11, 1903.

of our genial and since the to the White h upon the old en of Washingthis year to a vance of their liday .- John A.) Rosary Maga-

MOTHERS.

he will tell you medicines co tics dangerous to ts and children. shun these s would deadly Tablets is the lly prepared for n absolute guar-

opiate or harmful helps little ones to harm. has been so warmweyburn, N. W. own Tablets are liarrhoea, constipteething. I have ne that give such

promptly relieve ailments of chilely-given to a new em for your childwill use no other druggists at 25 by mail on receipt direct to the Dr. Co., Brockville,

OF EASTER.

TAS DISCLOSED ONLY UGHT EYES. ster is the story of

he growth of ages, times, "weighted successive generawhich knits us to the leep, and to the those who shall yet

a, that of coming to norning in new gar-by contact with the with the pure white organ peal, "Ressur-" and the swelling lifts the awed soul. Easter means to have Unless one has gone mness and the dark, ly enjoy the light? Easter is lost, where Lenten work, prayer, enial. To enjoy best ist have suffered. To must have tested sorion. ernal law. Greatest

i joy, greatest love afferings. A strong-once that to him the pr" theory for a girl That "sweet simplicto look at, but dazing. who most merited love a kept and held it firm who had been in the perhaps not of it. ignorance did not e, but who looked out h frank eyes, and whose a large because she, too, ing of old theories. ay philosophy of life. ienne, often carnal and ides many a golden truth ems, and speaking of his " he says, after leaving ' he says, after leaving indeed, only one quality

n which she was lacking, after much serious selfdiscovered the reason of self-sacrifice of her-she red! As my heart warned ming, 'she was hoping too

APRIL 11, 1908.

AN EASTER GARLAND. AN EASTER GARLAND. Unto the alters bring The drasting flowers of spring— The violet with evening's purple eyes; The violet with evening's purple eyes; The hysical crocus spear The hysical in moriging's golden guise; The hysical in moriging's golden guise; The hysical hysical theore amorous of the wind! Gae more fair bloom bear ye. And the shy with d'hower amorous of the wind! Gae more fair bloom bear ye. And let it be As sofity while as plamage of the dove, as off white for love! The lify there with faint and falling breath Toward the charates of death. Be these the heartening sign— Quickened by Gad Within the dormant sod— Of resurrection and the life divine!

WHY I AM A CHRISTIAN. III.

Rev. E. A. Higgins, S. J. THE ONLY BEGOTTEN SON.

The lecturer, resuming his subject —the Grounds of our Faith as Chris-tians—said: We are disciples of Christ for precisely the same reasons as moved those who listened to the words and saw the works of Jesus. They believed His doctrine and His course. To Nicodemus, the disciple who came to Jesus by night, Christ revealed Him-self in this lan, uage: (John iii) "God so loved the world as to give His onlyso loved the world as to give his only-begotten Son; that whosoever believeth in Him may not perish, but may have life everlasting. . . He that believeth in Him is not judged; but he that doth They believed His doctrine and His code of morality to be divine, and His Church to be a divine institution, be-cause they believed Him to be the Son of God—true God as well as true man. They become Christians because they believed the author of Christianity to the God. They became followers of not believe is already judged, because he believeth not in the name of the only-begotten Son of God. . . be God. They became followers of Christ because they recognized in Him "He that believeth in the Son, hath

a divine teacher, the way and the truth and the life. This one reason includes all others, and dispenses with all other life everlasting; but he that believeth not in the Son, shall not see life, but the wrath of God abideth on him." proof of the divine character of Chris-Here Christ not only distinctly declares Himself to be the only begotten Son of God, but He makes faith in Him the tianity. It should suffice for us as it did for the immediate disciples of Christ. There is no method of present-ing the claims of the Christian religion necessary condition of salvation. Again : Christ gathers His disciples so direct, so simple and of so constrainabout Him and asks them (Matth. xvi):

ing a force as this way of studying Christianity in the Person of its Found-"Whom do men say the Son of man is? They answer: Some say that Thou art John the Baptist, and other Elias, and er. Before addressing ourselves to this study let us make two preliminary other Jeremias, or one of the Prophets. Jesus said to them : But whom do you this study let us make two preliminary remarks. First, we must remember that the Redeemer was really and truly man, like us in all things save sin. As man, in His human nature, He could feel pain and suffering, undergo perse-cution and death. As man He was a creature and therefore in all things dependent on God, subject to God, immeasurably inferior to God. If there is a record of His life, we may expect to say that I am ? Simon Peter, answer ing, said : "Thou art the Christ, the Son of the living God." This is surely a great deal more than to say that Christ is a great Prophet, or the greatest of the Prophets ; that He is a man of God; that He is a great teacher, and that God is with Him. All this is implied by those who call Him Elias, or Jeremias, or John the Baptist, who were all great saints and is a record of His life, we may expect to find in it abundant evidence of the reality of Christ's human nature. Christ teaches that He is true God, He Baptist, who were all great saints and sons of God, by adoption. Peter's con-fession is much more ban this. It fills the heart of Jesus y joy, and He attributes it to a special light and grace of His Heavenly Father. must also teach that He is true man. Our redemption depends no less upon His humanity than upon His divinity. Accordingly we will find passages in the Gospel Records which abundantly

onstrate the humanity of Christ. is, by excellence, "the Son of He is, by excellence, "the Son of Man," He does His Father's will in all things, He is inferior to the Father, flesh and blood hath not revealed it to thee, but My Father, Who is in heaven." Then He is subject to His parents, He is obedient to temporal rulers, He knows Faith of His disciple : "And I sa thee, that thou art Peter (a rock), exile and persecution, He is scourged and crucified. on this rock I will build my Church and the gates of hell shall not prevail But along with this evidence of against it."

But along with this evidence of Christ's humanity we shall find equally clear and convincing evidence of His divine nature and divine personality. We must premise in the second place, We must premise in the second place, blasphemy in making such an assertion, that we approach this singular and exand Christ could not accept it without traordinary book of the gospels, not in the light of its divine inspiration, much being equally guilty, or, rather, more guilty, because He had prepared His less as if it were the rule of faith, which it was never intended to be, but guilty, simply as a trustworthy historical narrative. It comes to us, as we saw in the last lecture, with every guarantee of authentic and reliable history, con-firmed by the weight of nineteen cenof hostile criticism. Open its pages then, even as you would those of Tacitus or Plutarch, and study the character of the Central Figure. Ask Him what testimony He gives of Him-self. What does he teach about Himself? That He came to save the world, from sin, to regenerate the world, to give men eternal life, that He is the Good Shepherd, the door of the Sheepfold, that He is the vine and we the

es to those who believe in Hin

living and the dead."

THE CATHOLIC RECORD.

OUR RELIGION

Gospel records without seeing that Christ called Himself the Son of God, believed Himself to be the only-be gotten Son of God; that He taught and

repeatedly declared in the most solemn manner that He was the Son of God, in

the true and absolute sense of the word. The reader may or may not be-lieve the Gospels to be inspired writ-

ings ; he may receive them as worthy of

credit, or he may utterly reject them. It matters not. What I maintain is this: You cannot read this history

without seeing this doctrine standing out clear-cut from its pages, that Christ declared Himself to be the true

Son of God : that He was so understood

by friends and enemies alike, and that it was for this very claim He was

charged with basphemy and condemned

to death. We shall consider to-night only what

Christ taught His followers and dis-ciples in the confidential communica-

tion of private and friendly inter-

Proofs in favor of the Catholic doctrine of the Real Presence of Our Lord in the Blessed Sacrament are manifold. It is most plainly implied in Scripture. It was first announced and taught by It was first announced and caught by Our Lord Himself a year previous to His Passion in the synagogue at Capharnaum. "The Bread which I will give you is My Flesh. He who eateth My Flesh and drinketh My Blood hath eternal life."

These are very plain words and easy These are very plain words and easy of comprehension. They unquestion-ably refer to the Holy Eucharist, Christ's Real Presence in the Blessed Sacrament. They indicate that the priceless gift to be given was not yet bestowed. If He had already given it by symbol, then the use of the future by symbol, then the use of the future verb will give is meaningless. If He had bestowed the gift then His promise -will give-was a contradiction. If He had not bestowed it, as is indicated by the use of a future tense of the verb, then it was not possible to eat His Flesh and drink His Blood.

If, as non-Catholics claim, the words If, as non-Catholics claim, the words were used metaphorically, then, again, do they make Our Lord speak in contra-diction. It is true, the expression "to eat a man's flesa " was used by the Jews in such a sense, that is as a metaphor. But when so used they had an entirely different meaning. So used they signified that the man was to be treated with severe cruelty. Hence there could be no application. Conse-quently Our Lord intended them to be taken in their literal sense. But a still stronger proof that such was the meaning intended to be con-

was the meaning intended to be con-veyed by Our Lord, and such the sense which His words were accepted, is found in the manner in which they were received by the Jews. In answer to the words of Our Lord they asked : "How can this man give us His flesh to eat?" Here we see that they accepted them in a literal sense. Our Lord did not ex-plain. Neither did He correct their understanding of His words if they were Basin ender we did Him makunderstanding of his works it drift mat-ing His words even more emphatic : "Amen, amen, I say to you, unless you eat the Flesh of the Son of Man and drink His Blood you have not life in you * * * My Flesh is truly food

and My Blood is truly drink." There are still other arguments There are still other arguments equally strong for the Catholic inter-pretation. We shall adduce them as we proceed. This must be sufficient for the present.—Church Progress.

THE MAGNET OF THE WORLD.

A writer in the St. Louis Mirror who A writer in the St. Louis Alfred who is moved to inquire into the secret of the great popular attraction of plays like "Ben Hur" inspires a well-put and thoughtful article on "The Person-olity of Christ" from the new of He added, as a reward for the of His disciple : "And I say to y of Christ" from the pen of M. A. Fanning. Mr Fanning's ality of Christ" Mr. answer to the inquiry, bringing out strongly the universai and vital in-fluence of the life of Christ in spite of and the prevailing pose of indifferentism, will be especially salutary to the readers of so frankly secular a journal as the Migror If Christ were not the Son of God in Mirror.

"The secret of the attraction of the The secret of the attraction of the play, 'Ben Hur',' he says, ' and the secret of the attraction of all such books and plays, is the love and rev-erence that is felt by millions of the disciples for this declaration, and had human race for the Saviour of the world. * * * Christ lives. This the Christian believes. He is as much drawn from Peter this avowal of his Again : Among the friends of Jesus the head of His children to-day as He was when He spoke to His 'little ones' at the Last Supper in the upper Again : Among the triends of Jesus none were dearer to Him than Lazarus of Bethania, and his sisters, Mary and Martha. When the news of Lazarus' ones' at the Last Supper in the upper room at Jerusalem, when He prayed ' that they all may be one, as Thou, Father, in Me and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent Me.' The Christian belief is that Christ is contemporaneous death reached Christ in Galilee, He returned at once to Bethania. He is met, turned at once to Bethania. He is met, some distance from the house, by Martha, who says to Him (John xi): " Lord, if Thou hadst been here, my brother had not died; but now I also know that whatsoever Thou wilt ask of God, God will give it Thee. Jesus said to her: Thy brother shall rise again. Martha said to Him: I know that he shall rise again in the resurrection that Christ is contemporaneous. Why not? Are those who live to-day any less precious to Christ than those who walked the shores of Galilee with

will tell us all things. Jesus saith to her: "I am He Who am speaking with

"These personal pronouns are met at These personal pronouns are met at the beginning or at the end of every brief seatence. And even this mark of what would be called egoism in any one else is overshadowed by the vast aselse is overshadowed by the vast as sumption of authority and power and the demand for implicit and unquestion-ing obedience in every word. Is it possible that any natural man that ever back the sum of the su lived could have spoken them? Is it possible that any natural man that ever lived could even have thought them or tramed them in his own mind? Is there

framed them in his own mind? Is there any living man who can tell their whole eaning now? "Now to those who accept the words " Now to those who accept the words of Christ and embrace the rale 'keep My commandments,' the words and promises of Christ are implicitly be-lieved. One has to believe all that He heved. One has to believe all that He said or believe none of it. It is not logical to say 'This I believe and that I do not believe,' for there were no idle speeches or frivolous phrases. Each word is freighted with the deepest meaning. Moreover, belief beings the

word is freighted with the deepest meaning. Moreover, belief brings the fulfillment of the promise of manifesta-tion of "abiding;" and here lies the secret of the worship of the Christ. The believer offers to Christ his dearest possession—the will. He learns to suffer and to endure a courter good for evil. and to endure, to return good for evil, and to endure, to return good for only and to 'do all things' for Christ's sake. "The marvelous 'secret of attrac-tion' is indeed the secret of love and faith, but it is not the love and faith that are indefinite, far off, ethical ab-the bartfelt.

that are indennite, iar on, ethical ab-stractions. They are the heartfelt, heart-reaching love of the clod for the star, of the soul for its Maker and the faith that the words of Christ are life indeed and truth indeed. And those who possess that faith and work and live by it—are they few? They are as the sands of the sea; but the world the sands of the sea; but the world knows them not and sees them not. Their secret is guarded as a treasure of great worth. * * *

great worth. * * * "Everything pertaining to Christ is loved by His followers, and reverenced by those whom He attracts. It is not the literature of 'Ben Hur' that draws people. It is the story. However badly told, it carries with it the sug-cortion of that there story the story of gestion of that other story, the story of the Man-God, the Saviour, He Who takes upon Himself the burden of the takes upon Himsell the burden of the heavy laden. It is indeed 'the beauti-ful story,' the story that consoles us for the wretchedness of this world with the promise of another life, the glory of which 'eye hath not seen, ear hath not heard, nor hath it entered into the mind of man to conceive.""

THE SAVIOUR'S WORDS.

Christ appeared among men as a simple man. Regard Him as He stands among the twelve simple fishermen whom He chose as His first followers and asks them, "Whom do men say that I am?" He was told that some said He was Elias, and some John the said He was Elias, and some John the Baptist come to life again. And turn-ing to the leader of the twelve He "Whom do you say that I am?" said, said, "Whom do you say that and Hear Simon's answer: "Thou art Christ, the Son of the Living God." If He was not God, how could He have truthfully answered as He did, —"Bless-truthfully answered as the did, bast ed art thou, Simon, that thou hast believed?'' If He were not God, how could He have said to Simon, · God duid He have said to Simon, "God My Father, could alone tell thee what I am?" Again, take His conduct toward His friend Philip, who did not believe even after seeing the miracle of the multiplication of the loaves and debes. It was too suppodous a thing fishes. It was too stupendous a thing for Philip's comprehension. Having seen Him heal the sick, give sight to the blind, and even restore the dead to the blind, and even restore the dead to life, even then Philip did not believe. You remember Philip said, "Show me the face of the Father, and all is well with us," and then His answer, "Have I been so long with you and you do not know. Me yet?" you and you do not know Me yet?" and "He that sees Me sees My

Father." does any one believe Jesus could say that and still be a truthful man unless He was God?—Rev. Thomas E. Sherman. S. J.

ST. VINCENT DE PAUL SOCIETY.

HOLY THURSDAY.

As red as the red of roses, as whice as the which of shows; But the red is a red of a Surface Bone ath which a God's blood flows; And the which a God's blood flows; And the which a God's light glows. At i words of the olden Thursday! Ye come from the fra-away! Ye come from the fra-away! In the hand of the pries, as the altar H is up of a Host uplifed ; The six of a Host uplifed ; The six of a Host uplifed ; The given of a Kodt uplifed ; The given of a Kodt n beil; He scart inde a Host before a transformer of a Host wilfowd : The sign of a Host wilfowd : The kiesm of a soldene challere. Be grad, sad nearl i 'lis weis'; From his and the keep love's promise. With nee, all days to dwell. From his hand to his lips in the themble. From his hand to his lips in the themble. From his hand to his heart a thrill. Goes the lipt to his heart a thrill. S ill doing the Facher's will i And over the run of the chaltee The heart of the chaltee The heart of the chalted Wein the wave of a wondrous grace; A silence tails on the datar-An awe on each bended fac-For the Heart that bed on Calvary Sili beats in the holy pince.

-REV. ABRAM T. RYAN RABBONI. M J SPLAINE IN CATHOLIC WORLD.

"Why weepest thou?" "Twas a stranger's voice, as the break of the moraning grav; And a loney heart in its grief replied, 'Incy have taken Him away."

"Whom seekest thou ?" 'Twas the garacher's voice, lu the throes of sad dismay The breaking heartcould only sigh, "They have ta'en my Lord away."

"Mary." He speaks: "Tis His gentle volce in the old familiar way One gladsome cry. " Rabbon!" "Twas all that love could say.

Be cheerful: there is no good in worry or sadness; and is not God our Father and are we not on the way to eternal happiness ?

A COMMON MISTAKE.

MANY PEOPLE WEAKEN THEIR SYSTEM BY TAKING PURGATIVE MEDICINES. People who use a purgative medi-

cine in the spring make a serious mis-take. Most people do need a medicine at this season, but it is a tonic, that is required to give health, vigor and vim. Purgatives irritate and weaken—a tonic medicine invigorates and strengthens. Dr. Williams' Pink Pills are absolutely the best tonic medicine in the world. These pills do not gallop through bowels—they are gently absorbed into the system, filling the veins with the the system, filling the veins with the pure, rich, red blood that carries healing, health and strength to every part of the body. Dr. Williams' Pink Pills cure skin eruptions, indigestion, headaches, nervousness, neuralgia, backache, rheumatism, continued weari-pure and all other blood, troubles ness and all other blood troubles. They are just the tonic you need for this spring. Mr. A. Campeau, Alex-andria, Ont., says: "Ireceived great benefit from the use of Dr. Williams'

Pink Pills, and take pleasure in recom-mending them to all who suffer from mending them to all who suffer from troubles arising out of a poor condition of the blood. I think there is no better tonic medicine." If you need a medicine this spring give these nills a trial-they will not

give these pills a trial—they will not disappoint you. Do not be persuaded disappoint you. Do not be parameters to take a substitute or any of the 'just as good' medicines which some dealers, who care only for profit, offer their customers. See that the full name Dr. Williams' Pink Pills for Pale People, is on the wrapper around every box. If in doubt send direct to the Dr. Wil-liams' Medicine Co., Brockville, Ont., and the pills will be sent by mail, post paid, at 50c. per box or six boxes for \$2.50.

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even relieve cases that Catarinozole Cures at once. INHALE CATARRHOZONE five minutes now and again it cures as coid. INHALE CATARRHOZONE five minutes four times a day and it cures surbborn coughs. INHALE CATARRHOZONE five minutes every hour and we gather there and the surgery court and we surgery for a surgery of the Catarrh, Bronchitis, Asthma, Lung or Throat Trouble. Deafores It is very pleasants and convenient to use, quick to relieve, and certain as the nereafter to cure. Large size, complete, price §1 06; small size, 25 cts. Druggists, or Poleon & Co., Kingston, Ont

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NESTLÉ'S

to spend one's days with.' acked all that a pretty might have given. There y melancholy in her sky-he was gay, indeed, and childish humor, but she at humor which comes 0 erception that the world is and that you were never right. These characteryet to find in woman. Il, therefore, an object to deed, my experience had with a formula. I was in oman who, in addition to eminine charm and virtue, who had suffered !

is prayer I turned once genius of my pilgrimage. I asked, 'but this — a I asked, 'b ad suffered !' ''

ad suffered !''' y are easy to find, the have suffered — who have nt days. It is life's herit-iter all, comes Easter, in e of its joyousness and the Risen King, and who the recompense which feast brings to earth's ex-?--New World.

malty of a Fast Life. ran irritable condition of body exhaustoe onergy, poor diges-nerves and brekan sieve. If you live the killing pace, better keep live the killing pace, better keep list and reconstructor. Faro-maker, a nerve attemgthener, a in tryigentor. It creates appo-erfect digestion and undisturbed the vitality and strength lost by ig very quickly Farozone will table good, tryit. Price Soc. per coxes for \$2 50, at Druggists. or Kingston, Ont. rure MrSCERS PLIANT. - Men

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ou allow a cough to lacerate your ge and run the risk of filing a con-rave, when, by the timely use of Consumptive Syrup the pains the state, and unsurputed sant to bhe taste, and unsurpused , healing and curing all affections t and lungs, coughs, colds, bron-to.

fold, that He is the vine and we the branches, that no one can go to the Father but by Him, that without Him we can do nothing, that He is the Way, and the Truth, and the Life, that He is the Christ, the Messiah, the Son of God, the only-begotten Son of God, that He is in the Father are one. He claims as His own the attri-butes of the Godhead, that He is the tri-butes of the Godhead, that He is all-powerful like the termity, that He is all-powerful like the eternity, that He is all-powerful like the into this world." Father, that He possesses in Himself uncreated life, that He giveth life to

belief.

Does Christ rebuke her for this pro fession of Faith ? No, He rewards her by the stupendous miracle of raising whomsoever He pleases, that He hath power to forgive sins, that He can lay Lazarus from the dead. Again : A man born blind had been down His life and take it up again, that none can take away His life from Him.

Again : A man born blind had been miraculously cured by Jesus, and be-cause he praised his benefactor, had been cast out of the synagogue by the line lesus sought out, and He demands for Himself the same absolute, unconditional homage of faith as is given to the Father, and He been cast out of the synagogue by the Pharisees. Him Jesus sought out, and when He had found him, said to him (John ix): "Dost thou believe in the Son of God? He answered, and said : eternal life; He makes belief in Him the condition of salvation. In a word, He lays claims to attributes which no mere man could pretend to without (John ix): "Dost thou believe in the Son of God? He answered, and said : Who is He, Master, that I may believe in Him? And Jesus said to him: Thou hast seen Him, and it is He that speakblasphemy or madness, and He demands eth with thee. And he said : I be-lieve, Lord, and, falling down, He adored Him." an honor and a homage which could be given to no mere creature without idolatry. All that Christ teaches about Himself may be summarized in this doctrine, that He, the Son of Man, is also it.

These passages must suffice for the present, as examples of what Jesus taught about Himself in private, and how He was understood by His friends and followers. What He taught in pub-lic, in the most solemn scenes of His

this doctrine, that He, the Son of Main, is also, in the true and absolute sense of the word, the Son of God, equal to the Father, one in nature with the Father, true God of true God. sacred ministry, and how He was un-This doctrine He teaches in private derstood by friend and foe alike, we shall see next Sunday. I will only add now, that if human language has any and in public, before friends and enemies, when He knows that it will and in public, before friends and enemies, when He knows that it will inevitably expose Him to the most bitter animosity of the Jews, and lay Him open to the false charge of blasphemy, for which they will inflict upon Him the penalty of death. This doctrine He confirms by His works, the stupendous and public miracles to which He, so confidently appeals. now, that it human tanguage has any meaning; if human words are meant to express the mind of the speaker, then Christ taught the dogma of the Incarna-tion; that he was true God as well as tion; that He was true God as well as true man, uniting in His one divine personality the two natures, human and divine. "He that seeth Me, seeth the Father. "I and the Father are One." To deny this is infidelity. This dogma is the very core of our religion. If we are Christians, we are prepared to say are With Peter: "Lord, to whom say with Peter the words of which He so confidently appeals. Those who believe this doctrine are promised eternal life. Those who deny it, those who refuse to believe either His word or His works, are con-demned for their obstinate unbelief, and are solembly suppressed to the her are Christians, we are prepared to say say with Peter: "Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed, and have known that Thou art the Christ, the Son of God." and are solemnly summoned to the bar of God's justice on the day of judgment: "Nevertheless, you shall see the Son of Man in power and majesty, coming in the clouds of heaven to judge the

To do everything, even the common duties of every day, in order to please God, is to put a divine motive back of Whatever men's faith may be, whether they believe Christ to be God or not, this much is certain, and can-not be denied : They cannot read the life.

was there before, never has there been since, such transcendent and unap-proachable egoism. His discourses are of Himself the beginning and end-ing, the alpha and omega of things, and with a magnitude of assumption that is any other man that area light that in any other man that ever lived would be grotesque and ridiculous, but in Him is perfectly suitable. He ex-acts the attention, obedience and de-votion of all men to His person. And He not only speaks continually of Him-self, but He puts forth personal claims that in any other man that ever lived

self, but He puts forth personal claims for Himself, the like of which were never made before and have never been made since. Take a few of them : "I am the light of the world.

"I am the resurrection and the life and he who believeth in Me though he be dead already yet shall he live.' "Heaven and earth shall pass away,

but my words shall not pass away." " Come unto Me all ye that labor and are heavy laden, and I will give

you rest." " ' He that eateth My flesh and drinketh My blood abides in Me and I

in him.'

down from heaven.' " ' He that heareth My word and be lieveth in Him that sent Me hath ever-

lasting life.' "'He that cometh to Me shall not hunger and he that believeth in Me shall never thirst.'

"'I will raise him up at the last

day.' " ' I am from above.'

" ' I am not of the world." " ' I am the way and the life."

"'He that leaveth father and mother for My sake shall have a hun-

mother for My sake shall have a hun-dred fold even in this world.' "'All power is given to Me in heaven and on earth.' "'I know Him because I am from Him and He hath sent Me.'

Him and He hath sent Me.' " Before Abraham was made I am.' " The woman saith to Him: 'I know that the Messias cometh (Who is called Christ): therefore when He is come He

The following Indulgences are granted to the benefactors of the St. Vincent de

Paul Society: 1. A Plenary Indulgence once a month to all and every one of the faith-ful, whether men or women, who shall regularly give to the General Council some fixed alms, provided they be truly penitent, confees their sine and repenitent, confess their sins, and re

penitent, contess then sins, har be ceive Holy Communion. 2. An Indulgence of Seven Years and as many times Forty Days, once each month to all the faithful, whether men month to all the faithful, whether men or women, who shall regularly transmit some fixed alms to the Particular Councils established by the General

Councils established by the General Council for towns or provinces. 3. An Indulgence of One Year, ob-tainable, likewise, once each month by such of the faithful, men or women, who shall, in writing or otherwise, engage to give regularly some fixed alms to Conferences approved by the General Council, or by Particular Councils em-powered to approve by the General powered to approve by the General Council. 4. An Indulgence of Seven Years

4. An Indulgence of Seven Feats and as many times Forty Days, to all the faithful, whether men or women, obtainable once each month, on the days when they solicit and collect con-tributions in aid of the Councils,

tributions in aid of the Councils, whether General or Particular. 5. A Plenary Indulgence at the hour of death to all benefactors of the socior death to all benefactors of the soci-ety who, being truly penitent, and con-fessing their sins, or should circum-stances prevent their doing this, being at least contrite, shall, with their lips, or, if unable so to do, in their hearts, devoutly invoke the holy name of Jesus, and shall, with a patient and ready mind, accept death from the hand of the

mind, accept death from the hand of the Lord as a penalty for sin. The Brief of the 13th of September, 1859, beginning: "Renunciandum cur-avit," grants to each and every mem-ber of the faithful connected in any way with this Society, or Benefactors to the same, an Indulgence of three hundred days as often as they shall, with a contrite heart, recite in any language the peculiar prayer of the

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