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# Catholic Record.

LONDON, SATURDAY, SEPT. 20,1884.

A WARNING.

One John Moore has been going around the country representing himself as an agent for His Lordship the Bishop of London for the sale of bibles, and also for the purpose of taking a census of the Catholic tamilies in each mission. His plan of operations was as follows: He carried around with him a copy of a bible worth five or six dollars. After exhibit. ing this copy he would say that he was commissioned by the Bishop to sell a These generous persons cannot and should similar copy to each Catholic family for one dollar, provided always that the one dollar should be paid a month in advance. In this way this zealous lover of the bible succeeded in swindling several good simple people.

He also represented himself as being commissioned by his Lordship to make a census of the Catholics of each mission. for doing which he was authorized to exact a dollar from each family. Strange to say that he succeeded in swindling several simpletons on this manifestly absurd pretense.

The swindler was arrested and brought to trial on Saturday last before Judge Lizars, in Stratford. The Bishop appeared and testified that he knew nothing of John Moore, having never before seen him to his knowledge, and that of course he never commissioned him to sell bibles or to take a census of the Catholic people

sentence of one month's imprisonment with hard labour. When will our people learn to be on

their guard against such miscreants?

A SOUND OF ALARM.

The Christian Guardian has raised a note of alarm in regard of Catholic female schools. It wants no Methodist parents to authorities of Catholic female academies have not, that we are aware, ever made any effort to secure the attendance thereat of Protestant children. Protestant parents themselves, seeing and acknowledging the advantages of conventual training, have themselves importuned the heads of Catholic institutions for admission for their daughters. The Guardian and kindred organs will have it that the Catholic church is eager for the attendance of Protestant children at convents. Such is

give the Guardian's view : ministers of our Church in charge of congregations, countenance such institutions by having their daughters educated there. We are inclined to think this must be a mistake. The same correspondent sends us a circular of one of these Romish schools, which was anclosed in a constant of the counterpart of the counterpar schools, which was enclosed in a paper for which he is a subscriber. Among other things it says: "Differences of religion form no obstacle to the admission of such as are willing to conform outwardly to the established routine." This is a bid for Protestant pupils. We also learn that Protestant pupils. We also learn that communications to and from the institution are subject to inspection." So a girl cannot write to her parents any complaint against anything she objects to, without having it pass through the hands of the managers. Each pupil is required to wear a black uniform for Sandays! Attendonce at such a school is a sort of preparatory novitiate for entrance into the Roman Catholic Church. For, whatever may be said, as to no interference with the faith of the pupils, it is a that these institutions are m intained to promote the interests of the Church of Rome, and that the teachers bend all their efforts to make a favorable impression respecting their Church upor the minds of Protestant students. It is a great mistake to place young girls, ignorant of Rome's tactics and unschooled in Jesuitical arts, in the power of these plausible proselytisers. If Romish arts are of mature years, it is cruel to expose young minds to these perverting influences. There may be no direct these plausible enough to ensuare many people ences. There may be no direct theologi-cal teaching, and yet there may be a great deal of quiet, cunning effort to make the impression that the Protestant conception of the Church of Rome and its adherents wholly wrong. When this impression is made, the work of perversion is already half done. Protestants who send their daughters to such schools, because they are cheap, may pay very dearly, in the long run. We have heard of cases where a family has been plunged in hopeless sorrow and regret, by having the faith of a beloved daughter silently undermined in one of these schools, professedly neutral in matters of religion. Let no Methodists

daughters to these nurseries of Roman-

If all the Methodist parents in the land carry out the Guardians wishes, Catholic schools will be no wise injured, but may be benefitted. Our female academies have been founded for the benefit of Catholic children, but Catholic charity is wide enough to give room within their walls for the children of Protestant parents. Those of the latter who seek admission for their children in the convents know what they are about. They need no lecturing from the Guardian or anybody else. They are solicitous for their children's welfare, and if not convinced that the convents offer them the best guarantee for their welfare they would not avail themselves of their opportunities. We desire to impress on the Guardian and on all else concerned that there is no desire whatever on the part of the church, or of the heads of our Catholic schools, to inveigle Protestant parents into sending their children to convents. These children are admitted through an earnest desire to afford them the advantages of Christian education Convents, like all other Catholic institutions, can live and live well without Protestant support. It were, however, unjust to overlook the kindness and generosity of many non-Catholics to our various institutions of learning and charity. not be forgotten.

THE FRENCH ABROAD.

A paragraph in an Ottawa journal some weeks ago attracted our attention, but want of space prevented our reference to it till this issue. Speaking of the relations between Church and State in France. our Ottawa contemporary said :

"A curious study in French politics is afforded by the policy pursued by the republican government towards the priesthood at home and in the colonies. In almost every country, whether in Africa or in Asia, into which the Republic has pushed its aggressive hand, the French of the process of the good officials regularly make use of the good offices of the Catholic missionaries. In Madagascar the Jesuit missionaries were notoriously reputed to be French agents and the Hova government felt bound to request their withdrawal on the outbreak of hostilities with France. Throughout Asia Minor, and especially in the Lebanon. French missionary enterprise is practically indistinguishable from French political intrigue. At the same time the most vigorous enactments are constantly being The swindler received the very gentle aimed at the power of the Church in France.

The French government has of late years pursued, in regard of the Church at home, a policy of unjustifiable aggression, but has not given anything like direct or substantial encouragement to the Catholic missionaries in its foreign possessions. French ministers admit the great services send their children to these schools. The of the missionaries to humanity and civilization. Beyond this they do not go The missionaries are not agents of France in any sense but this, that their good works speak volumes for the generosity and nobility of the race that produces such heroes. Through them the name of France is indeed respected, but they never | Europe. The purposes of the French stoop to political intrigue of any kind while evangelizing the poor and the abandoned among men. The Ottawa Sun Hovas have been filled with hatred of far from the case. Let us first, however, France by Protestant missionaries that course was, as we said, so easily shown have taken up residence on the island, and by the French government, that no ondent calls our attention to who, having failed to accomplish anything the danger of Protestants sending their in the way of converting the heathen to the teachers are nuns, because they hap ten to be cheaper than Protestant Ladies' Colleges. He says that, in some cases, their own particular tenets, desire to have Colleges. He says that, in some cases, in their estimation, have these poor people ministers of our Church in charge of con-With France once in possession of the island they could not hope to keep out

## CITY PARKS.

contemporary the Free Press an article on city parks that arrested our attention. Our city contemporary began by the following statements:

"The people of Hamilton, feeling the necessity growing upon them to provide an ample and suitable Park for the delecta-tion of the public, the City Council are about to put a proposition before them for the purpose of securing the neces-sary properties. These are as follows:—

7,000

Acres. Prices. .....30.84 \$60,000 Bay shore (about)......3 

93.84 \$103,000 And it is proposed to issue debentures having twenty years to run in payment for the same. A similar necessity for providing an ample Park and camp round, suitable also as an Agricultural Fair Ground and driving course, is felt among ourselves in London. All begin to among ourselves in London. see that it is no longer possible to hold on to the present Exhibition Grounds. They have served their purpose, and must now pass to other uses. If the site were to be pass to other uses. If the site were to be built upon, as now proposed, the value of the entire property in the northern portion of the city would at once advance 25 per cent. This, together with the revenue

Our contemporary then went on to say government, long the ally of Britain, that the sum to be realized from the sale now knows what value to place on British

grove should be applied to the purchase of Carling's farm for park purposes. The Free Press tells us that it is to Carling's farm we must go for sufficient park accommodation. This we deny. Carling's farm is not at all suited for the purpose. What in the meantime the city of London needs is the extension of Victoria Park by the absorption of the Fair Grounds, and the formation of two other parks as soon as our suburbs are annexed to the city, one in London East, the other in London South, as closely adjoining London West as possible. Then the citizens of London may devote their energies to the acquisition of a five hundred acre park in one of the adjoining townships in immediate contiguity to the city. The Free Press will not force Carling's farm on the people of London without at least a protest from many hundreds of our citizens. There must be no jobbery or even semblance of jobbery in matters of such importance as this of park accommodation.

ENGLAND IN AFRICA.

England has of late years kept ar eager eye on the Congo country. pro-British Canadian sheet lately said :

"No English-speaking man or woman can contemplate for a moment without a thrill of pride, the certain possibility along the Congo, Stanley has founded the possibility of another great English-speaking people. Already the natives throng to the stations over which the golden star on an azure ground floats. English will be the language of commerce and soon it must become that of the people. The negroes on our continent have in two generations learned to speak English with the facility of those who inherited the experience of generations. Seven years ago the Congo was practi-cally an unknown river, but to day its great possibilities as a navigable stream, and the density and intelligence of the population living along its banks are thoroughly known. This continent must bid hard for the emigration of Europe in the next few years, for in a decade's time, the tide of emigration will flow to portions of Africa."

We claim the English for our mode of

speech, and, with thousands, nav millions of others who do likewise, feel no thrill of pride at Stanley's efforts to lay the foundation of another British empire in Africa. England has no right whatever to that country. France and Portugal to.' have therein claims she would affect to overlook but cannot. We see no cause little deserving attention and received all for changing the views expressed by us in regard of the Congo, now more than a year ago. We then gave an institution incompatible, in its present sooner does any Catholic nation assert its rights abroad than Britain's innate jealousy at once forces her government into an attitude of offensive interfer. people's representatives and must bear ence. According to British theory it would indeed, we added, seem that no people but the English have any right to establish colonies or possess dependencies abroad. When France, we pointed out, insisted on its just rights in northern Africa, England spared no means to excite discontent throughout government were, we held, so distorted and misrepresented that at one time i did appear impossible that France could speaks of the Madagascar difficulty. The reap any solid benefit from the victories of her troops. But the justice of its the most important at least of the colonies interference was permitted with its regulation in its own interests of the Tunisian difficulty.

We moreover stated that besides its claims in Tunis, France had claims to maintain in other parts of Africa, notably in the now famous Congo territory. This region, we said, now known to be of incalculable value, was first explored by Portuguese and French discoverers. Amongst the first, if not the very first, European explorers who visited this We read some weeks ago in our city portion of Africa were members of the Society of Jesus. Other missionaries of the Catholic Church have since penetrated the territory watered by the as Stanley and Livingstone, who displayed so much heroic intrepidity in their travels through the "dark continent," but we cannot help reminding those who indulge in such loud protestations of admiration over these distin-33,000 guished men, that Catholic religious bodies have produced multitudes of men with qualities of courage and endurance at least equal to theirs, and yet no one sounds their praises or belauds their virtues. France, no doubt, intends to claim possession of a portion of the Congo country, but Portugal has also designs upon portions of that valuable territory and has taken active steps to assert its claims. The people are urging the government to activity in the mat. ter, and there is little doubt that before the close of the year Portugal will have taken some decisive steps to establish its just rights in that portion of Africa.

Portugal has during the year made some assertion, far, however, from being spring up at the northern side of Victoria Park, would replenish the city treasury to the extent that has been set down as something in the neighborhood of \$15,000 this assertion will be followed up by more vigorous action. The Portuguese some assertion, far, however, from being in the Congo country. We trust that more vigorous action. The Portuguese

may take in the maintenance of its just that the power of empire interests us all; claims it may rest assured of European it will carry us through difficulties which may occur and place us above controverclaims it may rest assured of European support.

TO THE RESCUE.

The Pontiac Advance has come to the rescue of the House of Lords, and the hereditary chamber will no doubt feel greatly strengthened by the generous assistance tendered from far off Canadian woods. The Advance undertakes to lecture Mr. Gladstone and this Cabinet as to the responsibility of ministers for their individual utterances. Mr. Chamberlain comes in for particular notice from our Pontiac friend. Whether Mr. Chamberlain will or will not modify his views when the chiding of the Advance reaches him we know not, but the right hon. gentleman must in future be careful that the echoes of his denunciations of the Lords be not heard on the banks of the mighty Ottawa. The Advance is securely perched on the shores of that great river, ever ready to take up arms in defence even of hereditary ignorance and crime because gilded with title and wealth. Our good friend's constitutional lore is oo good to be lost. He says inter alia.

"On the 7th inst., in the British House of Commons, Viscount Newport asked the Prime Minister whether his attention had been called to some emphatic reflections on the character of the House of Lords by a member of the cabinet. The reflection to which he referred were contained in speech delivered a few days previously by the Right Hon. Mr. Chamberlain and constituted an accusation or series of accusa tions which, uttered by a member of the of his colleagues in the ministry belonged could hardly pass unnoticed. stone undertook, with apparent alacrity, to reply to Lord Newport's enquiry as to how far Mr. Chamberlain's words expressed the opinions of Her Majesty's government. He claimed for ministers individually a certain amount of liberty of jadgment, the only limits to which consisted in such rules as the house might impose in case it was deemed that justifiable freedom had een exceeded. Mr. Chamberlain, and he alone, was responsible for the language that had been used. The statement of the Premier was received, at some points, with laughter, at others with cheers, and he evidently had the majority with him.

There was not much chance of Viscount Newport's demand for repudiation on the part of the government or condemnation on the part of the house being acceded

Viscount Newport's question was one it deserved. We admire Mr. Chamberlain for his open expression of hostility to our opinion that no form at all events, with the legitimate exercise of freedom by the people. The Lords have certainly in the matter of the franchise bill set at naught the will of the with the consequences. -Tyrants must have care

o cherish these assembles of estate which in great monarchies true glasses are, o show men's grief, excesses to abate, rave monds for laws, a medium that in Joins with content a people to the throne

## IMPERIAL FEDERATION.

The question of imperial federation has of late engaged some attention on the part of British statesmen. Many of them see that the day is at hand when the re lations between the mother country and total severance. The latter they are of childhood's period is spent in the can assist us by their prayers if I can anxious to prevent and with that view take to the advocacy of some form of imperial federation as a means for holding together the scattered dominions of Britain. A meeting attended by several leading colonial statesmen, as well as by several British political notabilities of both political parties, was lately held in London to discuss the subject of imperial federation. Previous to that meeting the Earl olic teachers and school trustees of this of Kimberley had given expression to

British anxiety to retain the colonies. At

a dinner in the English metropolis the poble lord is thus reported "The Earl of Kimberley, in responding, trated the territory watered by the Congo and its tributaries. We have no desire to decry the labors of such men the component, Sir Hicks-Beach. He is perfectly right when he says that the question of the union of the colonies with the Mother Country has passed out of the domain of controversial questions. There is no party in this country at this nomest which is not vieing with every other party to say that they desire to strengthen this relation. It is an important fact—it is a part of our political life and interest that we should al! say we are alive to the enormous importance of this matter, and that it is our duty and interest to promote the union by every means. It is not the profession of a party; it is the common property of all our pu men. It has not by any means always been the case. There have been contro-versies, and at the end of a controversy we have arrived at an agreement, and all we have to do is to apply the principles we profes. The application of them is not always quite easy. I have been twice Secretary of State for the Colonies. On the first occasion I had a tranquil ten years of office. On the second I had to deal with as great difficulties as have ever fallen to the lot of anyone in my position. Many things happened which, although I am not prepared to admit it was my fault, yet as they did happen I am so they ever occurred. (He referred to Sir Bartle Frere) (Cheers.) We have heard to night something of what has been called spreadeagleism; I do not despise it, because there is nothing which is more important than that men should have enthusiastic feelings concerning the relations of the different parts of such an empire as this. in matters of religion. Let no Methodists be guilty of the folly of sending their of the Exhibition Grounds and of Salter's friendship. But in any action Portugal The existence of the enthusiasm shows

sies which may perplex us. For that reason I welcome such speeches as that of Sir Charles Tupper. For my part I think there never has been a period when the prospects of the union of this Empire have been more bright than now."

So far as it goes all this is very good, es pecially when viewed from the British standpoint. Britain never looks at questions of national polity otherwise than from the selfish position indicated in the Earl of Kimberley's speech. In this country the time is evidently at hand when we must decide whether a perpetuation of our connection with Britain is or is not advisable. If the majority of Canadians decide on the maintenance of that connection, there is little doubt that they will at the same time insist upon the enjoyment of perfect political equality with the inhabitants of the Mother Country. We enjoy not that equality at the present time. We are sufferers to a great extent in our trade interests by our present sub ordinate position in regard of the treaty making power. To every Canadian anxious for the creation of a Canadian national sentiment it is too clear to require statement that till Canada enjoys the power of making her own treaties of commerce or is admitted on a footing of equality to all such treaties made by Britair, there can be no such thing as rapid or solid national growth in this country. Imperial federation we do not in itself condemn. But from what we have been able to deduce from the discussion already held on the subject we greatly fear that any scheme devised to carry it into effect would be conceived more in imperial than colonial interests. Being first of all Canadians, we must look on such schemes first from the Canadian standpoint. If, from that standpoint, a plan of imperial federation promises greater good to Canada than separation, we shall be found supporting imperial federation. If not, we must range ourselves on the side of separation.

says: "We learn that the vacancy on the Superior Court bench, caused by the elevation of Chief Justice Hagarty to the Court of Appeal, has been filled by the appointment of Hon. John O'Connor, Q. C. Hon, Mr. O'Connor has been a long time in public life, and has filled important positions as a colleague of Sir John Macdonald, and was the accepted representative of the Irish Catholic body in Ontario. He entered public life in 1867, and continued, with varying fortunes, to e in politics till the general election of 1882, when he retired. He has filled at various times the offices of President of the Council, Minister of Inland Revenue. and Postmaster General. Judge O'Connor was first called to the bar of Upper Canada in 1854, and has been thirty years at his profession."

## CATHOLIC SCHOOL READERS.

The necessity of having Catholic Readers and, in fact, as far as possible, all Catholic text books for Catholic schools, has been long since fully recognized by the friends and promoters of Catholic education. The best that the common school publishers have hitherto done in the matter of Readers is to make their works almost morally innocent. But the Christian educator demands more to the teaching of the church. school-room; as the child's duct will in a great measure be the re-sult of the habits acquired in school, and as his scholastic knowledge is largely obtained from his reading lessons, the true Catholic parent and teacher wish that religious and moral influences should be exercised as widely as possible in the education of youth and at the earliest possible moment

During several months past the Cathprovince have for some reason been at a loss to know what series of Readers they ought to use. There should not have been a moment's doubt. Sadlier's Dominion Catholic Readers and Speller have been extant during the period referred to. They have been praised and approved by the various archbishops and bishops, the reverend archbishops and bishops, the reverend clergy and the leading professional educationists of Canada. They supply in an excellent manner and to the fullest extent all the essentials requisite to secure mental and moral development. lessons are gradually and systematically arranged, and supplemented with copious practical exercises,—all being in their composition, simple, terse and pointed. They are printed on heavy calendered paper, in clear, beautiful type, very handsomely illustrated with appropriate cuts—on the whole presenting a most attractive and artistic appear-

The Dominion Speller, issued by the same publisher, is also an admirable book, not the least remarkable feature about it being the grouping together in separate lists all the words belonging to country, trades, occupation, school, church, religion, domestic affairs, science, &c., all given in a way to afford ease and correctness of pronunciation. Only the First book (in two parts) and

There has lately been published in London a list of over three thousand Pro-testants who have become Catholic since the commencement of the nineteenth

### FROM OTTAWA.

Reported for the Catholic Record . The following are notes of a sermon by is Lordship the Bishop of Ottawa, on the feast of the Nativity of the Blessed Virgin Mary, at St. Patrick's, Ottawa, closing exercises of the Triduum.

Subject : "Invocation of the Saints." "If he will not hear the church let him be to thee as the heathen and the publican." St. Matthew, VIII chap. 17 v. Dearly beloved brethren, Our Lord

Jesus Christ, the holy founder of the church, tells us expressly that we must consider as the heathen and the publican he who will not hear the church, that is to say, he who will not believe as the church teaches or will not do what the church tells us is our duty towards God, towards our neighbors or towards ourselves. There are many indeed in this world who pay no attention to the church. Some refuse to join the church. Others, un-fortunately we must say so, leave the church, and some others live as if they did not belong to the church. All these, beloved brethren, if we are to act according to the words of Jesus Christ, we must look upon as heathens and publicans.

Beloved brethren, you have given evidence during these three days—and on many occasions before—that you are ever anxious to listen to the teachings of the church and that you are ever ready to do what she has taught to gain the graces what she has taught to gain the graces of God and to deserve the privileges that by the power of Christ the church offers to us. Then indeed it is not for you, beloved brethren, that these words have been used as the text of this instruc-It is only to remind you there are some who will not that there are some who will not admit all the doctrines of the church. Hence we see sometimes those who belong to the society founded by Jesus Christ leave it to form new sects. We must, beloved brethren, believe everything that the Church teaches. And on this occasion, as I will after the instruc-tion bless statues in honor of the saints, I think it is well for me to speak to you this evening on the invocation of the saints, not that there is any need for you to hear this special instruction to consider you but to remind you of the document of the december vince you, but to remind you of the doc-trine of the Church, so that if at any time you should hear objections made against this doctrine of the church, you A despatch to the Mail, dated the 13th, may always be able to solve those o

tions. You know, beloved brethren, how the doctrines of the church are objected to by many, and alast the church are objected to by many, and, alas! there are many Catholics who will never enter upon a discussion on the doctrines of the church when they meet any one who makes these objections. And, beloved brethren, the reasons of such Catholics may be different. Some may not be willing because generally discussion does not do much good. But if you know how much the doctrines of the Catholic Church are misrepresented, you would desire to know upon what motives of faith these doctrines rest, in order that you might be able to show those who have had the doctrines misrepresented to them that they are in error. Therefore, beloved brethren, I would speak of this special doc-trine of the Catholic Church—invocation of the saints. Whenever you recite the Apostles Creed you say, "I believe in the communion of saints." The true and obvious meaning of those words is that there is an inter-communion between all the children of God, whether they be upon earth or whether they be in he or in other words-communion of saints that the saints can assist one another that the saints in heaven can assist us by

their prayers.

Hence we ask their intercession, we invoke them that they may assist us by their prayers. We must not imagine, beloved brethren, that the saints and the angels in heaven cannot assist us by their prayers, for that would be contrary show you that they can hear us, and that they have the power and the will of assisting us by their prayers. And I think, beloved brethren, that we can eas ily show that the saints can hear us, though they are in heaven, though they are praising God and will be praising Him during all eternity, yet they can hear us. But, beloved brethren, we know that the saints and the angels-cannot see and hear after the manner we ourselves see and hear. In this world we can see only by our eyes, and we can hear only by the ears of our body, but those that are now enjoying the happiness of heaven, the angels and saints, see and hear in another manner. When our soul leaves this world to obtain an eternal reward in heaven, then it sees all things in God as in a mirror, not as we do here below where everything seems to be darkened, where we can see only in a dark manner, but when our soul shall have left this world and be in the presence of Almighty God, then it will see everything in God as in a mirror. And the Apostle St. Paul teaches this, "we see now through a glass in a dark manner; but then face Now I know in part but then I shall

know even as I am known." Therefore, beloved brethren, we must bear in mind this difference, that the saints and angels in heaven do see and hear in another way than we do. We know not how, but we know that it is so. Beloved brethren, the venerable patri arch Jacob, when he was on his death-bed, prayed for his two grandchildren and said, "the angel that delivereth me from all evils bless these boys." Now, beloved brethren, would this venerable patriarch, who was the father of God's own chosen people, who was so much favored by the Almighty, beloved brethren, would he politan Catholic Readers. As there is then no excuse for further delay, let no Catholic school remain one week longer without a full supply of Catholic Readers and Spellers. would be an error, when he prayed to the angel to bless the boys that he loved so much? Undoubtedly not, and there-fore the angel that had delivered him from all evils did hear his prayer. Again beloved brethren, we find another proof

of the angels hearing book of Tobias. When had shown himself to him that when he (1) offered thy prayer to The angel of God co The angel of God countruth, and he posit offered the prayer of And how could be ha had not heard tha beloved brethren, the But, beloved breth

from the Old Testam ent. Our Lord Jesus clares that "there sha angels of God upon penance." And who beloved brethren? heart? Is it not an e —an internal emotion the sinner repents of ance is in his heart a that the angels of he there is joy before the ner does penance.
know not only all of our words, but they see and seeing our thoug and hearing our pray once say, beloved brear our prayers, whe hear our prayers, whe timony of our Lord Je beloved breth ing to the Corinthia "We are made spect to angels and to men apostle mean by the made a spectacle to and to men, if he de understand that as so also are they seen angels of heaven. But you may object that all these texts angels, and there is saints. You may obj ren, that in all these

ture the saints are that even if the ang would be no proof ous. But, beloved b the words of Jesus C that He has said; an the saints, after they their reward in hear angel spirits pos knowled and enjo piness. Here are Christ and king of ed in he ds the ange Therefore themselves can hear I have said, belo not only can the sai but that they real

their prayers. Y

ants of Sodom and know that Almigh punish the inhabita cities; and he wish them when Almighty God and a should be spared, at of Almighty God Abraham asked tha just that might live would not spare the Almighty God said just men in those ci the cities. And he was afraid the Almighty God coul he continued to pr heard, and were found in those cit been spared the ch inflicted upon ther And again we see Amalekites, Moses raising his hands t

dren of Israel were so long as his haud towards God, Israe the effect of pray the friends of the h cited the indigna though they seen Almighty God we before they would Job and ask him they might receive speech they had prayer was not a did not turn him of His faithful ser on account of the Do you know ar

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before the peop world, before the tians, and say, Christ is the med tor and His crea of anyone who co mercy of God? knew that every through the me repeatedly asked ciples; and when he would not for of the Christian in Jesus Christ, knew that the that the praye selves, beloved prayers one o Because we feel sense tells us. t. may obtain grac to the Jews bel the temple of Je hear the prayer to this temple house, "the promised that prayers; and if of those who p the temple of more will he l

> The saints can pray and God granted so Moses whilst how much mor of the saints, their cross, an But even, b

Jerusalem!