ILIES.

aining further infor-s of proposed Contract ink forms of Tender Post Offices of Lon-s and Nairn. W. BARKER, P. O. Inspector.

P. O. Inspector. Office, 1884. 324-3w

WANTED.

EMALE TEACH-

Catholic Recued.

"CHEISTIANDS MINI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHUISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

VOL 7.

FOR THE WEEK ENDING SATURDAY, JAN. 10, 1885.

CLERICAL.

We make a specialty of Clerical Suits, and turn out better fitting and better finished garments than any Western House.

N. Wilson & Co.,

Written for the Record. Epyphany.

They left the radiant eastern land, Those sages good and true; They crossed the mount and burning sand The Royal Babe to view.

The scented myrrh, the glittering ore As offerings, they bring, With frankincense to lay before Their new-born promised King.

And ever while they journeyed on As luminous as day, The wonderous light of Heaven shone To guide their holy way.

In Bethelehem's cave they find the child— The star stood overhead— The Mother meek and Father mild Watching the precious bed.

They lay their presents at his feet, They bow them and adore: They thank their God with fervor meek For the fayor, o'er and o'er.

Led by that star, Thy sanctuary's light, Grant us, O Lord of earth, True faith to seek Thy visage bright Of sacramental birth. There, at thy shrine, for burnished gold, Pure hearts our offerings be; Good works as myrrh and prayers to hold As incense before Thee.

Specially reported for the Catholic Record. SERMON BY THE BISHOP OF KING-STON.

AGENCY OF GRACE IS THE FIRST FRUIT OF THE INCARNATION—ITS NECESSITY FOR SUPERNATURAL ACTS—EVEN FOR THE FIRST ACCEPTANCE OF FAITH-FOR CON-TINUED OBSERVANCE OF ORDINARY CHRISTIAN DUTIES—FOR VICTORY OVER EVERY GRAVE TEMPTATION.

In his sermon on Sunday evening Most In his sermon on Sunday evening Most Rev. Dr. Cleary said: On Christmas Day I invited you to consider the adorable mystery of the Incarnation as it has been dogmatically formulated by St. John, the Theologian, in the opening chapter of his gospel. He sets before us distinctly and separately the twofold generation of the subsisting Word of God, the second person of the Blessed Trinity—one divine, the other human; one eternal, the other temporal; one in the God, the second person of the biess.

Trinity—one divine, the other human; one eternal, the other temporal; one in the bosom of His Father before the morning star of creation, the other in the womb of the Virgin Mary when the fulness of earthly time had come. Referring to the first, this is his majestic utterance: "In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with All things were made by him, and All things were made by him, and the Word was God. This was in the beginning with All things were made by him, and the Word was God. This was in the beginning with the moral and spiritual universe lay enveloped in darkness.

GRACE WAS NEEDED

A RUNNING PARAPHRASE.
"The Word was," that is, according to the emphatic signification of the Greek verb, he had a substantive and permanent existence. When? "In the be-ginning." What beginning? The abso-lute beginning; the beginning of all things that have had a beginning, that s, the first instant of the universal creation, of which he is subsequently de-clared to have been the author. Thus clared to have been the author. Thus he is introduced to us as the Eternal Word, who "was" before any contingent being began to be. "And the Word was with God," "the only begotten Son, who is in the bosom of the Father," (18 v.), co-existent, co-eternal, co-equal in majesty with Him whom all believers adored as the Supreme Being, the Father in Godhead. "And the Word was God." consubstantial with the was God," consubstantial with the Father, one and undivided with Him in essence and every attribute of Divinity. "This was in the beginning with God." This fellowship of the Father and the Word, God with God, in unity of God-head and distinction of Persons, was the order of divine life "in the beginning," and consequently through the eternity of duration antecedent to time, which dates only from the first instant of creation. And now the history of creation is narrated, and the Word is the creator. "All things were made by Him, and without Him was made nothing that was made." The dogma is enunciated in two forms for the sake of explicitness. "All things by Hin;" "nothing without Him." Every created being, from the chief of the highest order of Angelic Hierarchs down to the lowliest reptile that crawls the earth, owes its existence to the Word who "was in the beginning."
"In Him was Life," essential life, in Himself and of Himself, self-existing; and He is the principle, not of existence only in creatures, but of all that consti-

LIFE IN LIVING CREATURES. Vegetable life, animal life, rational life in man, angelic life, all was in him, and its communication to creatures was ever from Him. Still more strictly here signified the supernatural life of grace and glory, the true life appointed for man, which he had forfeited by sin, and which the Word came from heaven to renew in him. "And the life was to renew in him. "And the life was the light of men." It is true of corporeal and intellectual light; but more

interiorly through the infusion of heavenly grace and the divine gifts of faith and hope and charity. Man may retain his natural life, although bereft of the sight of his eyes and the light of his reason; but the light of faith, infused by grace from the Word, in whom is life, is the very beginning of supernatural life in man. Without this vital principle his spirit is dead. It has no aspiration, or power, or agency in relation to his spirit is dead. It has no aspiration, or power, or agency in relation to his last end; and hence it is said by the evangelist. "In the Word was life, and the life was the light of men." "And the light shineth in darkness, and the darkness did not comprehend it." This tells us of the goodness of God and the wickedness of man. The Word, the Sun of Justice, diffuses His light upon the universe of humanity; but men's impiety and sensuality and obstinate malice would not admit it into their souls; they resisted grace, they obstrate malice would not admit it into their souls; they resisted grace, they perverted reason, and shut out the knowledge of God from this world of darkness. It was thus from the days of the deluge to the coming of the Messiah. It is so with unbelieving nations to day. The Word shineth and sendeth forth his rays of truth; but more will clearly in the contract of rays of truth; but men will close their eyes, preferring darkness to light. Listen now to

THE INSPIRED EAGLE OF THEOLOGY relating the second generation of the Word. "The Word was made flesh, and dwelt amongst us, full of grace and truth; and of His fulness we all have received, and grace for grace. For the law was given by Moses; grace and truth came by Jesus Christ." It is a brief, but comprehensive sentence, "The Word was made flesh." The mystery of the Incarnation could not be expressed more briefly or more exactly. The Nicene Creed states it in fuller form, thus: "For us men, and for our salvation, He came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." The THE INSPIRED EAGLE OF THEOLOGY tion, He came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man." The Evangelist forthwith proceeds to declare the first fruits of the Incarnation, and the purpose of the coming of the Word in the flesh. "He dwelt among us, full of grace and truth." And he adds, "Of his fulness we all have received, and grace for grace." And he further adds, "For the law was given by Moses; grace and truth came by Jesus Christ." Do you know the meaning of this repeated reference to "grace and truth" in immediate sequence to the pithy declaration of the mystery of the Incarnation? "Grace and Truth," proceeding from the "Word made Flesh," are the counterparts of "Life and Light," originally proceeding from the Word, "in whom was Life, and the Life was the Light of men" from the beginning of human ex-

made. In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness did not comprehend it." Let me give you

to regenerate man in the life of the first parent of our race, made in God's image and likeness. Truth was needed to shed light upon his darkened soul and shed light upon his darkened soul and awaken him to the vision of heaven's beauty and the supernatural way leading heavenward. Without the Incarnation man's life was not worth living. It was all difficulty for both his soul and his body. It was ignorance in his intellect, and concupiscence in his will. It was desire unsatiated. It was but a passage to the grave. It was the weight and bondage of the law without the full and facile participation of the grace and truth of Jesus Christ. It was sin and universal debasement among the nations It was sickness and sorrow unsolaced by aith. It was life without happiness and death without hope. But now "the Word was made flesh and dwelt amongst us;" and the first fruits of the Incarna-tion are proclaimed to be those two most needed gifts of God to fallen man, "grace and truth," to restore him to "life and light," and renew him in the sonship of God and heirdom of everlasting glory which he had forfeited by sin.

LET US THEN ADORE the Infant Saviour in the manger. Let us offer Him our homage of praise and thanksgiving, because, being the Son of God, unchangeable in his divinity, "God of God, Light of Light, true God of true God," he has deigned to assume our lowly nature in its substance and in its humblest form of babyhood, our whole humanity, body and soul, with our limited powers and our unlimited wants. our weaknesses and miseries and sor-rows, sin excepted, thereby elevating it to the fellowship of Godhead by existence and subsistence in His own Divine Person. Let us salute Him as our Lord and welcome Him as our Brother; for hu-manity and divinity are equally His from henceforth and forever; the God is man, and the man is God; He is evermore one and the same Divine Person who works divine wonders by His divine will, and performs the commonplace works of our human life by His human will. He is come to seek and save us and share His lot with us, not disdaining to be fed by the milk of the Virgin's breast, to suffer

COLD AND HUNGER AND FATIGUE and shame, and even the death of the and sname, and even the death of the cross, for our sake. And let us not forget to offer our joyous salutations to her who gave him his new birth, the Virgin Mother at his side. "All generations shall sall her his side." tions shall call her blessed, because he that is mighty hath done great things to her." By a singular privilege of light and intellectual light; but more fully is it true of the supernatural light, communicated to men by God's truth merits of the sole Redeemer, sne was exteriorly and illumination of the soul preserved free from the guilt of Original

Sin in her conception: and by an unlimited effusion of divine bounty upon her from infancy to womanhood, she was already "full of grace" in the hour of Gabriel's embassy from the supreme court of heaven to her; and in the Holy Ghost's espousal, and the overshadowing of the Most High, and the Incarnation of the Word in her, she has been made the most beautiful and most perfect of all the creations of the Triune fect of all the creations of the Triune Deity in heaven or on earth, her Son alone excepted, and has been elevated before angels and men to the royal before angels and men to the royal dignity and prerogative of Mother of God—as truly the Mother of the Eternal Word as God the Father is His Father. "Grace and truth," says the evangelist, "came by Jesus Christ." These were, and still are, the two primary needs of our fallen nature. Let me, in fulfilment of the promise I made you at the conclusion of last Sunday's sermon, speak of

of the promise I made you at the conclusion of last Sunday's sermon, speak of THE NEED WE HAVE OF GRACE.

"As the branch cannot bear fruit of itself unless it abide in the vine, so neither can you unless you abide in Me," said Jesus Christ (John xv.); and He added emphatically, "Without Me you can do nothing," It is not little or much we can do of ouselves by our facelying. can do nothing." It is not little or much we can do of ourselves, by our faculties of natural or regenerate life; it is simply nothing. The continual active infusion of the sap of the mystic vine, that is, the grace of the spirit of Jesus, is the agency of spiritual fruitfulness in "holy desires, righteous counsels and just works" within each one of us. "You are the body of Christ, and members of member," says St. Paul to the faithful of Corinth, and also to us; "for in one spirit were we all baptized into one body." (I Cor. xii.) Every one knows the meaning of this similitude. Strong though the arm be, and firm the foot, the impulse of motion must come from the spirit, superior to flesh, abiding in it but not of it, energizing and directing it in not of it, energizing and directing it in all its operations. Even so, we are dependent upon the quickening agency dependent upon the quickening agency of the spirit of Jesus in every good work of Christian life. This is the call to daily prayer and the frequentation of the sacraments, to insure the vigorous, unceasing operation of the spirit of grace within us. Whatsoever good we do, it is His agency that carries us through it; it is His work more than ours. "By the grace of God I am what I am. I labored more abundantly than all they. Yet not I, but the grace of God with me." (1 Cor. 15 ch.) Herein lies the solid foundation of true Christian humility and mutual respect among the solid foundation of true confisions humility and mutual respect among neighbours. Hereby

THE BOASTER IS REBUKED,

and arrogance and self-conceit and haughtiness are reduced to silence. "Be haughtiness are reduced to silence. "Be not puffed up, one against the other for another. For who distinguisheth thee? And what hast thou that thou hast not received? And if thou hast received, why dost thou glory, as if thou hadst not received?" (I Cor. 4 ch.) Brethren, let us take this doctrinal lesson well to heart; it is a flowing fountain of Christian morality. We are not "all agency" for ourselves. If we live the life of the sons of God, as our holy religion directs us. of God, as our holy religion directs us, observing the prescribed discipline of daily prayer and domestic piety and public worship and seasonable approach to the sacraments of purification and sanctification; if we willingly make the sacrifices demanded of us by religion and society; and if we render each and every act of our routine of life supernatura and meritorious of eternal reward by corresponding with the movements of Divine grace within us, "whether we eat or drink or whatscever else we do, doing all for the glory of God," in faith and hope and love of Him; let no one amongst us glory in himself, or in his works, as if they were his own; but let us refer the whole glory to God, the spirit of grace, by whose supernatura agency every good work is effected in us, and without whom we can do nothing. Let us think and feel with the great Apostle of the Nations, "I live, now not I, but Christ liveth in me." (Gal. 2 ch.). So much for the Catholic teaching or this subject generally. We shall now consider it more particularly.

ACCEPTANCE OF FAITH is the first in order of supernatural acts, and the foundation of all the rest. Some may imagine it to be the free outcome of a natural process of reason exercising itself upon the evidences and motives of credibility. But the scripture condemns such a notion, and the church pro-nounces it heresy. "By grace you are saved through faith; and that not of yourselves; for it is the gift of God; not of works, that no man may glory." (Eph. 2 chap.) This is an oft-repeated lesson of St. Paul, who, writing to the Romans, sums up numerous arguments in support of it thus: "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Rom. 9 ch.) Let us adore God in this mystery of mercy, which no human mind can fathom. Let us humbly thank Him all the day of our lives, for His undeserved predilection of us in calling us from the mother's womb to His admirable light of faith and the household of grace in His one true church. We are "the children of the promise," chosen by no right of heritage nor by virtue of ancestral claims but by "the purpose of God according to election," even as He chose Jacob in preference to his twin-brother Esau, "when the children were not yet born nor had done any good or evil." (iiv). It is this gratuity of the grace of faith, the unmerited "gift of God," that alone explains the difference between nations explanation of the phenomenon, so frequent now-a-days, of opposite effects produced by the preaching of God's word upon different individuals of similar caste of mind and of equal intelligence and sincerity of purpose. Some "adhere and believe," as did "Denis the Areopagite, and Damaris and others with them" at the preaching of St. Paul in the high court of Athens. Others, it may be the majority, are only hardened the more in their unbelief; or, if grace has stirred their souls at all, the bonds of flesh and blood still hold them in willing captivity, and they go their way, saying, "We will hear thee again concerning this matter." (Acts 17ch.) One man co-operates freely with the INSPIRATIONS OF DIVINE GRACE that invariably attend the Word of God its delivery by the commissioned in the commission of the basest kind; the very thought of them awakens shame. And yet he, the vessel of God's election," the man of superabundant inspiration, who had the man of superabundant inspiration, who had the world of thought. Why should be be asked to believe any truth on the Word of God, except it be something lowly could give it effect? How can three really distinct Persons subsist in one undivided unture? asked Arius, How can the FIGHT AGAINST PHIS FILTRY DEMON?

It is the expression of the wessel of God's election," the man of superabundant inspiration, who had been elevated to the third heavens in estacy, was assaulted by the lusts of the flesh stirred within him by "an angel of Satan." There was given me," he writes, "a sting of the flesh and high print? Oh, no. It was by calling on God for grace by prayer, again and again repeated with all the fervour of explanation of the phenomenon, so frequent now-a-days, of opposite effects produced by the preaching of God's word upon different individuals of similar caste of mind and of equal intelligence and sincerity of purpose. Some "adhere and believe," as did "Denis the Areopagite, and Damaris and others with them" at the preaching of St. Paul in

INSPIRATIONS OF DIVINE GRACE that invariably attend the Word of God in its delivery by the commissioned preacher, and seriously prepares himself by prayer and pious meditation and preacher, and seriously prepares himself by prayer and pious meditation and compunction of heart for entrance into the ark of salvation; another trifles with grace, like King Agrippa saying to St. Paul, "In a little thou persuadest me to become a Christian" (Acts 26ch.); and although he stands at the threshold of the temple of truth, and the doctrines he already believes should logically lead him to the adoption of the whole body of revelation, he remains outside the church, arguing about her, admiring, perhaps, her unity, her sanctity, her Catholicity and apostolicity, and her other divine prerogatives, but, because of pride and worldliness, grace abused and prayer neglected, he never enters her holy portals. Hear the Lord Jesus Christ distinctly pointing out the source of faith in contrast with rationalistic unbelief. Having proposed the mystery of the Elessed Eucharist in the Synagogue of Capharnaum (John 6 ch), and told his hearers of the imperative necessity of faith in himself as "the work of God," by which they were to lay hold of this heavenly bread, the Jews, who had witnessed the miraculous multiplication of the loaves and fishes on the previous day, and had come to the conclusion. "This is of a truth The Prophet previous day, and had come to the con-clusion, "This is of a truth The Prophet that is to come into the world,"
now murmured against him and
demanded "signs" as a condition
of belief in him, Having already
given them "signs" sufficient, he pro-

bread which came down from heaven."
And they said, "Is not this Jesus, the son of Joseph, whose father and mother we know? How then saith he, 'I came down from heaven?'" Observe the rationalistic principle. It denies, contradicts, contemns the clearest evidence of divine mission and authoritative teaching, unless the son of God, whom yesterday they saluted as "the Prophet" will explain to them "how." We see it warring every day, with bold front and arrogant tone, against the Trinity, the Incarnation and the Eucharist, always repeating the captious question, "How?" It means that no truth is to be accepted on the Word of God, how clear soever the message and the credentials of the messager unless the recoverage. messenger, unless the poor, weak, nebulous intellect of the self-conceited un-Those men ask their children to believe many things of which they must not be told the "how." They themselves believe most firmly in the mysteries of human life and of physical nature around them; but when God speaks mysterious truths about His nature and His provi dential arrangements for man's

ceeded to unfold the Eucharistic mys-tery, and again they murmured at him, because he had said, "I am the living

life, they cry out against him, "How How? How?" In direct opposition to this first principle of rationalism, our Saviour points SOLE SOURCE OF DIVINE FAITH,

saying "murmur not among your-selves. No man can come to me, except the Father who has sent me, draw him." Faith is a support cept the father who has sent me, draw him." Faith is a supernatural act, impossible to the natural strength of man's reason or will. Grace is necessary to lift man up to the supernatural way leading to God in glory. The repugnance of man's mind to the secontange of realities that are to the acceptance of realities that are unseen, supernatural and incomprehen-sible to his eclipsed reason, cannot be overcome but by the omnipotent agency of grace. Therefore did Jesus say, man can come to Me, except the Father draw him." This is true of the Blessed Eucharist, as of the Incarnation, much more of the Trinity. Genuine belief in the "Word made flesh" removes indeed most of the natural man's difficulty in regard of the Blessed Eucharist; and it is because the Jews questioned how Jesus came down from heaven, that they questioned likewise how He could give them his flesh to eat. It is, however, by grace alone we are drawn to faith in mysteries; and it is to the heavenly Father we are directed as the giver of this good gift; and thus prayer is directly suggested, according to the rule of God's supernatural Providence, "Ask, and you shall receive." But let us see the end of this contest between incredulity and faith, between rationalistic pride and divine grace, in the Synagogue of Capharnaum. The Son of God had a primary doctrine to deliver, and He had resolved to announce it fully, albeit in presence of an adverse and angry assembly. He recedes no-wise from his position, but reiterates his statement more distinctly and more forcibly. "I am," he repeated, "the livforcibly. "I am," he repeated, "the living bread which came down from heaven.

this man give us his flesh to eat? asked the Capharnaites. What does. Jesus, the heavenly Teacher, oppose to this clamour? He is "the way, the truth and the life," He came "to seek the lost sheep of the House of Israel." He is "teaching in the synagogue," and must not allow his words to be fatally misunderstood. Does he withdraw the obnoxious expression? Does he soften it down or explain sion? Does he soften it down or explain it away? Quite the contrary. He repeats it with multiplied emphasis of asseveration; proceeds to distinguish be-tween his "flesh" and his "blood," between "eating" and his "blood," be-tween "eating" and "drinking;" denoun-ces everlasting death to those who will not eat his flesh and drink his blood; promises, and repeats his promise, to give everlasting life and resurrection on the last day, to him that eateth his flesh and drinketh his blood. Now he sees

HIS OWN DISCIPLES SCANDALIZED at his preaching, and hears them join in at his preaching, and hears them join in the clamour of the multitude, crying out, "This is a hard saying and who can listen to it?" They are his by faith; they have already believed in Him as the Messiah, "the Prophet that is to come into the world;" but this new doctrine of the Eucharist, this "eating" of his "flesh," and "drinking" of his "blood," is to them a "hard saying": they are segurdar. them a "hard saying"; they are scanda-lized; they can not listen to it. Does he næd; they can not listen to it. Does he compromise even with them, to retain them in the faith? God forbid that Jesus would give His Bishops an example of compromise He had proved his mission by "signs." He had announced his doctrine. He had demanded faith as the condition of getting his flesh to eat and his blood to drink; he had refused explanation of the manner of the manner. explanation of the manner of the mys-tery to the rationalistic objectors; he must not vary his rule of absolute demand of faith in all his teachings, with or without explanation of "how it is to be." Therefore, he who came to save, ALLOWS EVEN HIS OWN DISCIPLES go to perdition rather than explain away a single iota of his hard doctrine. He

go to perdition rather than explain away a single iota of his hard doctrine. He simply insists on belief, and points to the source of fath, of which he had admonished them previously, and reproaches them for their incredulity. "There are some of you that believe not. Therefore did I say to you that no man can cover to me, whose you, that no man can come to me, unless it be given him by my Father." The Evangelist adds that "after this many of his disciples went back and walked no more with him." The preaching of the Son of God that day seemed a failure. But it has been captivating the minds and hearts of herbests (f. 1997). believer comprehends "how" God can and hearts of hundreds of millions in do what He does or promises to do. our blessed privilege to be drawn by the Father to belief in his only-begotten Son, and grateful, unhesitating accept-ance of the Son's promise to give us his flesh to eat and his blood to drink. To the Father in heaven, therefore, not to our own pride of intellect, we must look for the gitt of faith: "Ask and you shall receive; seek and you shall find; knock receive; seek and you shall nng; known and it shall be opened unto you." If we trust to ourselves and neglect to pray we may expect nothing from God. "Destruction is thine own, O Israel! thy help is only in me." (Osee 13 ch).

THE GIFT OF PERSEVERANCE in our union with Jesus Christ by con tinued fulfilment of our ordinary Christian duties, depends upon the "special grace" of God, as the Council of Tren has defined. For scriptural evidence of this dogma, it is sufficient to barely quote the following passages: "He who hath begun the good work in you will perfect it unto the day of Christ Jesus," (Phili-1 ch.) And of his own perseverance the same apostle, St. Paul, writes, "I have obtained mercy from the Lord to be faithful" (1 Cor. 7 ch). St. Peter, in his first Catholic epistle, writes, "By the power of God you are kept by faith unto salvation, ready to be revealed in the last time." (1. ch.); and again, "The God of all grace, who hath called us unto his attention of the catholic salvation." his eternal glory in Christ Jesus, will himself perfect and confirm and estab-lish you." (5 ch). But temptations will come upon man; the world, the flesh and the devil will test his virtue; and BY GRACE TEMPTATION IS OVERCOME

For this grace we petition our Heavenly Father daily in the Lord's prayer of sufficient grace being given us in response to our call, we are most positively assured in sacred scripture, old and new, "In temptation God will keep him who feareth Him, and will deliver him from evils" (Eccli. 33 ch). "As I knew that I could not otherwise be continent, unless God gave it, and this was also a point of wisdom to know whose gift it was; I went to the Lord and besought Him," (Wisdom 8 ch). Hear the com-pact made between God and man. His fiddity is pleased to fidelity is pledged to stand by us in temptation and fight for us. "God is faithful," says St. Paul (1 Cor. 10 ch.), "who will not suffer you to be tempted above that which you are able, but will even make issue with the temptation, that you may be able to bear up." Who is not struck with astonishment on reading plains the difference between nations and tamilies and individuals, some endowed with the "dife and light" of the true faith, "without which it is impossible to please God" (Heb. 11ch.); whilst others are, at least temporarily, cast out from the inheritance. This, also, is the

hated himself in spirit with Christ to the cross, and who had been elevated to the third heavens in eestacy, was assaulted by the lusts of the flesh stirred within him by "an angel of Satan," "There was given me," he writes, "a sting of the flesh, an angel of Satan to buflet me," And how did he "FIGHT AGAINST THIS FILTHY DEMON? Is it by his own natural strength of resolution or appeals to his own honor and high spirit? Oh, no. It was by calling on God for grace by prayer, again and again repeated with all the fervour of his soul, "For which thing I thrice besought the Lord, that it might depart from me; and he said to me, my grace is sufficient for thee; for power is made perfect in infirmity." (2 Cor., 12 chap.) What a vivid description does he not also give (1 Cor., 7 chap.) of those miserable temptations, and his groanings under them. "The good which I will, I do not. I see another law in my members fighting against the law of my mind, and captivating me in the law of sin. Unhappy man! that I am, who shall bers nguting against the law of my mind, and captivating me in the law of sin.
Unhappy man! that I am, who shall deliver me from the body of this death?
The grace of God by Jesus Christ Our Lord." Even the natural law, therefore, in its most obvious precents, cannot be in its most obvious precepts, cannot be fulfilled by the Christian man without God's co-operative agency of grace. It is He who works all our good works in us, and quickens us, attracts us, "draws" us to free co operation with Him. Not the work alone, but the will to undertake the work in the finit of the state. the work alone, but the will to undertake the work, is the fruit of grace. "With fear and trembling work out your salvation, for it is God that worketh in you both to will and to accomplish according to His good will" (Philipp, 2 chap). Even the good thought that must precede the good will, to suggest the good work, cannot exist in our mind but by the agency of God's grace, "Not that we are sufficient to think anything of ourare sufficient to think anything of our-selves, as of ourselves, but our sufficiency is from God." (2 Cor., 3 chap.)

CONCERT IN AID OF THE NEW ST. PETER'S CATHEDRAL.

We beg to remind our readers that there will be a Concert given in the Grand Opera House on Friday evening next, the 9th inst., for the above object, programme of which appears in an-

a programme of which appears in another column of this issue.

It will be taken part in by several members of the United St. Andrew's and Caledonian societies, and a large number of tickets have already been sold to those belonging to the societies named. We would ask from our readers a liberal support of this laudable object. It would appear from this generous offer from those outside of our faith that already the efforts put forth by the Bishon ready the efforts put forth by the Bishop and the diocese of London is receiving recognition from them, and this concert is a fitting recognition from our citizens that our New Cathedral is a work in the construction of which they take a deep interest.

Opinions of Subscribers

THOS. STANLEY, ESQ, PARKHILL. I consider the Catholic Record invalu-ble as a Catholic educator, and should be a welcome visitor to every Catholic home. JOHN COYNE, ESQ., STAFFA. I am very much pleased with the RECORD

dmire its manly Catholic stand, and wish it every success. REV. J. M. DOWLING, ST. SYLVESTER, P. Q.

Your paper most certainly deserves to be encouraged by every lover of Catholic progress amongst the clergy and laity. ANDREW KENNEDY, ESQ., ST. FERDINAND, QUE-BEC, EX-M. P. P.

Please continue sending the Record. I would not be without it for many times its

WM. CUMMINS, ESQ., BATH.

I would not be without the RECORD as ong as I can afford to take it. Halifax, 26th Dec., 1884.

Halifax, 26th Dec, 1884. EDITOR CATHOLIC RECORD,—SIR,—I am in receipt of your December circular covering bill for this year's subscription of the RECORD and enclosed herewith forward the amount due, together with an additional sum of two dollars, for which please enter my name on your subscription list, 1st January, 1885, for another copy of your most interesting

and valuable paper.

I will not express the gratification it affords me to be one of your subscribers, but I may fairly say without exaggeration that the Record is one of the ablest edited and best written weeklies that I have ever perused.

Your articles on the School Question of Ontario, published some time ago, were worthy of admiration by all lovers of justice and fair play, and I sincerely hope that they may have the desired effect.

I enclose my card, Mr. Editor, but request that you address the paper as heretofore and remain, Your admiring

Correction.—Dear Sir.—In your issue of the 20th ult, I find a notice in Brantford Notes, that I have taken the leadership of the St. Basil's Choir, which is incorrect. I have not taken leadership of said choir. I am simply a member, and Mr. Zinger is leader. Yours, Windlow Schuler, Brantford

THE BAZAAR.

The Bazaar in aid of St. Peter's Cathedral is now in progress. eport of it next week.