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MONTREAL, THURSDAY, FEBRUARY 24, 1910

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# THE DIVINE ADOPTION.

Through the Sacrament of Baptism Man Has Been Rescued From Destruction, Regenerated and Made Worthy to Enter the Mansions of Eternal Glory.

My Dearly Beloved in Jesus Christ: My Dearly Beloved in Jesus Christ:

The Gospel of to-day is in striking comparison with that of last Sunday. There we beheld our Divine Saviour alone in the desert, and witnessed the approach of the archemeny of the human race to tempt Him Whom he knew not yet to be the Incarnate Son of God. We heard the answers of the Saviour to the triple temptation of pride, avarice and sensuality, and from His divine words, "Not in bread alone doth man live, but by every word which proceedeth from the mouth of God," we learned the need of God's two-fold aid to man's weakness, namely, fold aid to man's weakness, namely, Revelation and Sacrament.

we learned we have so we have so we seen the not longer alone. He has with Him His three best-loved disciples, and beside Him stand Moses and Elias, typifying respectively the Law and the Prophets of the Old Testament, whose precepts and prophecies are fulfilled in His Divine Person. We hear the Eternal Father's voice, "This is My beloved Son, in Whom I am well pleased." For one brief moment, the glory and brightness of His Divinity flash out from beneath the assumed veil of His humanity, as if due to Him who erstwhile would be seen on Calvary as the Man of Sorrows, "the outcast of his people," due, also, to those three human witnesses to strengthen their faith in His Divinity, and no less due to us, His followers, reminding us that we by Baptism become His brethren, and that to us may be applied, as children of Divine Adoption, the same words spoken then and before at His baptism in the Jordan. "This is My beloved Son," and those of the Royal Frophet, "Thou art My Son, this day have I begotten thee."

understand thoroughly what God has taught us, in the inspired writings, on the consummation of our destiny, and to appreciate the teaching of the Church on this sub-ject, we must first of all consider

### SONSHIP ESTABLISHED.

St. John tells us in the first chap-ter of his Gospel, that power has been given to be made the sons of God to all that believe in the name of Jesus Christ—"But as many as received Him, He gave them power to be made sons of God; to them to be made sons of God; to them that believe in His name, who are born not of the blood nor of the sorn not of the blood nor of the will of the flesh, nor of the will of man, but of God." By sanctifying grace we become participators of the divine nature, and are raised to the incomparable dignity of children of

always occupy our thoughts, but it is hardly ever realized. Yet if we but remember the glorious title we erjoy we shall be better disposed to serve God with our whole hearts. The Fathers of the Church were never tired of speaking of the pairty. The Fathers of the Church were never tired of speaking of this privilege which belongs to the faithful, and which they often do not even understand. Let us take a passage from St. Augustine, where he treats of this divine sonship. "What would not be," says the holy Doctor, "the joy of a stranger, if one who does not know his parents, should someone suddenly say to him, 'you are the sor of a senator, your father is possessed of immense wealth, which is destined for you, and I am come possessed of immense weatth, which is destined for you, and I am come to bring you to him.' What transports of joy would he not experience if he believed in the reality of his possessions? Well, an Apostle of Jesus if he believed in the reality of he possessions? Well, an Apostle of Jesus Christ, whose words impose belief, has come to say to us: 'Why do you despair? Why give yourself up to an evil life and wallow in the empty pleasures of sense. You have a Father. You have a to word word was a patrimony.' Who is your Father? 'My beloved, we are the children of God.'"

"This is a gift," says St. Leo, "that surpasses all other gifts—God calls man His son, and man calls. God his father" St. Peter Chryso-

St. Peter Chryso-God his father' God his father" St. Peter Chrysologus tells us of the goodness of God in adopting us as His children. "So great has been God's goodness to us that we do not know what to define meet the professional design." admire most-the profound humility of a God descending to our lowly condition, or the high position to which He has raised us in making us participators in His dignity. Our Father who art in Heaven! O! man to what honor grace has suddenly raised thee? whither shall the heavliving still in the flesh, in the val-ley of tears, thou knowest neither the flesh nor the earth when you murmur 'Our Father who art in heaven.' Let him, then, who believes and confesses that he is the son of such a Father, lead a life in conformity with his birth, conformable to that of his Father. Let him manifest in his thoughts, and in his actions, the gifts he received at his heavenly birth."

OUR DIVINE AFFILIATION. As is evident, the Scriptures and the Fathers of the Church speak in clear terms of the adoption of the children of God. In every chapter of the inspired writings we find traces of our divine affiliation. David in the sublime language of inspiration, seemed to have an abiding consciousness of this divine privi-

ever be, owes its existence to God, and the source of its being and per-fections must be sought in Him. Now though God is the common pa-Now though God is the common parent of all men, man, in the state in which he is born, has no closer relation to God than that of an effect in its cause. If man is the child of God in the order of nature, child of God in the order of nature, he is a stranger to God, in the order of grace. On this point Saint Thomas tells us "that considered in his nature, and in relation to the goods of the ratural order, man is not a stranger to God, since he owes everything that he has to Him; but as to the goods of the supernatural order—of grace and of glory, man is a stranger to God, and it is precisely in this respect that he is adopted. Man, therefore, in the order of nature, deprived of grace, canadopted. Man, therefore, in the order of nature, deprived of grace, cannot be numbered among those of whom it is said, "Ye are Gods and the Sons of the Most High." He forms no part of the divine family, his relations to God are not those of a son to the father, but rather of the work to the workman. If he has a certain resemblance to his Creator, he does not in any way participate in His nature; if he is made to the "image and likeñes of God," he does not live by a divine life,—there is nothing in his being divine, either by nature or by participation. Without doubt every man may be called a child of God, in the natural order, but to those strict relations which bind the son to the father, and the father to the of a son to the father, but rather to the father, and the father to the son, in the strict bonds of love, he can have no claim; he is outside the divine circle, and has no right to

its loving intimacies. This is the traditional teaching of the Catholic Church, and the gratui-tousness of our adoption is forcibly expressed by St. Cyril, where he says: "We who by nature are but creatures and in a servile condition, obtain by grace over and above the claims of our nature, the dignity of the sons of God." The same doctring is formulated by the thete claims trine is formulated by that glorious confessor of the faith, St. contessor of the fath, St. Athan-asius, in his controversies with the Arian heretics: "Men being crea-tures." he says, "by their rature, could only become sons of God by receiving the Spirit of Him, Who is the true Son of God by nature."

#### OUR DIGNITY RESTORED.

Besides, on account of original sin our nature has fallen into such abyss of vice and shame that had become the enemies of God. power was capable of rescuing power was capable of rescuing us from this ruin and saving us from eternal destruction. This task God in His sovereign mercy has accomplished by His only Son, by whom we have been restored, with a superabundance of gifts to the dignity and nobility we had lost. To say how noble is this work that has been accomplished by divine grace in been accomplished by divine grace the soul is impossible, for at very moment we receive the grace of Baptism, a marvellous change is effected in our souls; servants by our fected in our souls; servants by our nature, and slaves by original sin, we become the sons of God, brothers of the second Adam, Jesus Christ, our Lord and Savior, and coheirs of heaven; for as St. Paul when the constitution of the same in spiral that we are the sons of the subtime language of instructions and his constitutions of the subtime language of instructions and his constitutions of the subtime language of instructions and his constitutions of the subtime language of instructions and his constitutions of the subtime language of instructions and his constitutions of the subtime language of instructions and his constitutions of the subtime language of instructions and his constitutions of the subtime language of instructions and his constitutions of the subtime language of instructions and his constitutions of the subtime language of instructions and his constitution of the subtime language of instructions of the language of instructions of the subtime language of instructions of the subtime language of instructions of the subtime language of instructions of the language of instructions of the subtime language of instructions of the subtime language of instructions of the subtime lan says, He has deigned to call says, He has deigned to can us brethren, eaving: "I will declare thy name to my brethren, in the midst of the earth I will praise thee." Not satisfied with destroying in us the

who bear for immortality, for a never ending life; he knew nothing. For there are two births, and Nicodemus knew but one. The one is of the earth and the other of heaven; the one of the flesh, the other of the spirit; one of time, the other of eterrity; one of man and woman, the other of God and His Church, and neither the one more the other. and neither the one nor the can be repeated.

REPENTANCE RE-ESTABLISHES OUR SONSHIP.

Thus the great Bishop of Hippo clearly tells us, that as our natural birth is gratuitous as far as we are concerned, so our birth in the order of grace depends from the free and gratuitous choice of God. And as baptism can be but once conferred, by adoption we receive the ineffaceable character of sonship which shall by adoption we receive the inefface-able character of sonship which shall remain for our glorification or con-demnation. The prerogatives at-tached to this character we may lose by sin, just as a son by his perseverance in waywardness and wickedness forfeits his right to a father's strong love and a father's inheritance, but whose penttence heals up the gaping would and restores him once again to favor, so we by sin may forfeit God's love, and our claim to His kingdom, repentance we can re-establish our lost titles to His love, and en-ter the Divine family again, since though wayward and ungrateful, the character of our adoption still re-

Being therefore strangers to God by our nature, we have no rights to an eternal inheritance. God, having given us, at our birth, all that is our due, and we have no further claim upon His bounty. Yet he has had compassion on us. He has freely chosen to make us members of His household. "He foreknew us and predestined us to be made conformable to the image of His Son," constituting us being to His king. constituting us heirs to His king-dom, hence St. Paul says, "the Spi-rit Himself giveth testimony to our Spirit, that we are the sons of God; and if heirs also, heirs indeed of God, and joint heirs with Christ."

This is a glorious and sublime vo-cation, and St. Paul contemplating it burst into a canticle of love and praise. "Blessed be God the Father of our Lord Jesus Christ, who hath blessed us with spiritual blessings in heavenly places in Christ. As chose us in Him before the founda-tion of the world, that we should be holy and unspotted in His sight in charity. Who has predestined us unto the adoption of children through Jesus Christ, unto Himself according to the purpose of His will unto the praise of the glory of His grace, in which he has graced us in His beloved Son."

EARTHLY AND ETERNAL ADOP-TION COMPARED. have seen that the conditions of idoption to an earthly inheritance are fulfilled in our adoption to an eternal glory. We shall now consider the parallel that exists between them. Among men adoption takes place to fill the space in the demostic circle that neture here. domestic circle that nature has vacant or death has left destitute to save the prestige of an honorable name, and to perpetuate it to sub-sequent generations. There is a cer-tain egotism in this, as in all other worldly concerns. We may try to rid ourselves of the spirit of selfish-ness, but our efforts for the most part, are vain. It is in our very nature, and manifests our littleness, that we are not made for ourselved but for God, Who alone is able to supplement our imperfections—"This is man's manner of action," says St. Augustine, "but not God's." It is not the absence of children that

dren of God, what are all the vain pretentions of man, and the world-ly prestige that surrounds a noble name? What is a worldly prince or king, though every knee should bend before him in servile submission, compared with a child of God, the heir to an everlasting throne? Worldly grandeur and pomp should inspire us with no longing; consinspire us with no longing; conscious of our adoption into an everlasting family, we can forego worldly pleasures for a little while in expectation of eternal happiness. Let others glory if they please, in their wealth, in their family, in their titles, in their honors; it is enough for us that we are children of God. In the light of divine faith, and in the eyes of God, there is nothing so noble as an adopted soul in the state of grace. What wonder the great Lacordaire once said in a transport Lacordaire once said in a transport of sublime eloquerce, that when he met a man he felt inclined to prostrate and kiss his feet, because in him he recognized the image and likeness of God. Let it be the poor artisen, who tails from the ntiseness of God. Let it be the poor artisan who toils from the early morning till the evening shades promise him a brief repose; let it be the humble peasant, without influence, without notoriety, unknown and unesteemed; let it be the begger whose scent, solothing constitutions. and unesteemed; let it be the beggar whose scanty clothing scarcely protects him from the chilly blast, and on whom the great ones of the world disdain to cast a passing glance—yet if these are in a state of grace, God's ever watchful eye is upon them, and there shall fall from his lips those words swords gracker in from his lips those words spoken praise of His Divine Son—"This praise of his fivine Son—"This is My beloved Son in whom I are well pleased." The angels of heaven surround them with respectful and tender love, because in them they recognize a friend and a brother, who will one day share in their

abiding glory.

Man need not be ashamed of his lowly condition, if the good things of this world have been denied him, he has still a country on which he has a claim, abounding in possess. he has still a country on which he has a claim, abounding in possessions that shall not pass away. He is a child of God, an heir of heaven, Hence the great St. Cyprian tells us to fight courageously against our temptations, mindful of our incompanyle, dignitur. Where the Guest parable dignity—"When the flesh solicits thee to forbidden pleasures, answer, I am a child of God, called to too high a destiny to become the slave of vile passions; when the world tempts thee, arswer, I am a child of God, because the slave of the control of the slave of the sl

### EQUALITY OF ADOPTION.

The grace which makes us children of God constitutes us also His heirs—"if sors," says St. Paul, "you are heirs also." There can be no adoption without a right to the partimony of him who adopts. It is only at the hour of death that a child is called in to succeed to the inheritance of his dying patron, but God is immortal and He has given all His goods to His Divine Son, all His goods to His Divine Son Whom He has constituted heir to all His possessions, and so great has His possessions, and so great has been the charity of this heir, that He wishes to have co-heirs. Where is the avaricious man that would wish to have co-heirs? If by chance he should have one, the possessions destined for himself would be divided, and thus he would be poorer than if he alone had enjoyed them. Nothing of a like nature is to feared in regard to the infieritance by which we are co-heirs of Christ. It is not lessened by the number of those who share in it; it is not diminished ir, proportion to the number of a heirs if it the company hat he

St. Augustine, "but not God's." It is not the absence of children that induces God to adopt us, He has a Son equal to Himself, all perfect, eternal, the Heir of all His divine possessions, but with this in His infilite generosity he is not satisfied. Urged by His goodness and liberality, He has decreed to enlarge the circle of the Divine family, to admit creatures who had no rights, to a share in His kingdom, by adopting them.

Before adopting us, God had to confers on us a participation of the divine nature: for just as mandappes a member of the human family possessing the same nature as himself, so God had to raise us to a supernatural life, before conferring on us the rights of sonship. What is the divided than to the good, yet had adopted in the world presupposes—a community of nature, God has to create in us in order to admit us to a participation in the world presupposes—a community of nature. God has to create in us in order to admit us to a participation of the dividence of the dividence of God not only selects the adopted, but He confers on them the aptitude and dispositions for entering into the Divine possesions of filiation, which, were man left to himself, he could never deserve or merit.

How do we know but that the intertance of Christ. It is not dismissed it is that the similate as much to the amount of the number of capheirs; it is the same be the number great or small—as much for ach one in particular as for all. What is the same bethen under of capheirs; it is the same bethen under of same bethen under of capheirs; it is the same bethen under of same bethen un mentuance. God bestows His all the human family possessing the same nature as himself, so God had to raise us to a supernatural life, before conferring on us the rights of sonship. What adoption in the world presupposes—a community of nature. God has to create in us in order to admit us to a participation in His Kingdom. Among men a simple formality of law is all that is remired, but God not only selects the adopted, but He confers on them the aptitude and dispositions for entering into the Divine possessions of fillation, which, were man left to himself, he could never deserve or merit.

EMPTINESS OF WORLDLY TITLES.

Compared with this title of chil
Compared with this title of chil
The ton be and good alike, in the bad and sometimes to the goods. The good of the goods. It is allotted than to the good, yet the children of God need not feel disconcerted at a fact so evident. Worldly possessions are not those of God in the proper sense. He has indeed created them for man's use of God in the proper sense. He has indeed created them for man's use of God in the proper sense. He has indeed created them for man's use of God are reserved to the proper sense. He has indeed created them for man's use of God are reserved to the proper sense. He has indeed created them for man's use of God are reserved to the proper sense. He has indeed created them for man's use of God in the proper sense. He has indeed created them for man's use of God in the proper sense. He has indeed created them for man's use of God in the proper sense. He has indeed created them for man's use of God in the proper sense. He has indeed created them for man's use of God in the proper sense. He has indeed created them for man's use of God in the proper sense. He has indeed created them for man's use of God in the proper sense. He has indeed created them for man's use of God in the proper sense. He has indeed created them for man's use of God in the proper sense. He has indeed created them for man's use of God in the proper sense. He has indeed creat

## THE DAILY WITNESS AND FAIRBANKS.

#### A Few Facts, Some Pertinent Re marks and General Refutation of a Local Daily Paper's Views.

Dealing with the lesson vulgar Fairbanks was taught in Rome, our apostolic contemporary, the Daily Witness, says about one thousand and eleven irrelevant things, and all in the course of an editorial six inches and a quarter long. With some of the issues we have already dealt. Here we take up another.

"As for the accusation that the Methodists take advantage of the

"As for the accusation that the Methodists take advantage of the poor, on that a great deal could be said. Why are (Roman) Catholic countries usually poor? What is the only institution that flourishes, and who is it that gets in them the widow's portion? The evidence offered by the founder of the tent.

offered by the founder of the truth of his mission was that to the poor the good news was preached."

Now, before we answer some of the difficulties, let us say that the only standards of civilization Protestantism knows, are the Almighty Dollar, trusts, combines, the thousand warring sects, etc., ejusdem

take advantage of the poor. To such an extent that the Pope invited Irish Christian Brothers to offset the lychristian Brothers to offset the ly-ingly nefarious work of the busy-bodies. It is not love for the poor that has brought them to Rome, but the spirit of deviltry. The poor shun the Methodist churches of the United States. They have come to the conclusion that they are not wanted.

wanted.

Read some of the stories these bigots print against the Pope, the clergy, and the Church in general. This offal in black and white they try to spread broadcast, the hypocrites! They boast about their Christianity, and yet they are in league with every blaspheming infidel of any note in Rome. The methods of those mercenary gospelmongers is too well known already. answer, I am a child of God, called to too high a destiny to become the slave of vile passions; when the world tempts thee, arswer, I am a child of God, heavenly riches are in store for me, it would be beneath me to attach myself to the things of earth; when the devil attacks you with the promise of honors, answer, I am a child of God, born for an everlasting kingdom, and I shall never descend from the high position that belongs to the children of God." ter of the clergy and the purity of our gentle nuns. They call that re-ligion, and their admirers are sur-prised that we should resent their

(2) "(Roman) Catholic countries are usually poor," says the Daily Witness. Now just a few remarks, in answer:

Pauperism was unknown in Eu-Cobbett. b. There is more real misery in

England than in any other country.

c. In English-speaking countries, the half of the whole ration's wealth is in the hands of a few.

d. Seventh, "Thou shalt not steal" is a familiar precept with

us.

e. What tonet of Protestantism makes it the friend of better business? What is there in Catholicism to prevent a man's success?

f. Has the writer of the Daily Witness never heard of such a thing as national genius. The Anglo-Saxons inherit their greed from their ancestors who swept over land and sea, in the days of the Huns, Vandals, and Visigoths.

g. While Anglo-Saxons adore their dollars the French the Italians the

A verbatim report of sermons delivered in St. Patrick's Church throughout lent will be found on the first page of every issue.