

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, APRIL 12, 1899.

Vol. XXVIII, No. 18

Calendar for April, 1899.

MOON'S CHANGES.

Third Quarter, 3rd, 7h. 43.2m. a. m.
New Moon, 10th, 5h. 8.2m. a. m.
First Quarter, 17th, 6h. 30.6m. p. m.
Full Moon, 25th, 3h. 9.3m. p. m.

Day of Week	Sun rises	Sun sets	Moon rises	Moon sets	High Water	Low Water
1 Saturday	5 40	6 27	11 58	8 39	4 27	1 16
2 Sunday	5 38	6 26	11 54	8 44	4 27	1 16
3 Monday	5 36	6 25	11 50	8 49	4 27	1 16
4 Tuesday	5 34	6 24	11 46	8 54	4 27	1 16
5 Wednesday	5 32	6 23	11 42	9 00	4 27	1 16
6 Thursday	5 30	6 22	11 38	9 06	4 27	1 16
7 Friday	5 28	6 21	11 34	9 12	4 27	1 16
8 Saturday	5 26	6 20	11 30	9 18	4 27	1 16
9 Sunday	5 24	6 19	11 26	9 24	4 27	1 16
10 Monday	5 22	6 18	11 22	9 30	4 27	1 16
11 Tuesday	5 20	6 17	11 18	9 36	4 27	1 16
12 Wednesday	5 18	6 16	11 14	9 42	4 27	1 16
13 Thursday	5 16	6 15	11 10	9 48	4 27	1 16
14 Friday	5 14	6 14	11 06	9 54	4 27	1 16
15 Saturday	5 12	6 13	11 02	10 00	4 27	1 16
16 Sunday	5 10	6 12	10 58	10 06	4 27	1 16
17 Monday	5 08	6 11	10 54	10 12	4 27	1 16
18 Tuesday	5 06	6 10	10 50	10 18	4 27	1 16
19 Wednesday	5 04	6 09	10 46	10 24	4 27	1 16
20 Thursday	5 02	6 08	10 42	10 30	4 27	1 16
21 Friday	5 00	6 07	10 38	10 36	4 27	1 16
22 Saturday	4 58	6 06	10 34	10 42	4 27	1 16
23 Sunday	4 56	6 05	10 30	10 48	4 27	1 16
24 Monday	4 54	6 04	10 26	10 54	4 27	1 16
25 Tuesday	4 52	6 03	10 22	11 00	4 27	1 16
26 Wednesday	4 50	6 02	10 18	11 06	4 27	1 16
27 Thursday	4 48	6 01	10 14	11 12	4 27	1 16
28 Friday	4 46	6 00	10 10	11 18	4 27	1 16
29 Saturday	4 44	5 59	10 06	11 24	4 27	1 16
30 Sunday	4 42	5 58	10 02	11 30	4 27	1 16

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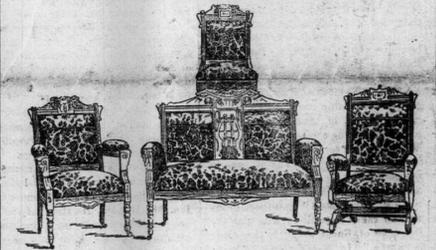
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SERMON ON THE PASSION.

Preached in St. Dunstan's Cathedral, on Good Friday last, by Rev. A. M. Clark.

Sacrifice the Essential Worship of Religion.

"Without the shedding of blood there is no remission of sin."

It is but the merest trifle to say that everything that is good in this world has come and must come by the blood of man's fellow creatures. From the instant of my conception until I was a year old, I lived on the breasts of my mother. And from then until now have I not subsisted on those things for which the lives of many of my fellows have been sacrificed? In the fields, in the mines, on the ships and railways how many hundred lives have been sacrificed in the endeavor to bring to my household the flour, the coal, the clothing and the material to build the house itself for me. Lives have been sacrificed for my good, and without this spending and destruction of human life in the struggle for existence, there could be no proper existence possible. Man lives by the blood of his fellow men and as he walks through life he leaves behind him footsteps stained with the blood of those who have been destroyed that he might live. Whatever he touches reeks thereafter with the blood of the slain who died that he might possess it. As the earth revolves in its annual passage round the sun, there stands firm above it a great cross, red with the Blood of him who this day shed his Blood for the benefit of the race of men. Its top reaches to the very footstool of the great white throne and its arms embrace the world and all who dwell therein. Upon it hangs the Son of Man Who is sacrificed for the sins of the world, and every other sacrifice which men have made for the sake of their fellow men finds in the sacrifice made to-day by Our Redeemer its completion and its fulfillment. For as the body of man in order to live, demands the blood of its fellows, much more must the soul if it is to gain everlasting life have the sacrifice of the Life of Christ.

There has never been a religion worthy the name which has left out of its teachings this most essential doctrine, sacrifice. That the doctrine is primitive, and is part of the first Revelation made to man after the fall is easy of proof. It is true that where we find a religious belief the same in all races and tribes, we can say such a belief is one belonging to the race in its unity, and therefore we trace it back to the times before the human race was dispersed to wander over the face of the earth. We need not question those tribes who have degenerated so low as to have almost no religion; but if we ask of those whom we do not call semi-civilized, as the Mexicans and Peruvians, the ancient Chinese and Japanese, or the religions of Babylon, Nineveh, Egypt, Greece and Rome they answer with accordant voice "There is no religion without sacrifice for sin." The Indian who sacrifices the white dog, the Malaysian who kills the black cock, and the Hawaiian who offered up the flesh of swine, will tell you in the very words of the Apostle, "Without the shedding of blood there is no remission of sin."

Let us take next the history of religion in its truth, that is as taught by those teachers whom God has at all times accredited to be the authoritative expounders of His truth to their fellow men; and let us see what has been their teaching from time without mind. As St. Paul says, "God has not left himself without a witness." That is he has ever had in the world his teachers who held the religion he revealed to them or to their fathers and to whom he gave the authority to teach in his name. To go back to the days of the Patriarchs before the Flood. We find in the very beginning that Abel's sacrifice of a lamb with the shedding of blood was accepted by God, while Cain offering fruits and flowers was rejected. Abel had learned and so must Cain have learned that the sacrifice which God demanded of them was the life of one of the first-born of the flock. And as if to confirm this truth, and to impress it indelibly on the mind of the race, God lets Abel give his life as a witness to the truth of this doctrine. "Without the shedding of blood there is no remission of sin." So men went on sacrificing animals for sin until the Flood. Immediately after that great catastrophe Noah offers up on the mountain where the ark rested the sacrifice which God had commanded to his fathers. As Adam and Seth, and Enos, and the others whose names are preserved in the record in the book of Genesis,

were the divinely appointed teachers of religion for the race; so also Noah and after him his son Shem. Then passing over Abraham we come down to the time of Moses, when this great Law Giver who held converse with God crystallized and put into shape again the external requirements of Divine Worship and taught the same revealed truths to the Hebrews that Adam, Enos, and Noah had taught.

How and where men sacrificed to God before the days of Moses, and how often these sacrifices were offered need not concern us now. But we may infer, that in requiring the daily Sacrifice at the hands of the Priests of the tribe of Levi, Moses was only enforcing a custom which had been in vogue before his day. Now there is no one who will tell himself a Christian who is so timid as to deny that this religion which Moses founded and taught under God was Divine and true. But sacrifice was its very essence. The Tabernacle and all it contained was made for sacrifice. Aaron and all the Priests of Levi were constituted Priests to offer sacrifice.

Let us now come down to the time of our Lord who came "not to destroy the Law, but to fulfil it." He taught the same doctrine, the same truth, "That without the shedding of blood there is no remission of sin." And He offered up Himself to-day on the Altar of the cross as the sacrifice in which all others must find their end and fulfillment. But having made His sacrifice, He did not abolish it henceforth. No, far from it; for in those tremendous words which He spoke to His Apostles the night before He suffered: "This is My Body: This is the Chalice of My Blood of the new and eternal testament: The Mystery of Faith; which shall be shed for you and for many for the Remission of Sins: As often as ye shall do these things, ye shall do them in remembrance of Me." He gave them the command to offer up the continuation of His sacrifice on Calvary. (Mal. I. ii.) So that the words of Malachi the Prophet were fulfilled and are: "For from the rising of the sun even to the going down, My name is great among the Gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation." So it is in the Mass that we have the same sacrifice as that of the Cross, its continuation, but not its repetition.

Christ constituted His Apostles Priests when He gave them the power to offer sacrifice in saying to them these words, "Do this for a commemoration of Me," which words in the language in which they were uttered as well as in the Greek and Latin are equivalent to "Offer this sacrifice for a commemoration of Me."

This doctrine old as humanity, proceeding from the very Heart of God, taught by him in every age, Christ also taught and his Apostles and their successors even to this day. Every day is the year the Church celebrates the Holy Mass except on that day when occurs the anniversary of the Sacrifice of Calvary. Then she bids us look at Calvary's Bloody ground in which the Cross is planted, and raising our eyes to him who hangs on the Cross behold him whom we sacrifice every other day but this. There is no Mass, no sacrifice offered here, nor in any church in the world to-day. The celebrant will go the Repository in a few moments and take thence the Sacred Body of our Lord and receive him in holy Communion.

The Sacrifice of the Mass is the great act of worship in the Church of Jesus Christ because it is the continuation of the Sacrifice of the Cross on Calvary. Come now and let us see this morning how Christ is daily offered and slain. "I saw a Lamb as it were slain standing on Mount Zion." (Apoc.) The Sacrifice of the Mass is the same Sacrifice as that of Calvary. As there outside the walls of the holy City Jesus Christ offered him self once for the sins of the whole world a complete and perfect sacrifice and as in heaven St. John saw him in vision continually offering himself to his Eternal Father, so here on the earth in this sacrifice of the Mass he offers himself up by the hands of his Priests until the consummation of all things. Mark this well, this sacrifice is not the repetition of Calvary at all. It is Calvary; nor shall Calvary and its sacrifice be no more until that happy day shall come when the last soul on earth, and the last soul in the pains of Purgatory shall have with joy accepted the merits, and the satisfaction for sin which Jesus has made for them in this tremendous Sacrifice.

On this day he, the Innocent Victim, went forth bearing His Cross on the dreadful painful way of sorrow. In that Cross was the load of your sins and mine, of which He declared Himself to be guilty. For which He declared that he was desirous

to suffer. Behold Him now as He advances toward the Altar of the Cross. He is dressed in the most abject of men, the man of sorrow and understanding our weakness. His countenance is disfigured with frowns, with spitting and sweat. His head is surmounted with a cruel crown of sharp and piercing thorns. His flesh is torn with the frightful lashes of the scourges, and His garments cling to the dried blood which poured from his wounds. In all the way he goes with gentleness and meekness, never one word of complaint, only silent, ceaseless mourning for the sins of man which have caused him all this pain. Not one word of anger, or of reprimand escapes him, for are they ever conceived in his Divine Heart. At last they arrive at the hill of Calvary, and tearing his garments from him they throw him down upon the ground. Then they take his sacred hands which were never raised except to bless or to feed the hungry and care the sick, and pressing them on the hard rough wood they take great nails like spikes and drive them through flesh and bones into the wood. At the same time the blows of the hammer fall on the nails that pierce his feet. Those feet which carried him about doing nothing but good, which have brought him willingly where he is. In this supreme moment, as a pain unknown to any of the children of men thrills through his sacred form, he forgets the pain, and he thinks of his blessed Mission upon earth, His coming to save men from sin. And so He opens His lips to speak. Hark! Sweet and low are His accents, and tender and gracious are the words. They are the sum of Divine Love and Pity, they are the sum of Mercy and great hearted bounty. Hark! "Father! forgive them, for they know not what they do."

Once during His Ministry He had said: "Come unto Me all ye that are burdened and I will refresh you," and now He declares that it is here upon the cross, that he wishes man to come to Him. The Son of God is praying for His enemies. For those who hate Him, for those who hold Him in contempt, and despise Him; for those who profess to love him but who love riches, ambition, honor, luxury, their own will and judgment, the thought of their own hearts better than they love him. He prays for us my brethren for are we not his executioners? Is it not our sins which nail him there. See your hearts, and behold them full of malice against your neighbors. Hearken to the uncharitable words which you daily utter, whereby you lower the reputation of your fellow men in the estimation of others. The gossiping tongue, that is ever occupied in telling the actions of others both good and bad. The slanderous and calumniating mouth which vomits forth that execrable mixture of truth and falsehood. Murderers, come and listen as you kill him. "Father forgive them for they know not what they do."

Herein is sacrifice! This is what he demands of us. Our sacrifice is to curb our passions and to nourish and cultivate the virtues which God by nature and by grace has implanted within our souls. "Without the Shedding of blood, there is no forgiveness of sins. Christ by his Death has blotted out the handwriting that was against us." If we then will partake of this forgiveness we must be united to him in his sufferings. "For he has left us an example that we may follow in his footsteps. That we put away anger, pride, covetousness, lust and gluttony; and practise meekness, humility, poverty, temperance and purity." He asks us not to die for him, not to do any great startling act. He begs us only to do what conscience and right reason tell us infallibly is good. And now lastly what is there in sacrifice that makes it worth anything to us. How can it come to pass that the words of our Lord are accomplished, "He that hath given up Father and Mother and all things for Mine and the Kingdom of Heaven's sake shall receive a hundred fold in this world and in the world to come everlasting life?"

When we speak of self-denial and sacrifice in this sense we mean the subjection of the passions and appetites to the dominion of reason instructed by the Revealed word of God. Most of us cannot deny ourselves as we would like to do. But there are many things in which we can practise this virtue. There is the tongue which is a little member but which is set on fire of hell. No one of the members of the human frame is worse than this one in the number and variety of the sins it commits. Behold the woman with the bad tongue, eager to tell all she knows and generally also more than she knows, for her tales must be adorned. She is the very plank of vanity and what matters it if she be a little easy on the truth? It sounds well, and she loves to hear herself talk. She is at Mass of a

week day, she runs in and out of the Church a half-a-dozen times a day during a Forty Hours Devotion. She knows a set of Priests and Bishops and is never tired of telling what devout, single-minded, devoted and pious clerics they are. She is very solicitous for their welfare when they are ill, I mean in words, but at the same time she has a tongue full of poison, for anyone whom she does not like. Two or three of them meet together and they proceed to discuss every one in town, and to give their opinion favorable or adverse to them and oftentimes the latter.

Behold the example now of our Lord. He was not even talking about the faults of his neighbors. No, his conversation was not of the things of this earth, but of those which concern his Father's kingdom and his own. When he was reviled he did not answer back nor attempt to make any defence of his conduct. He kept silent, and let his deeds speak for him. And how well he knew Judas, Annas, Caiaphas, Herod, Pilate, and how much he might have told "that was true" about them, but he kept silent. Not a word did he utter. He left us an example that we should follow in his footsteps.

No my dear brethren, it needs not the cloister, the Nun's garb, nor the Priest's soutane to bring one to be a very apostle of sacrifice, and to imitate him who has set us the example. There are a hundred different ways in which we who are in the world, and in which the laity can and ought to practise self denial. If I have spoken of the sins of the tongue it is because such sins are apt to be more common where the community is not so large and interesting things are fewer.

Jesus Christ who to-day is sacrificed to redeem us, hangs upon the Cross as the King of the Universe. He has conquered and the cross is now before his royal throne whence he triumphs over all that is low and base, and brings every faculty into harmony with the higher parts of him, his Divine nature. So would he have us also by the power of sacrifice united to his, bring all our faculties into harmony with our regenerate souls. "Mortify therefore your members, die to the world, be alive to God. Be dead to other's faults, weaknesses and frailties, and be alive to these facts that you are a sinner full of unclean and base desires, full of anger, pride, lust, covetousness, greediness, envy and sloth. Seek to root out your predominant passion and then and only then can you call yourself a follower of Christ and a Christian.

It is thus by sacrifice which entails suffering that sinful creatures like us can alone find peace. The whole creation bears witness to this truth, sentient and non-sentient. Mankind in every age has held this as a divinely revealed truth. The Divine Redeemer himself has declared it by his word, and has taught it by the great sacrifice consummated to-day, and continued in the sacrifice of the Mass offered every other day in the year.

It is the Royal Road to joy, to peace, to rest in this world, and to everlasting joy, peace and rest in the world to come. No other way has he prepared; "No man cometh to the Father but by Me. I am the way. I am the door; by Me if any man enter he shall find life." It is then by the uniting of all our sufferings to those of our Divine Lord, that we can enter into rest.

May it be ours when our short course of suffering is ended, to be able to say with Paul, "It is finished. Into Thy hands I commend My spirit."

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