of perpetuity the Church addresses men in their restlessness and anxiety in the language of Jehovah, saying: "I am language of Jehovah, saying:

"And My Name shall be there for ever." That Name is the Almighty, invincibility. The invincible character of the Catholic Church is guaranteed in its source, God; in its teachings, truth, and in the confirmation of history for two thou and years. As God is invincible so must the institution be which He Himself founded. As truth is invincible so must the doc-trines be which the Church teaches in trines be which the Church teaches in the name of God, the source of all truth, and this character has proven itself to be invincible in the march of history. What security, what divine pledge, what assurance is offered the faithful of the Church? Those who affiliate themselves with the Catholic Church enter into covenant with the invincible God Whose Name is Almighty and as long as they remain true to that covenant they need not fear any defeat or look forward with any apprehension as to the final result of their faith. At the same time, this character of invin-cibility of the Catholic Church is a perpetual reminder to those who rage devise vain things, to the kings of the earth who take hostile attitude against earth who take hostile attitude against the Lord and to the princes who plot against His Church; it is as a reminder to them that they cannot break that Church asunder or cast away the yoke of obligation from them, because this divine, invincible character laughs at and derides them. It is a perpetual reminder to those who intend to make war upon the Church that she is invincible when her children face the lions in the ampitheatre or make their last in the ampitheatre or make their last profession as they defy the consuming flames that devour them or when they are persecuted and their priests exiled by a modern empire in the name of Cul-ture or when they are made orphans in the banishment of religious orders and the banishment of religious orders and sisterhoods in the name of free government or expansion, in France, or in the Philippine Islands. The Church is invincible whether the Pope is the arbiter of nations or wilfully deprived of his temporal possessions; whether he rules at the Vatican, or is imprisoned in the protocol of the protoc at Avignon; whether he who rules is the immortal Leo XIII; or the gentle

Pius X. God's name, which is Almighty, Invincible, remains there forever. In this Church, which is to last forever, and to be conquered never, the divine operations never cease, for there God ever watcheth and ever

loveth. THE EYE AND THE HEART OF GOD.

The temple which the faithful erect The temple which the faithful erect for God's abiding place on earth is not only sanctified by Him standing as a memorial of perpetuity and invincibility, but there He ever strives to educate man by His watchful eye and to elevate him by an irresistible love which surpasseth understanding. This is the meaning of God's promise when He declares in the words of the text. He declares in the words of the text : My eyes and my heart shall be there lways." By the Real Presence vouch always." By the Real Presence vouch-safed us in the ever-present Sacrament of the altar the divine operation in be-God-made man is still nigh unto us as He was when His blessed feet trod the highways of Palestine, ever observing our conduct, ever at hand to guide and direct, to rebuke sin and to bestow forgiveness upon the contrite in spirit.

As we enter a Catholic church we at once become conscious that God's eye

is upon us, that He penetrates the depths of our innermost thoughts. The serious minded before the tabernacle must experience, as it were, in private and individually, what the whole human race will once feel in the awful and final day of judgment. Here he meets his God face to face, from Whom he can temple erected for His worship He promises that His name shall be there forever, it means that wherever a Catholic church is established there "a memorial unto all generations" is daily duties, pressed on to our daily toil, passing the churches in our streets, we are again overcome by the awiulness of God's close Presence to us. Knowing that God watches us we are knowing that God watenes us we are on our guard, we measure our footsteps lest we stumble, and stand sentinel over the passions of our agitated heart lest we be deflied walking before the Holy One in Israel. This is a means of odvertion for man. education for men. Knowing that God's eye is ever upon us we learn restraint, eye is ever upon us we learn restraint, patience and submission. In His presence we curb our tongue, bridle our passions, tame the animal within us, chasten our thoughts and walk as in

His light. In the Blessed Sacrament God is not only watching us but to the awfulness of His ever vigilant eye is added the irresistible love of His Sacred Heart, for His heart is also ever with us and that love is the means of our elevathat love is the means of our eleva-tion. The words spoken to Israel in the old dispensation are much more applicable to His chosen people under the new dispensation: "I have loved thee with an everlasting love, and, therefore, I have drawn thee unto mytively like Moses of old and claim that they were sent by Him Whose name is "I am who am." Nor dare they claim perpetuity for the creed which tney preach as that rests not upon God but on the consent of man.

"And my name shall be there forever." "I, the Lord God, am perpetuity for dama, and my name shall be there forever." "I, the Lord God, am perpetuity for the consent of man.

"And my name shall be there forever." "I, the Lord God, am perpetuity for the consent of man.

"And my name shall be there forever." "I, the Lord God, am perpetuity for the consent of man.

"And my name shall be there forever." "I, the Lord God, am perpetuity for the consent of man.

"And my name shall be there forever." "I, the Lord God, am perpetuity for the consent of man.

"And my name shall be there forever." "I, the Lord God, am perpetuity for the most touching manner by the purity of he purity of though then indeed all purely for God's name therefore, I have drawn thee unto my the purity of the purity of he purity of the purity for God's name that the most touching manner by the purity for God's name therefore, I have drawn thee unto my the purity of though then indeed all purely for God's name therefore, I have drawn thee unto my the purity of though then indeed all purely for God's name therefore, I have drawn thee unto my the purity of though then indeed all purely for God's name therefore, I have drawn thee unto my the purity of though then indeed all purely for God's name therefore, I have drawn thee unto my the purity of though then indeed all purely for God's name the most touching manner by the purity of the

to us of undying love. Whenever the Lamb of God, Who taketh away the sins of the world, is held up before us

the steel pierced my Heart. All this out of love have I done for you. What return will you make to me for all I have done for you?"

This irresistible love of God ever in His Church draws us to Himself and thus elevates and ennobles our lives. On the one hand, His eye deters us; on the other, His heart draws us. One is the means of education, the other of elevation. One directs our path in the midst of confusion, the other lifts us out of and up above the things of this life which are perishable and pass away.

When we commence to build a church

God participates in it and blesses our handiwork by sanctifying it in the cere-mony of dedication: "I have sanctified this house which thou hast built." In the midst of things temporal and the fainting consciousness of our own weak-ness He establishes in our midst a memness He establishes in our midst a mem-orial of perpetuity and invincibility: "To put My name there forever." By nature drawn to earth and prone to love the things of this world He edu-

cates and elevates us.

Brethren, when your eyes dwell upon this structure with complacency and de light; when the architectural harmony displayed sends the thrill of joy to your displayed sends the thrill of joy to your hearts; and, when the victory over many struggles fills your souls with manly pride and gratitude towards God, he ever mindful that the Almighty Himself crowns your handlwork by the sanctification in to day's ceremonies. It is more than the achievement of a great triumph in the accomplishment of a great undertaking. It is the blending of human and divine activity in the erection of an abode for the Most High. When you enter this house remember that you are not in your house but in God's house, and that you are here to bring homage and adoration to bless bring homage and adoration to bless His Holy Name and be blessed in return. You have built this house and

return. You have built this house and God finished it by sanctifying it.

The material building is a meeting place between the creature and Creator; it is the court of the Lord where we are taught the lessons of God's condescension. But it stands also as a lesson to sion. But it stands also as a lesson to the world. It symbolizes the great and divine characteristics of the Church, her perpetuity and invincibility. It is a challenge to all those who assume a hostile attitude toward the Church, and is a most appealing invitation to the erring, the reckless and those who are heavy laden to come and find shelter under the wings of perpetuity and invincibility, rest from the perplexity and doubts which wound the soul. But the symbols of the Church must find full expression in your daily lives. You must so live as Catholics, you must so impress the world with the spirit of content and happiness, with the consciousness of your dignity as the children of the Church, that no doubt is left that you yourselves are the ripened truit of her perpetuity and invincibility. Let the world be impressed by your daily conduct with the conviction that

in the house where you worship the name of God is there forever.

The aim of life, the aim of religion, the object in view underlying the building of churches, the work of the of the husks of the world and fill your souls with His divine love, for here His eye and His Heart, the Sacred Heart of Jesus, will be always. If you have erred, if you have deserted God, here you will find a forgiving and loving Father; if you have wandered from the flock and have had wounds inflicted upon you, come and meet your Shepherd of this tabornacle. Come and meet the at this tabernacle. Come and meet the eye and the heart of Him who gave His life for you. Come and meet Him here in this humble abode that you may be made fit to meet Him in the Jerusalem above.

The Moment of Grace. "I fear but one thing," says St.
Augustine, "it is that Jesus is passing
and if I do not seize Him now, He may
never pass again!" It is a moment of grace, and the only thing for us to do is to cry aloud in prayer for help and mercy. Everything around would hinder and discourage us and make us hinder and discourage us and make us ashamed; but we have within the courage which comes to great want, and feeling our unisery only makes us cry the more. Jesus is always "drawand feeling our misery only makes usery the more. Jesus is always "drawing near." His footsteps may always be heard if we do but listen. True, there will be voices, other voices, bidding us hold our peace. Sloth, discouragement, the fear of what we may commit ourselves, false shame and a there of other things, may try and thousand other things, may try and stop our prayer. Then, all we have to do is to pray "so much the more," saying, "Jesas, Son of David, have mercy on me!"—Augusta Theodosia

For His Glory.

What a subject of humiliation it is to think how few actions we do merely and entirely from the love of God; with what mixed motives we do even our good actions! Let us beg for a great purity of heart; then will come purity of thought, purity of action; then indeed all things will be done purely for God's glory and His love, Then shall we be on the road to become saints, and He is worthy that we should be saints.

How to Cleanse the System — Parmeter's vegetable Pills are the result of scientific study of the effects of extracts with what mixed motives we do even

Subscribers! Personal

GAINED TEN POUNDS IN WEIGHT.

Suffered for Five Years from General Debisity; Two Years from Indigestion and Salt Rheum.

gestion and Satt Friedman.

I wish to tell what , to fore has done for no, in the nope that In , their others to be used a flave been, and been suffering or fiv gears with Gen and been suffering the state of the suffering the suffering of the gears of the suffering the sufficient the suffering the suffering the suffering the suffering t began to the frame of the latter position on my hands and could hardly or sleep. Although I determed with set good declors I received to sensit until a summenced using Vine O e at the focus of the latter of the l

IN PAIN NIGHT AND DAY.

Cured like Magic with one Package.

IMITATION OF CHRIST.

THAT HE WHO LOVETH GOD RELISH HIM

ABOVE ALL THINGS AND IN ALL

THINGS.
Cleanse, cherish, enlighten and en-

liven my spirit with its powers, that it be absorbed in thee with eestacies of

joy. Oh, when will this blessed and desir-

able hour come, when thou shalt fill me with thy presence, and become to me all in all!

As long as this is not granted me, my

joy will not be full.

Alas, the old man is still living in

Mas, the old man is still living in me; he is not wholly crucified, he is not perfectly dead.

He still lusts strongly against the spirit; he wages war within me, and suffers not the kingdom of my soul to be oniet.

But, O Lord, who rulest the power of

the sea and appearest the motion of the waves thereof (Ps. lxxxviii. 10.), arise

and help me. Scatter thou the nations that delight

in wars (Ps. lxvii. 31.): crush them by

thy power. Show forth, I beseech thee, thy won-

derful works, and let thy right hand be glorified; for there is no other hope nor refuge for me but in Thee, O Lord my

THEY KNOW ITS POWER.

Of all the doctrines of the Catholic Church none, perhaps, is the subject to-day of more misstatement on the part of non-Catholics than that of the

society named he made the same state-ment, giving as the reason for his glad-

ness of heart "because she went to Confession and he knew it kept her a pure woman." When reminded that he

could establish the same confidence in his wife by following her example his answer was a laugh and a shrug of the

shoulders.

The other instance was related to us

by a Catholic gentleman friend who

was called upon to act as pall-bearer at the funeral of a Jewish business as-

sociate. During the ride home from the cemetery the conversation turned

on the help problem and from that to the servant question. Expressing him-self on the latter, one of the Jewish gentlemen announced that he would have no servants in his house but good

Catholic girls. The reason given for the rule was that he always felt his silverware was safe. For if the girls stole any of it he would get it back when they had gone to Confession.

Perhaps, without appreciating the fact, these two gentlemen gave cogent testimony in favor of the Sacrament of Penance. Both of them certainly made

result alone should make it sought after by all men and women. We give

the two instances without further com-ment, feelings that every reader will

draw therefrom the lesson.-Church

Progress.

WE WILL SEND to every subscriber or reader of The Carnolle Record or worthy person recommended by a subscriber or reader, a full-sized One Dollar package of VITÆ DRE by mail, postpaid, sufficient for one month's treatment, to be paid for within one month's time after receip, if the receiver can truthfully say to be passed in the design of the design

medicine, combination of medicines, or doctor's passe iption which it is possible to procure.

VIT.E.ORE will do the same for you as it has for hundreds of readers of this paper if you will give it a trial. Send for a \$1 package at our risk. You nothing to lose but the stamp to answer this amount ment. We want no one's money whom VIT.E. HE cannot benefit. You are to be the judge! On anything be more fair! Whas sensible person, no matter how prejudice in or she may be, who desires a our and is willing to pay for it, would besitate to try VIT.E. ORE on this liberal off :? One package is usually saff ent to cure ordinary cases; two or three for chronic, obstinate cases. We mean just what we say in his an nouncement, and will do just as we agree. Write to day for a package at our risk and expense giving your age and allments, and mention this paper, so we may know that you are entitled to this liberal offer.

This offer will challenge the attention and consideration, and afterward the gratitude of every living person who desires better health or who suffers pains. Ills, and diseases which have defled them dical worll and grown worse with age, We care not for your skepticism, but ask only your investigation, and at our expense, regardless of what lile you have, by sending to us for a package.

Theo. Noel Co. vitae-Ore Building Chicago

CHRISTMAS FAVORS. In ancient days the feast of Christ mas was vested with many privileges. The intervening days, as lar as the Epiphany inclusive, were public holidays. Servants and slaves had a day of repose on

vants and slaves had a day of repose on the occasion of the feast.

Of these ancient privileges of Christ-mas only two have survived in the Church law, one of eating meat, when it falls on Friday, and the other, pecu-liar to priests, of celebrating three Masses in honor of the threefold generations of Christ, viz., from all eter-nity in the bosom of the Father, in time in the womb of the Blessed Vir-

time in the womb of the Biessed virgin, and in the souls of the just.

The practice of celebrating three Masses had its origin at Rome. It was so old at the beginning of the sixth century that the Liber Pontificalis, compiled at the time, referred it to Pope Telesphore of the second century.

The row old Mass begondes called the The very old Mass books, called the Gelasian and Gregorian Sacramentaries, contain each three Masses for the day. Anciently they were said at the time aid in the order in which they are prescribed in the Missal, i. e., at midnight, before the aurora, and after sunside

We know that in the sixth century, and probably earlier, the Pope was wont to say these three Masses at St. Mary Major's, St. Anastasia's (whose feast occurred that day), and at St. Peter's. Curiously enough, the pre-face of the Nativity, several collects, and many parts of the Masses remain identically what they were fourteen hundred years ago, so jealous is the Church of her liturgy and so capable of preserving it from substantial alter-Sacrament of Penance. Men not viciously antagonistic are repeatedly heard to say that one of their chief objections preserving it from substantial alter-ation.—Church Progress.

forgive sins. Further they contend that we "ought to go direct to God" for such power and other equally illogical conclusions.

It is not our purpose at this time to correct these misconceptions or to advance argument in proof of the doctrine. We refer to the fact for another reason, and that is to show the state of the reason, and that is to show the state of the st

"When the butter won't come put a penny in the all of the fact.

A gentleman calling on us last Wednesday told of his efforts to break down the opposition of a certain society to Catholics. He avowed himself a believer in God but not in any form bare of Christianity. His wife he admitted of Christianity. His wife he admitted to be a devout Catholic and he was glad of it. In a recent address to the told why.

When mothers are worried because the children do not gain strength and flesh we say give them Scott's Emulsion.

It is like the penny in the milk because it works and because there is something astonishing about it.

Scott's Emulsion is simply a milk of pure cod liver oil with some hypophosphites especially prepared for delicate stomachs.

Children take to it naturally because they like the taste and the remedy takes just as naturally to the children because it is so perfectly adapted Penance. Both of them certainly made it quite plain that they knew the power of the confessional over the life of the penitents. Where is there in all the sects combined the power to keep women pure and girls honest? And the same applies to men. If the Sacrament conferred no other blessing this result alone should make it sought. to their wants.

For all weak and pale and thin children Scott's Emulsion is the most satisfactory treat-



We will send you the penny, l. e., a sample free.

Be sure that this picture in the form of a label is on the wrapper of every bottle of Emulsion you buy. SCOTT & BOWNE, Chemists,

Toronto, Ontario. me. and St.oo; all druggists.

Educational.

BELLEVILLE BUSINESS COLLEGE LIMITED.

We teach full commercial course. Full civil service course. Full telegraphy course.

Our graduates in every department are to-day filling the best positions. Write for catalogue. Address

J. FRITH JEFFERS, M. A. Address: Belleville, Ont. PRIMOIPAL THE FAMOUS

ONTABIO BUSINESS COLLEGE

BELLEVILLE. has entered its 36th year, more prosperous than ever. THE NEW CATALOGUE

is just published. Send for it, to Robinson & Johnson, F. C. A.

ASSUMPTION + COLLEGE BANDWICH, ONT. THE STUDIES EMBRACE THE CLASS-I ICAL and Commercial Courses. Fermi including all ordinary expenses, \$150 per far num. For full particulars apply to REV. D. CUSHING, C.E.Z.

ST. JEROME'S COLLEGE

BERLIN, ONT. CANADA (G.T.R.) Commercial Course with Business College Commercial Course Course Propartial Real Ures.

High School or Academic Course Propartion for Professional Studies.

College or Arts Course Preparation for Degrees and Seminaries.

Board and Tuition per Annum, \$140.00.

For Catalogue Address—

REV. JOHN FEHRENBACH, C. R., Pros.

REMEMBER...

That Business and Shorthand Schools are not all alike. There are schools and schools. Not every institution claiming the name is worthy of your paircnage. Do you know anything of the merits of the merits of the schools.

FOREST CITY Pusiness College LONDON, ONT. It has the reputation of doing the best class oom work of any Canadian school

OPENS JAN. 4th. 1904. J. W. WESTERVELT, Principal.

Headquarters for First-class Business Training,

SUSINES College. Graduates always get positions. Winter Term opens Jan. 4th. Handsome catalogue free, W. J. ELLIOTT, Principal.

Peterborough___

Business College
gives THOROUGH courses in BookKeeping, Shorthand, Typewriting etc.
The demand for office assistants is often
greater than the supply. Write for
particulars. particulars. WM. [PRINGLE, Prin.

ST. MICHAEL'S COLLEGE

TORONTO, CANADA.

Established 1852, in affiliation with Toronto University, and conducted by the Basilian Fathers. Tuition and Board \$160.00. No extras. Send for calendar. Address

REV. DR. TEEFY ST. MICHAEL'S COLLEGE, TORONTO.

WINTER TERM COMMENCES JAN. 4TH,

Business offens

OWEN SOUND, ONT.

A school with a continental reputation for the best in business education. It publishes its own business bocks which are recommended by the Institute of Chartered Accountains and by the Education Department of Ontario. It is a school that has the confidence of the business men of the country. Write for free Catalogue to

C. A. FLEMING.

C. A. FLEMING, Principal.

CATION TER OF put My and My s, ix, 3) viewed

MOST

er good her reshment t act of nse sore in the e carry-tecture, e build-ficence, ing of a a house s abode. ankind, er wantinstitu-

iman acwere, of feelings mbitions g witness c felicity virtuous s usually rejoicing a source ding of a ccasion of

cause the the cour-ried it to ad noblest apable of, eture has the supertween the cornects comes the and is the e are but e. Hence shed their the erec if comes in erated ser-ese, to cap imp the acdivine ap

the highest ion. sed in the ddressed to ection of a text of this esents the d man, and d operation the means mphant cul-bitions, the chievements of his royal and united in the erection t king is rewith another of sanctifica-this house e is reminded ure stands presents the

old that the temple which s followed by continues in nan's actions yearning love and My heart N BUILDS AND

s.
ophet David,
ne wise, made
in holy writ:
he house they
d it." This nd contradictplained in the building of a or in vain un-ombined with they rear in serection in , they labor in se unless God sanctification: house which lemon God adall its actions efforts of the of a temple for Oye children rts,' says the terial and per-cant, futile and

cant, futile and ses, O man, made of, do ye labor, a earth, in vain ag and designated, for to its ecessary that I All your heroic plans, all your lave their roots and be carried ses in which I, ate; of which I re, and which I, anctify: or else ect and will not son which God sains and experipreme actions of

ons recorded in eemingly splen-ilizations of the d decayed, be-

rtaking in which