

Consilium Domini manet in aeternum. He could content Himself by pouring into this excellent vase, which is called the humanity of Christ, His personal life, and that would amply suffice to His glory, to His happiness, but He wishes to do more. In Jesus Christ He will restore all. You know, my dear brethren, what it cost our divine Redeemer. He could have appeared to us in glory and in joy; He will come to us in ignominy and suffering. *Proposito sibi gaudium sustinuit crucem.* Instead of a glorious pontiff, we will have a bloody victim; instead of a conqueror, imposing upon all His divine wishes, we will have a little child, of whom is said He will be a sign of contradiction. It is through the floods of blood that man will be regenerated into his rights, "deified." The reparation will be so abundant, so marvelous that the Church, in the enthusiasm of its grateful joy, may exclaim: "O happy fault which gave to us such a great Redeemer!"

Can we, my dear brethren, think without deep emotion of this immense love which overflows from the heart of Jesus Christ, pierced, bruised and opened by a soldier's lance? *Sic nos amantem quis non redamaret.* "Who would not love Him Who loves us so much?"

It is thus that Jesus came to bring us life—*Ego veni ut vitam habeant.*

Through holy baptism the Christian life is deposited as a divine germ in the soul of the child, who cannot offer any resistance, but alas! it is not so with adults. How often man resists God, Who solicits his heart. Is there anything more touching than the picture represented by St. John in the Apocalypse, when Our Lord appears to us, standing humble, and knocking at the door of a heart that will not open to Him? Listen to what he says. *Sto ad ostium et pulso.* He does not yet reside, says the Holy Council of Trent, but He is close by and He moves us. *Non adhuc quidem inhabitantes sed tantum moventis.* Happy, says St. Ambrose, "he who hears Jesus knocking at his door. *Beatus ille cuius pulsant Janua Christus.* Who among us have not heard the call of the Divine Master when far removed from Him, through sin, and closed to Him the door of their hearts dead to grace? And when, we opened, by faith, by penance, the door of our hearts which He solicited, what joy in heaven and felicity on earth. The creating act is quite marvellous, but the act of sanctification is still more marvellous. The creating act made man out of nothing; the sanctification act makes of sinful man a God. Behold, my dear brethren, the Christian life received through holy baptism, perfected by confirmation, nourished and augmented by the Holy Eucharist, destroyed by sin and restored by penance. It is this life in us which Satan wishes to ruin, which the world ignores, or which it blasphemes and persecutes. It is this life that Jesus Christ merited for us by His ignominious death on the Cross. *Ego veni ut vitam.* Not only does He bring it to us and enriches us with it, but He wishes it to superabound in us. *Ego veni ut habitem et abundantius habeant.*

THE SUPERABUNDANCE OF CHRISTIAN LIFE.

My dear brethren, it is much for a Catholic to live in the state of grace and to nourish himself frequently with the Body and Blood of Jesus Christ, to maintain in him the divine life, without which he would be condemned to death; but we must do more. The Catholic who is worthy of the name, should, according to St. Paul, "Take root in Christ," "radicati in Christo." There must be in intelligence deep convictions and he should dispose of a generous and constant will in the service of his convictions, of his faith founded on reason, so as to be prepared not only to do his duty, but all his duties in the service of the Good Master and His cause.

In order to do this, he should first have received in the bosom of his family, faithful guardian of the traditions of faith, of justice, of labor and honor of its ancestors, a deep religious education which leaves in his soul indelible traces. And, moreover, his soul should be impregnated, at school, as well as in all spheres of education, with the religious idea, which it should have inhaled as the native air of the Christian, in such a manner as to be filled with vivifying perfume.

Lend ear to the great Pontiff Leo XIII. expressing this incontestable truth in his encyclical "Millestis Ecclesiae" (1st Aug. 1897). "Against those who wish to limit to certain hours the religious teaching, when the remainder of the time the teaching is completely neutral. 'Necesse est non modo certis horis doceri juvenes religionem sed reliquam institutionem omnem Christianae pietatis, sensus redolere.' Moreover, every Catholic should know and love the Holy Church of God, our Mother. 'The young people,' repeats the Sovereign Pontiff, 'should learn to know the Church perfectly, so as to understand and feel that they must undertake and suffer all in order to serve her.'

The Catholic faith, my dear brethren, is not a simple practice, a pious habit, the result of our surroundings, an accident of birth, but it is a firm and sincere adhesion of the intelligence to the revealed truth, and this adhesion should create unshaken faith, and when occasion demands it a public profession, a Catholic action.

And it is only the Christian who is safely anchored in truth who can victoriously resist the formidable thrusts of evil influences which surround him and his own evil passions. He will not fear to affirm his faith in public life as well as in private life, and he will be ever ready to suffer all for Christ and His Holy Church. "Omnes labores, ejus satibiles putanda esse."

And if an entire nation is penetrated with the Christian spirit, which St. Paul so fittingly calls the "reason of Christ," then it stirs and thrills when the revealed truth, justice and honor are in question, flies to the succor of the oppressed; at the voice of an humble monk, and to the cry of "God wills it," it crosses the seas to rescue the glorious tomb of Christ. Is it not this superabundance of Catholic life, this overflowing faith, which has erected to the glory of Jesus these imperishable cathedrals, works of Chris-

tian art, more fruitful and more marvellous than the science of the pagan antiquity, which it has exceeded in restoring the old world in Christ. Permit me to quote the beautiful words of the pagan poet who sang, as if against his will, the triumphs of Catholic faith.

But, my dear Brethren, to my mind there is something still greater than the old Gothic cathedrals of the Ages of Faith, it would be the heroic devotedness of these admirable peasants of Normandy and Brittany, leaving France which was so Catholic in the seventeenth century, and coming on the shores of the St. Lawrence, not to flee from misery, or persecution, not to seek gold or fertile lands, or as pilgrims of liberty, but as Apostles, having no other desire than that of establishing the reign of Jesus Christ in this uncivilized land. It seems to me that that is a unique fact in the history of Christian nations, and we should be proud of it, and should on our knees thank God. And in our day, have we not striking examples of Catholic vitality? Is not the valor and the able social organizations of Germany and England, marching from victory to victory, in the conquest of their religious liberties, an evident proof of what prodigies and intelligent, robust and practical faith can operate in social order? And we, whose civil and religious rights have been safeguarded by a solemn treaty which constitutes the basis of our liberty, would we be excusable if we did not defend these sacred liberties of the family, in school and in society, by a strong Catholic social organization? by the Catholic Press. And I now take the liberty of offering the Venerable Metropolitan of Quebec my congratulations and the tribute of my admiration for the zeal with which it founded, at the cost of many great sacrifices, a daily Catholic paper, in order to respond to the desire of the Sovereign Pontiff.

Ah! my dear brethren, if we desire to be true Catholics, Catholics before all, Catholics everywhere, Catholics at all cost, let us read and meditate the luminous encyclicals which the Popes in the last years, especially the immortal Leo XIII., our great Pontiff and Father Pius X. have addressed to the Catholic world to enlighten it on its social duty. Fearing that one may imagine that I am permitting myself to revert to personal ideas of preoccupations, I take the liberty of quoting the following passage of the remarkable encyclical of the illustrious Leo XIII.—"Sapientiae Christianae. . . ."

Arise, men in favor of or against the Church? We cannot say. These inspiring words recall the words of the Divine Master "He who is not for Me is against Me."

My dear brethren, each time that I hear in the old basilica, since the opening of the Council, the harmonious hymn of "Christus vincit. . . . Christ is the Conqueror, Christ commands, Christ reigns, I am all aroused. It is well during these solemn assembles of the Canadian Church that Jesus Christ triumphs, commands and reigns as absolute master, when truth is affirmed and glorified in the most perfect unity, and that your Catholic hearts are thrilled with joy and manifest the exuberance of their faith, of never to be forgotten demonstrations which do honor to the good city of Quebec, called, with reason, the Rome of North America.

Also, in terminating, let me implore of you to take as your pass-word, as a device for your entire life, the words of St. Paul, addressed to the Corinthians. O, People of Canada you have truly been nourished with the richest wheat and satiated with the honey of truth and of charity out of the rock which is Christ.

May you love more than ever and serve with an inviolable faithfulness Christ Jesus and His Holy Church. May the light of His truth penetrate, dominate and illumine your intelligence, and may the divine fire inflame your heart. May the life of grace, the divine life, the life which circulates in the adorable Trinity, the Catholic life, abound in you and shine in your labors, in your entire national life. Then will be realized for your children, for each one of us here present, the words of St. Paul—"When Christ shall appear, He who is our life, you also will appear with Him in His glory. Amen."

Archbishop McEvay's Sermon.

Archbishop Langevin was followed immediately by His Grace Archbishop McEvay, who spoke in English as follows:

"What doth it profit a man if he gain the whole world and suffer the loss of his soul, or what exchange shall a man give for his soul?" (St. Mat. 16 Chap. 26 v.)

Your Excellency, my Lord Archbishops and Bishops, Very Rev. and Rev. Fathers:

My dear brethren,—The end and aim of this Plenary Council and of all Church law is to help men to save their immortal souls. Man's duty is to know, to love and serve God, and thus to gain eternal life; for all men must, of necessity, face either everlasting life or eternal death. There is no escape. Both heaven and hell exist entirely independent of man, and whether a man believes, or whether he does not believe, they continue to exist just the same. It is appointed for man once to die, and after this death; the judgment must be either "Come ye blessed of My Father, possess you the kingdom of heaven prepared for you," or "Depart from Me ye accursed into the everlasting fire which was prepared for the devil and his angels." There is no other judgment; this is the last one and the eternal Judge must be obeyed and obeyed forever. Such is the end of man—the wicked shall go into everlasting punishment, and the just into life everlasting. This is the end of every man, and we are told to remember this last end and we shall never sin. Therefore, it is important that every man should know that he is a mere creature and that God is the Creator. He made man to His own image and likeness. He gave him an immortal soul, which is noble and beautiful when freed from sin, and He gave him two commandments to keep: "Thou shalt love the Lord thy God and thou shalt love thy neighbor as thyself for the love of God."

These are two great commandments, This do, and the Divine Master says,

thou shalt live. Love, therefore, is the fulfilling of the law. Is it so hard for men to keep these commandments? Is it so hard for men to love God, a God Who is all holy, all bountiful, all merciful, the God of love, joys, consolation, of peace and love—the God Who wants to save all men and give them the joys of heaven forever? Is it so hard to love such a God?

Then, the next commandment—"Thou shalt love thy neighbor as thyself." This includes every man, it makes no difference whatever as to nationality or language or color, the command is, "thou shalt love thy neighbor;" and not only that, my dear brethren, but that command extends even to our enemies—"Love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you."

These, therefore, are the two great commandments that every man must keep if he wants to lead a Christian life. This is the way in which man reaches heaven, the way in which he keeps the golden rule "Do unto others as you wish them to do unto you." There is no doubt whatever about what we have to do; the question arises as to how a man is going to succeed in keeping these commandments of God.

One thing is certain, that man left to himself is bound to fail, without Jesus Christ you can do nothing; but the Almighty and the Eternal God, who cares for the birds of the air, for the fishes of the sea, and the flowers of the field, has not left man without a sure help in the working out of his salvation. Children, as you know, when created are given as a precious gift to parents, and these parents are bound by every law to provide for the wants of both soul and body. It is true the child is born "a child of wrath," is marked with the stain of original sin, but the Blessed Master has provided a remedy, and hence the child is reborn in Baptism, reborn in the spiritual life, and becomes a subject of the Church, which the Master founded to continue His work until the end of time. This is a great guide and a great help. We are told that "Christ loved the Church and delivered Himself up to it, that He might be holy and without blemish." He sent the Holy Ghost, the Spirit of Truth, to be the soul of that Church, to teach all things that He had commanded, and to remain with the Church forever. Thus, my dear brethren, is the Church of the Living God the pillar and the ground of truth, the one holy Catholic and Apostolic Church, imperishable and infallible, and it is placed on earth by the Divine Master Himself to conduct souls to the everlasting dwelling and everlasting happiness. Therefore, we should understand our duties toward this Church of the Living God. We know how the Master commanded to go forth and to teach the ages and the nations, and no nation was converted except by the missionaries sent forth by the Catholic Church. Even to-day she has her noble band of missionaries throughout the world. The love of Christ urges them on, they fight their way with no carnal weapons, but conquer in the Sign of the Cross. We have some of these good missionary Fathers attending this council, men from the cold regions of Labrador and the Yukon, from the great north to the great west, the great lone land, where they are spending their lives preaching to the red man and to the white man, and to savage and uncivilized nations. I say of such men, that if we cannot imitate them, we can at least pray for them, and we might pray the Divine Master to send other laborers into the vineyard to help such men. We might show by deeds, as well as by words, that we appreciate the magnificent work which these men have done and are doing for God and for country.

Our Blessed Lord, therefore, not only established the Church, but He established it on the rock of Peter, and the gates of hell shall never prevail against it. Pius X., now gloriously reigning in the See of Rome, is the successor of St. Peter. We have his illustrious representative here, His Excellency the Apostolic Delegate, now presiding over this first Plenary Council of Canada. We have the Bishops whom the Holy Ghost placed to rule over the Church of God. They are the successors of the other Apostles, and although, my dear brethren, we are far away from Jerusalem and from Rome, still we are united in the bonds of charity and faith, and we all recognize the Holy Father as the head of the church and the Vicar of Christ on earth. Now, this Church which the Master founded to do His work, He commanded all men to obey. "Obey the Church," he says, "otherwise you will as the heathen and pagan nations." The Church teaches to avoid evil on the one hand and to do good on the other. She enjoins them to go to Church, as you did to-day, and assist at the Holy Sacrifice of Mass, to receive the sacraments, to help in moral and other good works. Beyond all, and above all, she urges, particularly, Catholic parents to give their children a Catholic education in Catholic schools. This, my dear brethren, the children have a right to, because children have rights as well as other people, and these schools are intended to help the parents in this important work. The teachers take the part of the parents during the school hours; they share in the authority of the parents, and, therefore, they should always endeavor to teach the children the great lesson that the parents wish that they should learn. The first great lesson always is the lesson of Virtue. There is no virtue without religion, in fact there is no education, properly so-called, without religion. There is no morality without religion, and, therefore, religion becomes an absolute necessity for the individual, for the family, for the welfare of the Church and for the welfare of the State. Wise rulers always help the Church and the parents in the giving of this religious education, because they know that the greatest asset they can have is virtue, and the people who belong to the country of unwise rulers do the opposite, but, in any case, the duty of the Church and the duty of the parents is perfectly clear, and that is, they must make every sacrifice to give the children what they have a right to—namely, religious education.

The Church, also, upholds always the authority of the parents and the authority of the State—"Give to Caesar what belongs to Caesar and give to God what belongs to God." The soul of man belongs to God, and therefore, that soul must be trained and assisted so as to reach its last end, its true home in heaven.

Another thing, my dear brethren, we must remember that this great old Catholic Church is not a national church; like her Master she embraces all nations and tongues, she loves them and she legislates for them, and she tries to save them all, because all are equal in the sight of God, Who made them. Like her Divine Master, this holy Church has her trials and her triumphs. At times she seems about to be conquered and to disappear like the Saviour on Calvary. But the greatest darkness is just before the dawn, and like the Blessed Master she always comes forth from the tomb of affliction, glorious and magnificent. She is the Spouse of Christ and her enemies attack her in vain, for she will ever remain to teach men the spiritual life that leads to eternal happiness.

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Interesting Ceremony at Sillery.

Sunday afternoon, the 10th inst., was a gala day in the parish of Sillery in the suburbs of Quebec. Two gentlemen, the Hon. Mr. Staples and M. P. Davis, Esq., had generously renovated the interior and painted the exterior of the parish Church at their own private expense. It was a handsome thing to do and well deserved the recognition it received a week ago. Occasion was taken of the completion of the work to present these gentlemen with suitable addresses. His Grace the Archbishop of Quebec attended with the Rector of Laval University, the Very Rev. Father Gosselin, Mgr. Mathieu, Canon Roy of Montreal, L'Abbe Casgrain, Archdeacon Casey of Lindsay, Ont., and others. The Rector of Sillery, Father Maguire, had the entrance to the parish and church handsomely trimmed with bunting and green as a fitting approach for the Archbishop and the visitors. Besides members of the families of the guests of honor the Lieut. Governor, Sir Henry Pelletier, and his Aide-de-Camp were at the ceremony. The addresses, which were read by the Warden, returned the thanks of the Parish to the two generous donors for their interest in their Church. At the close His Grace Archbishop Begin also expressed his thanks to these gentlemen for what they had done. The sermon in French was delivered by the Right Rev. Canon Roy of Montreal. Archdeacon Casey of Lindsay preached in English, of which the following is a synopsis:

It is written my house is a house of prayer. (St. Luke xix, 46.)

The psalmist meditating on the greatness of God and the littleness of man, cried out in ecstasy: "What is man that thou art mindful of him, O Lord! Thou hast made him a little less than the angels. Thou hast crowned him with honor and glory. Thou hast placed him over the works of thy hands. God has given man dominion over the created things of earth. This power he must use for the greater glory of his Creator. Almighty God has declared that it is His delight to dwell with the children of men. He has desired for himself a house on earth. 'My house is a house of prayer.' How can man endowed like the angels with intelligence and will, better employ his sovereignty, than in erecting and beautifying that house, so as to make it as far as man can, worthy of Him whose majesty and beauty is infinite. The Church has ever understood this. At no time was it more manifest than in the 'Ages of Faith,' when men's minds were full of ardor in the service of God, when his every faculty was employed to the greater glory of God. It was Catholic faith which called forth men of genius to design and bring to perfection these grand gothic cathedrals, every portion of which glorifies and points to the presence of God. There too the sculptor delighted to portray the Saviour and his servants the saints in beautiful marble. The painter with his thoughts on God loved to depict in color the mysteries of God's love, the wonderful purity of the Virgin Mother and the heroism of the saints. Thus they glorified God and raised men's souls to the supernatural, to God Himself. Music was added to give harmony to the liturgy and solemnity to the sacrifice of the Mass, that with greater fervor and devotion praise and prayer may be offered to the Most High. It was always God's will that man should employ his best gifts in erecting and in adorning His temples. He commanded the Israelites to build the ark, which He would make His throne and mercy seat, of the most precious wood overlaid with gold, and place two golden cherubim above it. Again when Solomon built the temple, a work which God refused to David; whose hands were red with the blood of war, he used on it the most precious material brought from distant lands: cedar from Mount Lebanon, gold from the far away mines of Ophir. He employed the most skilled workmen from Tyre. This was pleasing to God for we learn that, at the prayer of Solomon, fire came down from heaven and consumed the holocausts and victims placed on the altar, and says the Holy Ghost: 'The Majesty of God filled the Temple.'

We also read that after the temple was destroyed, and another built in its place, the elders of the nation wept because the second temple did not equal the first in beauty and richness. Nevertheless the prophet foretold that the second temple would be more glorious than the first, for one day the Messiah, the Saviour of the world, would enter its portals.

If the temples of Jerusalem were glorious, our churches are still more glorious,

ous, for Christ dwelleth in them. If the Son of God has deigned to become man for our sakes, to redeem us from sin and make us heirs to the kingdom of heaven, if He delights to be with the children of men, it is becoming that we should make His house as worthy of His presence as man can make it. This desire has led you to beautify this noble edifice. I congratulate the pastor and the generous parishioners who have used the means God has given them to adorn and beautify their parish church, so magnificently situated on the banks of the St. Lawrence.

What is more holy than the house of God, the Christian temple? In it the mysteries of God are dispensed. On the altar is offered the Immaculate Lamb of God every day, and perfect adoration to God is given. The graces of Redemption are there distributed, man's sin satisfied for, and prayer for our needs graciously heard. Before the altar graces are granted abundantly. Here have come the missionaries of our own land, to gain courage to go forth and with fortitude bear ignominy and suffering among the savages and to give up their lives for Christ's sake. Here too virgins learn purity, and doctors of the Church received light. Here there is grace and consolation for all. "Come to Me," says Christ, "all you who are weary and heavy laden and I will refresh you."

He is present in our churches that He may give Himself to us so that He may abide in us, and we in Him. Here He has prepared for us a heavenly banquet, and He calls us all to partake of it. He gives us Himself in this Sacrament of His love. We could never hope for such condescension from Our Lord, but what man could not conceive in his mind, God in His love has done for us. "I am the Living Bread which came down from Heaven; He that eateth this Bread shall live forever." In the great Sacrament of the Eucharist, Christ gives Himself, His Body and His Blood, to be the food of our souls, to nourish in us the supernatural life. His great desire is for us to receive Him in this Sacrament. He deigns to force us. He declares it is necessary, "Unless you eat the flesh of the Son of man and drink His Blood you shall not have life in you." Our whole supernatural life is at stake as He adds: "He that eateth My flesh and drinketh My Blood shall have life everlasting." Let us, beloved brethren, show our love of God's presence in our churches, not only by beautifying His sanctuary, but especially by frequently visiting Him in the Eucharist and opening our hearts to Him, praying for help and guidance. Above all, show your love for Him in frequently receiving Him in Holy Communion. You will find that Holy Sacrament to be for you a sacred banquet in which Christ is received, the memory of His passion recalled, your souls filled with grace and the pledge of future glory given you.

ST. FRANCIS AND REV. M. SABATIER.

A few years ago the Protestant minister Paul Sabatier wrote a very interesting book on St. Francis of Assisi in which he endeavored to show that the Poverello was the first Protestant and the precursor of Martin Luther; Enrico Ferri has been in Assisi this week, and he has made a still more interesting discovery, to wit, that St. Francis was the first socialist. If only Sabatier would not adopt the Protestantism and Ferri the socialism practised by the saint they would set an excellent example to their followers. It was in 1209 that he gathered his first few followers about him in the plain of Assisi in the little retreat of Rivotorta, where this week his spiritual children of the twentieth century have been holding a solemn triduum in commemoration of the event. After drawing up a rule of life for them he came here to Rome to secure the approval of the Pontiff, which Innocent III. granted verbally in spite of the objections raised by adversaries. Three years later the order had spread into Spain and Portugal. The first chapter was held in 1219, and when the second was assembled four years later the number of religious who took part in it was five thousand. The new rule approved at this Chapter may be read with profit by MM. Sabatier and Ferri. Among other things it enacted that the Friars are to obey the Supreme Pontiff and the Roman Church; that they are not to have more than two tunics, and those of rough cloth; that they are not to receive money; that they are to fast from the feast of all Saints until the vigil of Christmas and on all Fridays during the year; that the clerics are to recite the divine office according to the rite of the Roman Church, and that the lay brothers are to substitute for the different parts of the office a fixed number of *Our Fathers*, and that neither as individuals nor as a body are the Friars to possess any property. Seven centuries is a long time in the history of a religious Order and it is small wonder that during it the Franciscans, while giving an immense array of saints to the Church and exercising a far-reaching influence for good on human society, of the most precious wood overlaid with gold, and place two golden cherubim above it. Again when Solomon built the temple, a work which God refused to David; whose hands were red with the blood of war, he used on it the most precious material brought from distant lands: cedar from Mount Lebanon, gold from the far away mines of Ophir. He employed the most skilled workmen from Tyre. This was pleasing to God for we learn that, at the prayer of Solomon, fire came down from heaven and consumed the holocausts and victims placed on the altar, and says the Holy Ghost: 'The Majesty of God filled the Temple.'

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of the most precious wood overlaid with gold, and place two golden cherubim above it. Again when Solomon built the temple, a work which God refused to David; whose hands were red with the blood of war, he used on it the most precious material brought from distant lands: cedar from Mount Lebanon, gold from the far away mines of Ophir. He employed the most skilled workmen from Tyre. This was pleasing to God for we learn that, at the prayer of Solomon, fire came down from heaven and consumed the holocausts and victims placed on the altar, and says the Holy Ghost: 'The Majesty of God filled the Temple.'

We also read that after the temple was destroyed, and another built in its place, the elders of the nation wept because the second temple did not equal the first in beauty and richness. Nevertheless the prophet foretold that the second temple would be more glorious than the first, for one day the Messiah, the Saviour of the world, would enter its portals.

If the temples of Jerusalem were glorious, our churches are still more glorious,

ous, for Christ dwelleth in them. If the Son of God has deigned to become man for our sakes, to redeem us from sin and make us heirs to the kingdom of heaven, if He delights to be with the children of men, it is becoming that we should make His house as worthy of His presence as man can make it. This desire has led you to beautify this noble edifice. I congratulate the pastor and the generous parishioners who have used the means God has given them to adorn and beautify their parish church, so magnificently situated on the banks of the St. Lawrence.

What is more holy than the house of God, the Christian temple? In it the mysteries of God are dispensed. On the altar is offered the Immaculate Lamb of God every day, and perfect adoration to God is given. The graces of Redemption are there distributed, man's sin satisfied for, and prayer for our needs graciously heard. Before the altar graces are granted abundantly. Here have come the missionaries of our own land, to gain courage to go forth and with fortitude bear ignominy and suffering among the savages and to give up their lives for Christ's sake. Here too virgins learn purity, and doctors of the Church received light. Here there is grace and consolation for all. "Come to Me," says Christ, "all you who are weary and heavy laden and I will refresh you."

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