by episcopal rands, but he sees rather the beavy cross which has been laid upon his shoulders. This cross must be heavy, because a priest has the primacy of Abel, the patriacchate of Abraham, the government of Noe, the order of Melchisedech, have made known to you. You have not chosen Me, but I have chosen you, that you should go and should bring forth fruit." (St. John xv, 15). The first young pricets who were sent out came back to our Saviour saying: "Lord, even the devils." are subject to us in Thy name." Jesus, however, checked their vain glery, saying:
"I saw Satan like lightning fall from
Heaven. Behold I have given you
power, ... but rejoice not in this, that spirits are subject to you; but rejoice in this, that your names are written in H aven." (Luke x, 18) The priests of the Catholic Church par-ticipate in the priesthood of Christ the Son of God. It was through His eternal priesthood that He redeemed fallen man, and it is through that same eternal priest. and it is through that same eternal priesthood He continues till time shall be no
more the blessed work of the redemption.
That eternal priesthood of His He exer
cises here below through the instrumentality of mortal men—the priests of the
Catholic Church. In them He lives and
upon them He confers His own power.
"All power is given to Me in heaven and
on earth. As Me Eather sent Me so. I on earth. As My Father sent Me, so I also send you. And behold I am with you all days, to the consummation of the world." Let us direct our thoughts for a few moments towards the eternal priesthood of Jesus Christ and the priest hood of the priests of the Catholic Church. The eternal priesthood of Jesus Christ signifies His advocacy of man's cause before the throne of His Father. "If any man sin we have an Advocate with the Father, Jesus Christ the Just, and He is the propitiation for our sine : and not for our sins only, but for these of the who Our first parents raised the standard of revolt against their Creator, and the dire consequences of that rebellion effected not only themselves, but all their descendants, down to the last man. As the ages rolled by man became more and more deprayed, and sank lower and lower in the scale of morality. The Jews were stigmatized by the Word of God as "a generation of vipers," and the Gentiles were steeped to the lips in corruntion According to St. Paul they were : " Filled with all iniquity, malice, fornication, avarice, wickedness; full of envy, murder, centention, deceit, malignity; whisperers detractors, hateful to God; contumellous decreators, nateral to God; contumentus, proud, haughty; inventors of evil things, disobsdient to parents, foolish, dissolute, without affection, without fidelity, with-out mercy." Such an indictment takes one's breath away, and in its presence one has to confess that man without God is an utter, a miserable, a contemptible failure. In his forlorn state help could come from no quarter except the Infinite mercy of God. A Redcemer had been already promised as far back as the dawn of creation God had said in the Garden of Eden: "I will put enmittee between thee and the woman and thy seed and her seed; she shall crush thy head and thou shait he in weit for her heel." God renewed this promise of a Mediator to Abraham: "I will bless thee and I will multiply thy seed as the stars of heaven and as the rand that is by the sea shore. And in thy seed shall all the nations of the earth be blessed." This promise was fulfilled when the Blessed ation God had said in the Garden promise was fulfilled when the Blessed Virgin brought into the world our Lord

divine value—a sacrifice of infinite and divine value—as sacrifice that would fully, completely and entirely satisfy the aspirations of God Himself This He accomplished—blessed by H is holy name!—by means of the adorable lucarnation. When man fell from his high estate he fell, means of the adorable lucarnation. When man fell from his high estate he fell, means of the adorable lucarnation. When man fell from his high estate he fell, means of the adorable lucarnation. When man fell from his high estate he fell, means of the adorable lucarnation. But mere according to the order of Melchisedech."

(Pa. clx., 4)

M. Lord—This is a day of great joy for Ennismore and the neighboring parishes. The people who are present in such large members have seen a young man whom they all know so well and respect so highly, kneel down before the Blehop, a successor of the Aposties, and rise upon the Second Person of the Blessed part to satisfy for man's great crime, and breaklets of Husself before the throne of His blehop, a successor of the Aposties, and rise upon the Second Person of the Blessed to this found a new, a regenerated, a sanctific before the throne of His suppossible, such power to men. It is a day of joy likewize for the young priest, but his joy is tempered by the thought of the dread responsibility which attaches to him from this day forward. The people see the crown of the priesthood la'd on his brow by episcopal hands, but he sees rather the crown of the priesthood la'd on his brow by episcopal hands, but he sees rather the heavy cross which has been taled upon his completely and entirely satisfy the aspiration and be filed to Min. Holocaust for staisfy the accomplete Himself backate he fell, and he filed is by His knowledge shall that adorable lucarnation. When man fell from his high estate he fell, and be filed is by His knowledge shall the sall that accomplete the file was held be accomplete the file was a stail to Him very many and Hs shall devide the spoils of the stail deviate to Him very many and Hs shall wouldst not, but a body I not has litted to Mo. Holocausts for sin did not please Thee. Then said I: Behold I come." The alorable mystery of the Iucarnation may be termed the coping stone of God's monumental wisdom and love. In virtue ment of Noe, the order of Melchisedech, the diguity of Aaron, the authority of Moses, the perfection of Samuel, the power of Peter and the unction of Christ. This is why Jesus Christ on the day of the Incarnation, God the Son Him self, infinite, eternal God, having the one indivisible divine nature with the Father and the Holy Ghost, took upon Himself the nature of man. Wonderful to relate their ordination says to priests: "I will He was thus at one and the same time not now call you servants, for the servant divine and human, Creator and creature, knoweth not what his Lord doth. But I God and man. "He is God of the subhave called you friends, because all things whatsoever I have learned of the Father I ages; and man of the substance of His Father, begotten before all ages; and man of the substance of His Father. ages; and man of the substance of His Mother, born in the world. Perfect God and perfect man, of a reasonable soul and human flesh subsisting. And although He be God and man He is not two but one Christ: one not by the convention of the divinity into flesh but by the assumption of humanity into God; one, not by the confusion of substance but by the unity of person. For as the rational soul and flesh are one man, so God and man are one Christ." (St. Athannalus.) Lat us conof person. For as the rational soul and flesh are one man, so God and man are one Christ." (St Atbanasius.) Let us consider for a moment the constitution of man, so as to obtain a clearer conception of the Incarnation. When we contemplate man—the masterpiece of creation—we have to exclaim with the world's bard: "This goodly frame the earth seems to me a sterile promontory; this most excellent canopy the air, look you, this brave o'erbanging firmanent, this majesiteal roof fretted with golden fire, why it appears no other thing to me than a foul and pestlient congregation of vapors. What a price of work is a man! How noble in reason! How infailted in faculties! and pestilent congregation of vapors. What a price of work is a man! How noble in reason! How infinite in faculties! tinct from the other. The body is matterslime of the earth, incapable of any act that implies consciousness, and tends to dissolution. "Dust thou art, and unto dust thou shalt return." The soul, on the other hand, is spirit, possesses no property belonging to matter, and is immortal, like God Himself Also did God summon the belonging to matter, and is immortal, like God in the mysterious words: "The God Himself Also did God summon the bigh court of heaven before creating the soul: "Let us create man in our own image and likeness." "The stars shall fade away, the sun himself grow dim with age away, the sun himself grow dim with age and nature sink in years, but the soul shall fourth in immortal youth, unhurt amid the priesthood of the Reverend D. J.

What is the priesthood of the Reverend D. J.

Scollard, who has been this blessed day the war of elements, the wrecks of matter

Odd in the mysterious words: "The priesthood and the mysterious words: "The priesthood and the mysterious words: "The mysterious was made, the ene great price of redemption was achieved. The Him: Thou arts priest forever according to the order of Melchisedech." Such is separated from the human soul was separated from the human soul was separated from the human soul was never is the priesthood of the Reverend D. J.

What is the priesthood of the Reverend D. J.

Scollard, who has been this blessed day the one or the other. Chilst our before recating the priesthood with the mysterious was made, the ene great price of redemption was achieved. The Him: Thou arts price of redemption was achieved. The Him: Thou arts price of redemption was achieved. The Him: Though the victim dead, still God. For, although the human soul was separated from the human soul was never is the priesthood of the Reverend D. J.

Scollard, who has been this blessed day the catholic Course?

The demption was achieved. The Him: Though the victim dead, still God. For, although the human soul was separated from the human soul was never is the brivate of words. The Him: Though the with the one of the one or the other. Child our the form of the price of the ene great the or price of the ene great the price of the ene great the price of the ene great the or price of the ene great the or price of the ene great and the crash of worlds." Thus, composed of a body and soul, man constitutes only one single human person; and all his acts whether done through the agency of body or soul, are human acts. Now, our divine Lord is one person—the Son of God—with two natures, divine and human; and all His acts, whether due to His Delty or human ity, are divine acts. The person moulds the act: thus, when our divine Lord acknowlact. thus, we should not be be been as a before that His human nature was subject to the Eternal Father and thus proclaimed with most miracolous organ God's dominion and God's majesty—His absolute right of life and death over Himself and all creatures. This was a perfect act of sacrifice. It was done by a Creature, and still it was perfect, because He who did it was the Son of God. The act was divine, as the acts done through the sgarcy of our bodies an human acts. But Jasus Christ was not satisfied with proclaiming the sovereignty of the Eternal Father; He bowed in submission to it by His every act while He remained in the world. "I am come," aid He, "not to do My own will, but the will of Him who sont Me." His thoughts, words and actions were impregnated with a sense of this submission to edge i that His human nature was subject to nated with a sense of this submission to Almighty God, and the climax of obedi ence was reached when He suffered every pain of body and every anguish of soul that human nature is capable of suffering. "Wao hath believed our report? and to whom is the arm of the Lord revealed? And He shall grow up as a tender plant and Saviour Jesus Christ. She was the "woman clothed with the sun, having the before thim and as a root out of a thirsty ground; there is no beauty in Him, nor comeliness; and we have seen Him and there was no sightliness that we should be destrous of Him. Despised and the most adject of men, a man of sorrows and acquainted with infirmity; and His look was as it were hidden and despised, where upon we estremed Him not. Surely He hath borne our infirmities and carried our servows, and we have thought Him as it by the hands of the priest, authorizes them to utter the appoints mortal men to be ground; there is no beauty in Him, nor comeliness; and we have seen Him and the priests, authorizes them to utter doubter that these words will produce the same given to men." By the appointment of God that both have existed together under every law that God has given to men." By the appointment of God that of the third they are of God that tooth have together under every law that God has given to men." By the appointment of God that of the together under every law that God has given to men." By the appointment of God that tooth have been priests among men from the very beginning and their duty always and everywhere has been to offer sacrifice in the name of their brethren. In the fourth chapter of God that tooth have together under every law that "Sacrifice and priest-hood are so associated tegether by the ordinance of God that tooth have together under every law that "Sacrifice and priest-hood are so associated tegether by the ordinance of God that together under every law that God has given to men." By the appointment of God there have been priests among men from the very beginning and their duty always and everywhere has been to offer ascrifice in the name of their brethren. In the fourth chapter of God that together under every law that God has given to men." By the appointment of God that together under every law that "Sacrifice and priest-hood are so associated together under every law that "Sacrifice and priest-hood are so associated together under so ascociated together under sordinance of Go moon under her feet and a diadem of was who gave the Eternal Word His human nature, a soul and body like oure, by the power and operation of the Holy Chost. "And the Word was made flean and dwelt among us." He descended from the highest heavens to make Him

edly a most emphatic declaration of God's edly a most emphatic declaration of God's sovereignty—a perfect and divine praise, an eternal sactifice. Thus does Jesus Christ continue in Heaven the blessed work of His eternal priesthood. Let us try and tilustrate this by a parable. A dutiful son, after years of unremitting toil and hardship, cheerfully borne out of collections and future and remove the contraction. This he conveyed to his father, in recog-nition of what was due him and for the benefit of his brothers. The gift was com pleted when the deed was executed; but this was not the termination of his good work: it was rather the beginning. The father continued as long as he lived to enjoy the comforts and emoluments of the estate and the younger brothers as long as they lived to share in the benefits

What is the priesthood of mortal men, as exercised upon this earth of ours? Their priesthood is the continuation of the priesthood of Jesus Christ through all the ages until the last syllable of recorded time. The sacrifice which the eternal priest is perpetually offering before His Father in Heaven, invisible there to us, He is pleased to offer here below through the ministry of visible mortal men in the Holy Sacrifice of the Mass. In this holy and adorable sacri-fice Jesus Christ, in His own flesh and blood, under the appearance of bread and wine, truly, really and substantially comes upon our altar. For "we have an altar" according to the emphatic declaration of the Apostle of the Gentiles in His epistle to the Hebrews. He comes upon our altar, and there before our very eyes offers to His Eternal Father the same adoration, obedience and love; the same thanksgiving for all

His benefits to human kind : the same atonement for the sins of men; the same supplication for favors and graces which He sometime stamped with the seal of His death and which He is per perually offering before the host of angels and the throng of the redeemed in the building of God, the house not made with hands eternal in heaven. This sacrifice He is pleased to render visible and audible, accommodating Himself for that purpose to our mortal senses. He appoints mortal men to be

wine are changed. Our divine Lord the fourth chapter of Genesia we read that the source, and, by raising us up, make us His brethren in the Kingdom of His Father. This He accomplished by means of His eternal priesthood. "To as many as received Him He gave power to become the sons of God." The principal act attaching to the priesthood is sacrifice. The life of our Blessed Lord, from His manger-circlle to the cross of Calvary, was, first, last, and all the time, a sacrifice. In its limited sense, however, sacrifice slighting. The object to God of some sensible object, with the destruction or change of the object to His mouth. He shall be

be with you forever," to which all responded, "Amen." Theo, having received his mitre and croster, the Bishop admonished the priest, and, rising, promounced a blewing. Then Mass was continued until after benediction, when the priest, kneeling before the Bishop, received his mitre and croster, the Bishop store the Bishop, received the first was a continued until after benediction, when the priest, kneeling before the Bishop, received and the burden of the bishop store the Bishop, received and the burden of the bishop store the Bishop, received and the burden of the bishop store the Bishop, received and the burden of the bishop store the Bishop, received and the burden of the bishop store the Bishop store the Bishop, received and the burden of the bishop store the Bishop, received and the burden of the bishop store the Bishop sto and He hath borne the sins of many and | the same God who appeared under the form of a Babe io a stable at Bathlehem.
. He that eateth Me the same also shall He that down life itself in recognition of God's dominion and God's mejosty.

"Christ became obsdient for us unto death, even to the death of the cross."

But all His suffering had a divine dignity, a divine value, because He was God Who suffered. This, therefore, was perfect and adequate and infinite as a sacrifice. His death who was God take a human body—take a human heart, throbbing with the death worn the gross completed His might. take a human heart, throbbing with the pulsations of human blood? Why did He take out of the stainless and immacu-late veins of Mary that blood? Why did hood. His sacrifice and His priesthood go on for all eteraity. "Thou arts priest forever." The third day He arose again from the dead and ascended into heaven, sitteth at the right hand of God, where He ceases not to proclaim the dominaton and the majesty of the Eternal Father. He is present there in His human nature and His body there is the adorable body which still hears the sacred wounds He suffered when He take flash that suffered and writhed under the lesh when that lash fell upon Him? Why did He take that sacred Head which was pierced with thorns? On, it was not for joy—It was not for gladness that Ho came. He took our humanity that in that humanity He might suffer and die—offer Himself to His citernal Father a bleeding, toro, dying Victim, pour out every drop. dying Victim, pour out every drop of blood that circulated in His Sacred Heart, and in the shedding of that blood, in those awful sufferings, and that terrible death, wipe out the handwriting of that decree which was registered against men and make Himself the Lamb of God wao takes away the sine of all manktod. He regard to an honored father and younger came, therefore, for sacrifice. Now, sacbrothers, purchased a valuable estate.

This he conveyed to his father, in recog- of all it involves a victim to be immolated; secondly, it involves a priest who is to immolate the victim; thirdly, it involves an altar upon which the vic tim is laid. Thus it was when God commanded Abraham to take his only and best beloved child Isaac and to go forth. He told him at the same time to take the tre estate and the younger brothers as long as they lived to share in the benefits which their brother's love had placed when in His mercy He sent His angel to what a price of work is a man! How noble in reason! How infinite in faulties! In action how like an angel! In action how like an angel! In action how like an angel! In apprehension how like a god!" Man, according to the catechism, is one of God's creatures composed of a body and soul, that is to say, spirit and matter, each in its nature distinct from the other. The body is matter—

dure. Manet mansurumque est in acternum—

He hath an everlasting priesthood whereby He is able to save forever them that came to God by Him, always living to make litercession for us and He is always heard for His reverence." Thus one of God's creatures composed of a body and soul, that is to say, spirit and matter, each in its nature distinct from the other. The body is matter—

dure. Manet mansurumque est in acternum—

(He hath an everlasting priesthood of God, the eternal God made Man, the Child of Mary. And the priest was no other than Jesus Carist, offering and tomolating Himself to be the Victim for the sins of mankind. And when that list to say, spirit and matter, each in its nature distinct from the other. The body is matter—

emphatically the perfection of all the bowed down in death, and the Soliti that the control of the case of the emphatically the perfection of all the glory He receives from all His creatures.

We need not marvel then that the eternal priesthood of Jesus Carist was eternal priesthood of Jesus Carist was declared from early ages and confirmed | fn filed; all necessity of future sacrifices by all the solemnity of an oath from was completely abolished; the one great God in the mysterious words: "The Lord might, if His love permitted Him, besatisfied with that one and perfect sacrifice; Christour Lord might, it He sawilled it, have left no trace of Himself upon the earth save in the truth of the striking and pious commemoration of Hisdeath. But because He was God, because all things in Him are real and substantial, because in God there is no mere shadow without substance, no mere word without the essential truth which it expresses—as, for instance, in the procession of the Holy Ghost, the love of the Father for the Son and of the Son for the Father, taking substantial form, there is the Third Person of the Blessed Trinty, so also when Chilst our Lord, impelled by His infinite love, destrained to perpetuate unto the end of time the commemoration of the great sacrifice which He made upon Calvary, assuming to Him all the reality of His Omnipotent Godhead, He established that commemoration in a continuation of the sacrifice itself-no mere form : no mere sommemorative exhibition of the death of the Lord, no mere form of words telling the people of the love of Him who suf-fered and died for them; no mere feasible recalling to their minds the recollection of the wonderful supper in the upper chamber at Jerusalem; no, but the s if same sacrifice perpetuated and con-unued, the same Victim, the same Priest and ail but the same altar." The Council of Trent says that "Sacrifice and priest-hood are so associated together by the ordinance of God that both have existed

keeping the blood in a pure condition is universally known, and yet there are very few people who have perfectly pure have perfectly pure blood. The taint of scrofula, salt rheum, or other foul humor is heredited and transmitted for generations, causing untold suffering, and for generations, causing untold suffering, and we also accumulate poison and germs of discase from the air we breathe, we eat, or we drink, nothing clusively than the

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tried, does expel every trace of scrofula or salt rheum, removes the taint which causes catarrh, neutralizes the acidity and cures rheumatism, drives out the germs of malaria, blood poisoning, etc. It also vitalizes and enriches the blood, thus overcoming that tired feeling, and building up the whole system. Thousands testify to the superiority of Hood's Sarsaparilla as a blood purifier. Full infor-Sarsaparilla as a blood purifier. Full infor

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