

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—"Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

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A BEAUTIFUL CHURCH.

ONE OF THE FINEST IN ONTARIO BUILT IN A POOR PARISH.

FREE OF DEBT AND CONSECRATED—MAGNIFICENT SERMON BY BISHOP CLEARY, OF KINGSTON—A GREAT DAY FOR DOUGLAS.

Special Correspondence of the Catholic Record.

Douglas, Renfrew Co. Ont., 27th June, 1889.

This has been truly a memorable day, not only for this parish, but for the whole Vicariate Apostolic of Ottawa, and indeed for the whole Province of Ontario. Seldom is it possible for the Bishop of a diocese to fully consecrate to God a newly-erected church, because our people, as a rule, are not able at that time to place the building in such a position financially that it can never be diverted from the Divine proprietorship, and in fact the number of consecrated churches in Upper Canada is very small. All honor to the parish of Douglas, its hard-working and zealous pastor, and its faithful and self-sacrificing people, who out of their poverty have given to God of their best, and have presented to Him, to be His own forever, a house far less unworthy of His presence than many more pretentious edifices which are to be found in our large cities. All congratulations to His Lordship Mgr. Lorrain on being able, for the first time, to perform the solemn, though for him wearisome, ceremonies of consecration. All sentiments of pride and thanksgiving for the ecclesiastical Province of Ottawa, and the civil community of Douglas, in and about the beautiful addition to their church buildings, especially as it is one "not for an age, but for all time."

The occasion was one of such solemn import that it was fitting that many dioceses should be represented, and in fact no less than three distinguished prelates assisted at the ceremonies, the beloved Vicar Apostolic who was the consecrating Bishop, the learned and distinguished Bishop of Kingston, and the venerable Bishop Clut, coadjutor of a territory whose northern boundary is the Arctic Ocean. The absence of priests other than those belonging to the Vicariate itself is easily accounted for by the difficulty of access to this village, particularly in muddy weather, and the multifarious duties which constantly devolve upon our overworked clergy.

ST. MICHAEL'S CHURCH.

First a few words of description of the new church. To everyone who entered, in the midst of a sunny day such as this, for the first time, the exquisite structure dedicated to God under the inspiration of St. Michael, the sensation was one of utter amazement. The church is a perfect gem of its kind, and is in every particular designed and completed in true taste. The building, including the sacristy, is one hundred and twenty-two feet in length and forty-five feet in width. A beautifully proportioned spire rises from the right angle of the church, and is surmounted by a gilded cross one hundred and thirty feet from the ground. The style of architecture adopted is Gothic, and the chief material is blue limestone. A trimmings being of white marble. A canopy of the building, and the caps and centres of the buttresses, and the door and window sills, the keystones and a quothers, are of the same material. The white marble contrasts most effectively the dark limestone, and gives a rich appearance to an edifice whose general exterior design is singularly neat. The marble used in the building is the same that took a special prize at the Paris exhibition of 1867. The style of decoration employed in the interior is new to this part of the country, and its design and execution alike reflect the greatest credit on the artist, Mr. N. O. Rochon, of Montreal. The walls of the interior are adorned in the kind of fresco termed grisaille, the composition involving the use of wax, oil and seven colours of paint. The background of the frescoing requires four tints—sandstone on the walls, lilac in the vaults of the Gothic arches, and grey blue and grey green in the ceiling. The sanctuary walls are painted in oil, the design being a landscape representing the canopy of heaven at early dawn, three tints being used in the design, and it is spangled with silver and gold stars. The sanctuary walls form part of an octagon. From richly decorated marble columns in each of the angles start the gables of the Gothic arches, which are fastened to the gutter at the top by rose-astres richly decorated with gold. Between each of these columns are curtains painted artistically to imitate silk in different shades. Under these curtains, the figures of St. Michael with the dragon, St. Gabriel, St. Raphael, and the Angel Guardian are painted in oil, the size of a human figure. From the side sills a good view can be obtained of the magnificent frescoed tableaux. There are ten in number, and represent, in life size, various scenes in the life of Our Lord, such as His birth, His home at Nazareth, His Baptism, the miracle of changing water into wine at Cana, the multiplying of the loaves and fishes, the stilling of the tempest, Mary Magdalen anointing His feet, and the return of the prodigal son. Over the stained glass windows and along the ceiling are placed a number of emblematic figures relating to the sacrifice of the Mass, the Blessed Trinity, music, etc. The Stations of the Cross are painted on the wall, and are said to be the only example of the kind in Canada. The altars are four in number, the main altar, over which the Crucifixion group of statuary is shortly to be placed, at a cost of \$150; the altars of the Blessed Virgin and St. Joseph, which already have their images; and the altar of the sacristy. All these are carved and decorated, and

of generally corresponding design, showing emblems of the Eucharistic sacrifice, and all richly gilded. They were built by Mr. C. Caron, of Renfrew. In the railing, which runs past the three altars in the church, there are six columns, which are intended to support statues. The pews are in birch and ash. The general appearance of the interior is especially in regard to the taste displayed in the delicacy and the blending of the colours, and the beauty of the paintings and frescoes, is really charming, and stamps Mr. Rochon as a true artist. What, then, is to be said of Father Marion, to whom all plans were submitted, who was to a large degree his own architect and master builder, and whose energy and hard work has made it possible that this glorious church should not only be built but paid for? And what praise sufficiently great can be given to his poor but pious parishioners, who have given their time, their labor and their money to achieve this splendid result? Their reward is not here, but hereafter, and words of eulogy would be too feeble to express their merit. It may be added, that all except the carpentering and painting was done by the work under Father Marion's own direction, with Mr. McEvilly, of Ottawa, as superintendent of work, and that the estimated cost of the new building is about \$30,000.

THE CONSECRATION. Though this morning the weather was favorable, the rain of yesterday had made the roads so sticky—that is the only word to express it—that travel from great distances seemed impossible. Yet there were some people here who had come twenty and thirty miles to witness the solemn rite of consecration of a church to God, and certainly none of them could have been disappointed, either in the solemnity of the ceremonies, the gorgeousness of the ritual, the wonderful power of the sermon, the eloquence of the music which adorned the first Mass said in the new church, or the welcome given by the people of Douglas.

The ceremonies commenced at half past eight this morning. For about two hours the people could not be admitted to the church, as the relics of saints which are to be deposited in the stone altar must first enter the edifice. After some prayers in the sacristy, the officiating Bishop and clergy walked in procession to the front of the main entrance where a small oratory had been fitted up. The following were the principal officiants: Consecrator, Right Rev. N. Z. Lorrain, Bishop of Cybura and Vicar Apostolic of the District of Ottawa; Bishop of Kingston, Right Rev. J. Doucet, rector of Pembroke cathedral; sub-deacon, Rev. T. G. Gagnon, P. P. Lake Umbagog, Ont.; bearers of relics, Rev. V. Dembski, P. P. Hagerty, Ont., Rev. V. Ferreri, P. P. Vinton, P. Q.; Rev. P. Vincent, C. G. Calumet Island, P. Q.; and Rev. J. J. Kiernan, P. P. Maynooth, Ont.; cross bearer, Rev. J. O'Brien, Pembroke; deacon guardian of church, Rev. I. N. LeMoine, P. P. Gower Point, Ont.; chanters, Rev. D. Leduec, P. P. Cappeau, P. Q.; Rev. A. Chabine, P. P. Annapolis, Ont.; first master of ceremonies, Rev. P. F. Ryan, Secretary to Bishop Pembroke, Ont.; second master of ceremonies, M. J. Byrne, Mount St. Patrick, Ont. Three times the procession halted at the door of the church, and the consecrating Bishop struck the closed door with the foot of his crosier, reciting those beautiful words from the 23rd psalm: "Lift up your gates O ye princes, and be ye lifted up O eternal gates, and the King of Glory shall enter in." To which some King of Glory," responded to by the Bishop with: "The Lord who is strong and mighty, the Lord mighty in battle." On the third occasion, the door was opened and the Bishop and priests entered the church. There came the long ceremony within, including the blessing of the water, the Gregorian water, the writing of Greek and Latin letters on the floor, to signify the universality of the Catholic Church, and the aspersion of the interior walls and the floor of the building, as the exterior had already been sprinkled during the processions. The Litany of the Saints was sung, half outside and half inside the church. Solemn prayers accompanied the whole of the ceremonies. At length, the Bishop and clergy again issued from the sacristy, and the relics intended for the altar were carried twice round the church in solemn procession, in which the people of both sexes took part. The doors having been blessed, all entered the sacred edifice, which was soon crowded to its utmost capacity, while a large number were unable to find an entrance. The relics were solemnly placed in their receptacle in the stone and sealed, the altar was repeatedly incensed, the twelve tablets were appointed and blessed, the altar linen and ornaments were blessed, and, after some concluding prayers, the ceremony of consecration was ended and the clergy retired to vest for Mass, while the altar was properly dressed. The able direction of Father Ryan, as master of ceremonies, was conspicuous during the whole of the function. During the period that the people were kept waiting in the grounds outside the church, the Rev. Father Dowd addressed them on the significance of the ceremonies, and held them spell bound by his eloquent instruction.

Pontifical High Mass was celebrated by Mgr. Lorrain, with the Rev. A. Brunet, P. P. Portage du Fort, P. Q., assistant priest; Rev. J. McGeer, P. P. Brockville, Ont., and Rev. J. N. Poitras, O. M. I. Mattawa, Ont., as deacons of honor; and the same deacon and sub-deacon of the Mass, cross bearer and masters of ceremonies as during the previous ceremony. Present in the sanctuary were the Right Rev. J. V. Cleary, S. T. D., Bishop of Kingston, and the Right Rev. I. Clut, Bishop of Aridole and coadjutor to the Vicar Apostolic of Athabasca Mackenzie, N. W. T. The

following parish priests also assisted in addition to those already named: Rev. H. S. Marion, Douglas; Rev. M. Byrne, Eganville; Rev. D. J. Lavin, Pakenham; Rev. P. S. Dowdall, Mount St. Patrick; and Rev. F. M. Devine, Osceola. The music Devine's church at Osceola, who rendered Peter's Mass in D, with the exception of the Gloria, which was from Connon's Mass. After the Gospel, the sermon was preached by

THE RIGHT REV. J. V. CLEARY, Bishop of Kingston, who first read the following passage from the second book of Paralipomenon, or Chronicles, chap. viii. "And Solomon finished the House of the Lord and the king's house, and all that he had designed in his heart to do, in the House of the Lord and in his own house, and he prospered. And the Lord appeared to him by night and said: I have heard thy prayer, and have chosen this place to myself for a house of sacrifice. If I shut up heaven and there fall no rain, or if I give orders and command the locust to devour the land; or if I send pestilence among my people; and my people, upon whom my name is called, being converted, shall make supplication to me, and seek out my face, and say, We have sinned against thee, O Lord our God, turn thou from thy wrath, and we will be forgiven: then will I hear from heaven and will forgive their sins and will heal their land. My eyes shall be open and my ears attentive to the prayer of him that shall pray in this place. For I have chosen and have sanctified this place, and my eyes and my heart may remain there perpetually."

His Lordship said: I offer my most earnest congratulations to the zealous pastor and the faithful people of this parish upon the accomplishment of the work they undertook a few years ago. They have built this beautiful house for God, this place of prayer and sacrifice, this centre of religious public worship. They are a poor people in worldly resources and they are few in number. Nevertheless, they have done a noble thing; they have built a church which is an ornament to the diocese; they have made their sacrifices cheerfully, and have completed the work upon which their minds have been bent for the last two or three years. Even in a worldly point of view, they have done a thing worthy of emulation, and enough of itself to raise them in credit with all who visit this place. But it is much more to their credit the noble and more praiseworthy evidence of their living faith. The solidity of its structure, the beauty of its proportions, the harmonious blending of all its parts towards the one great end for which it has been built—to be the House of God, the temple of sacrifice, the sanctuary of prayer, the dwelling place of the Most Holy God in the hidden Majesty of His Divinity—this edifice interiorly and exteriorly, in its whole form and character and artistic embellishment from floor to ceiling, proclaims to every intelligent observer the grand purpose for which it has been erected. It was the Spirit of God that inspired the people of Douglas to do this work of God. In the olden days it required a prophet to go amongst the people to stir them up to the work of building the temple. In these days, no prophet is needed. The word of encouragement from the Bishop, the zeal of the priest, the fidelity of the people and their union with their pastor—these were the principles at work. They have made generous sacrifices. They have given of their manual labor, of the produce of their lands, and the savings of years, to build this house for God. I can assure them, in the name of God and of His Church, that He will remember their goodness to Him. If they have built a house and a home for Him here, He will prepare for them a mansion in the glory of the heavens. God will not be outdone in generosity. "Give," says the Saviour, "and it shall be given to you, copiously, pressed down, overflowing in abundance."

THE WIDOW'S MITE.

It is recorded in the Sacred Scriptures that our Saviour, being seated in the Temple, saw the rich people passing along and placing their offerings of gold in the treasury; and then came a poor widow, with sorrowful face and downcast eyes, who cast in two half farthings—probably all she had—two of the smallest coins in the land; and the Saviour, calling His disciples to Him, pointed to this gift of the poor woman, and assured them, and He assures us through them, that the offering of two mites by the widow was more precious in the sight of the God of Heaven than all the golden tributes of the rich. Hence, if we give to God what we can, how little soever it be, and give it simply for His honor and glory, He promises in return an eternal reward. Even for a cup of cold water, which costs you nothing, if it is abundant all over the world, if it is given in His name, He declares, "Amen, I say to you, it shall not pass without reward." My dear people, have confidence that you will receive your reward from God. It may be that He will reward you in the good things of this life; but, if He does not reward you in a worldly point of view, it is because He has better things in store for you. The abundance of this world's goods is not always a proof of the favor of God. On the contrary, the withdrawal of the good things of this earth is a mark of divine pre-destination. Our Lord chose poverty for His own lot; His Mother and His foster father lived in poverty; His friends were all humble and poor in the things of this world, and He has declared that "Blessed are the poor in spirit."

THE CENTURION REWARDED.

We read in the sacred gospel that our Saviour, walking along the road close by the city of Capernaum, a large commercial city in Galilee, was met by a deputation of the elders of the

place, who came to make a request of Him. They had been sent by a centurion or military captain of the Roman forces that then held the Jewish people in bondage. A favorite servant of this captain had been stricken with fever and was nigh unto death. Not knowing where else to find relief, and having heard of Jesus Christ and the divine power He had been exhibiting in His miraculous works, the humane captain had wished that the Saviour was there to cure his servant; but, because he was a Pagan, an adorer of idols, who did not know the God of Israel, he did not dare to approach Jesus Christ to ask the favor he desired. A number of citizens formed a deputation to meet our Saviour, and requested that He would come to the city and cure the servant of this military captain. Now, observe the reason the Pagan servant of a Pagan military officer: "He is worthy, Master, that Thou shouldst do for him, for he has

BUILT FOR US A SYNAGOGUE, and he loves our race." These poor people had been unable to build a synagogue for themselves; and this Pagan, this adorer of false gods, had supplied them with the means of doing it; and now they press this as a reason upon our Lord Jesus Christ to put forth the power of His omnipotence and cure the servant of their benefactor. The Lord accepted their petition, and from that place where He stood He cured that young man lying on his bed of fever in the barrack within the city. What is a synagogue? The word simply means a place where people congregate together, and it is more definitely employed in the Sacred Scriptures to signify a meeting-house such as existed in every city and village in Judea where the Jews met every Sabbath day to recite their prayers publicly, to read and explain the Sacred Scriptures, and to sing hymns of praise to God. We ought to know in this country what a synagogue is, for in every town and village in Upper Canada you have synagogues for the Jews and religious meeting-houses where people congregate for those purposes every Sunday. We have them all around us, and they might properly be called Christian synagogues. Now, this Pagan man, having built a synagogue for the Jewish people, our Saviour was moved to reward him by His power. "Thou shalt see thy servant cured," said our Lord Jesus Christ put forth His power—miraculously, if necessary—in your favour, because you have built, not a synagogue, but a mere meeting-house for prayer and the recital of the psalms and the reading of the Scriptures, but you have built a temple and handed it over to Him to-day as a gift which has been accepted by Him through His official representative, the Bishop of the diocese, to be His Home, His place of sacrifice on that altar, His mercy seat in that tabernacle, where He may abide in your midst, and be here forever and ever, silently interceding with His Heavenly Father for grace and mercy upon you.

SYNAGOGUE AND TEMPLE.

I have explained to you that a synagogue is a meeting-house for the purpose of prayer, the reading of the Scriptures and the singing of hymns of praise to God. A temple includes all that and much more—infinite more. It is a distinctive character of a temple is that it is a place of sacrifice. Sacrifice and temple are co-relative ideas. Sacrifice is the highest form of worship. The world has never been without sacrifice, nor did any nation that ever walked this earth dream in any age that man could be without it. Religious sacrifices, until that worship of God with sacrifices, until that unfortunate revolt in the 16th century, begun in the north of Europe, when for the first time people who called themselves worshippers of God and Christians, undertook to abolish sacrifice. Never before was it heard that people believed in a God and did not offer Him worship with sacrifice. We have no distinct account in the sacred records of the first institution of sacrifice. Like many others of the Divine ordinances appointed by God for man's salvation, we are not told when or where or in what terms God first delivered them. But we have hardly turned the first or second page of the books of Moses—the first book of revelation—when we find the actual offering of sacrifice recorded. It is the offering of Abraham and Eve, the first man and woman. We find their two sons just grown up, and the eldest boy offers sacrifice, and the younger boy offers sacrifice, and each of them offers gifts that belong to his way of life. The elder boy, who had devoted himself to agriculture, offers to God of the fruits of the earth, the gifts which God gave him out of the land. The younger boy, who had devoted himself to pastoral work, to the rearing of sheep, offers to Him the fattest of the lambs. The Scripture records that God rejected the sacrifice of the elder boy, whereas by fire coming down from heaven and consuming the victim, He signified His acceptance of the sacrifice of the younger boy. Here is the first record we have of the oblation of sacrifice, the offering of God in that form whereby we recognize and confess God's supreme dominion over us, and our submission to Him and dependence upon His gracious providence. It is the oblation of something we hold dear, of some part of our substance, which we immolate to the God of heaven in acknowledgment that we owe all to Him and are indebted to Him and dependent upon Him for our life, our health, our food, all we have, all we are and all we hope for. That is the essence of sacrifice, and, as the sacred pages unfold, we find sacrifice offered everywhere. Men prayed in their hearts and with their lips, in their homes, in the fields, everywhere; but the great public and solemn worship of God through sacrifice has for its object not

alone our individual homage to God, and our impetration of gifts for ourselves; its first and most direct object is the honor and glory of God, to adore His Majesty and proclaim His supreme ownership of the earth and all in it, of ourselves and all we possess; it is the creature bowing down before the sovereign majesty of his Creator, and acknowledging for himself and all his fellow-creatures that his breath is the breath of God, that his strength is the strength of God within him, that he receives the produce of the land and all other goods from God, that his eyes see and his ears hear by the power of God, from whom all good things come, and in Whom all must end, and Who holds supreme mastery over everything. All generations have recognized the necessity of sacrifice in this religious significance.

NOAH OFFERS SACRIFICE.

The first act recorded, after the deluge had ceased its forty days' work of destruction in the outpouring of waters and the drowning of the whole human race, was the memorial homage to God by Noah offering sacrifice on the Mount Ararat in sign of the Ark, thanking God for His bounty to him and his family, his wife and his three sons and their wives, eight persons in number, the sole remnant of the whole human race, all others having fallen under the anger of God and perished in the deluge. Noah offered sacrifice to acknowledge that life preserved was the gift of God, and all that was saved in the Ark was His gift, and to thank Him for saving him and his possessions. In the records of the patriarchs and their families, we find that every patriarchal head of a family sacrificed for himself and his children every day to adore God by whose breath we live, to honor and thank God for his manifold blessings; and, having first done that, to offer supplication for the pardon of past sins and for graces and blessings in the future. To these ends are devoted all the forms of sacrifice offered—namely, adoration of God's Majesty, thanksgiving for God's bounty, supplication to God for pardon of faults committed by our transgressions, and petition to God for the continuance of His favors and blessings upon us.

ABRAHAM, ISAAC AND JACOB OFFER SACRIFICE.

Abraham offered sacrifice, and Isaac offered sacrifice, and Jacob offered sacrifice, and so through all generations the primary worship, the supreme worship was the worship of sacrifice. And so distinctly was this duty of sacrifice prescribed by God in the primitive revelation given by Him to our first parents, though the terms were not clearly defined, that when the human family had multiplied and scattered, and the deluge—when they had gone into distant lands and propagated and multiplied in number, and men, separated from their fathers, had forgot their fathers' teaching and fell away into idolatry and into multifarious superstitions—still we find everywhere, not alone among the descendants of Sem, the family favored by God, but also among the nations begotten of Cham and Japheth, the practice of sacrifice transmitted from generation to generation.

The sacred scriptures relate that holy Job, a Gentile, a man of high repute and great wealth among the Gentiles, every day offered sacrifice to God for his children, to adore God and thank Him for the good things He gave them, to acknowledge their dependence on God, and to beg God to forgive them their daily faults. Then we have that most remarkable of all the sacrifices recorded in the Old Testament, that of Melchisedech, who was a Gentile also and King of Salem, but at the same time is declared in the scriptures to be a priest of the Most High God. It is recorded that, when our Saviour returned victorious from the fight with the four confederated kings, from whom he took spoils of cattle and sheep, and provisions of every kind, and much wealth, "Melchisedech came to meet him, and brought forth bread and wine because he was a priest of the Most High God."

THE SACRIFICE OF BREAD AND WINE.

Remembering what sacrifice is in its religious significance, and what the purpose of sacrifice is, there is hardly any form of sacrifice which is calculated more naturally to express our dependence upon God and His supreme mastery over life and health than the offering of bread and wine. Bread is ordained by God for the food of man. It has been so from the beginning and will be so to the end. Wine is the gift of God, produced by Him through the aid of man's art, and it has been registered in the scriptures again and again as a source of invigoration, a source of health, a source of joy and happiness, when used in proper time and proper measure. So this priest of the Most High God came forth bearing with Him bread and wine, and He offered them in sacrifice to acknowledge that all is the gift of God, that He is the Master, that the victory which Abraham had won was His, that the spoils which he had taken—the gold and the silver and the skins of the animals and the corn and the bread—were the gift of God, and that to Him he was indebted for their possession.

The Jewish people, having been chosen by God to be the depositaries of His revealed truth and the laws of universal worship in the midst of the "wild world of idolatry and error, received from Him through Moses a special law of domestic, social and political conduct, and He formed them into a nation separate from all the nations of the earth.

THE AARONIC SACRIFICES.

He appointed not only civil rulers and judges to guide them in the administration of public justice, but also a special

order of priesthood for their sanctification through a system of sacrifices in accordance with a minutely detailed series of ritualistic observances and liturgical laws. They were called the Aaronic priesthood, and his sons being exclusively the priests to offer sacrifice in God's name; and it was through their hands alone that God promised to accept the sacrifices and bless the people. This priesthood was to continue until the coming of the Redeemer on the earth. It was of its nature essentially a temporary institution, intended to keep that people within the observance of the law of the true God and in the belief of the Redeemer who was to come. Now, I have traced for you the existence of sacrifice from the very beginning, even from the house of Adam and Eve, when we came to the Aaronic priesthood, and the Mosaic dispensation, when we everywhere told that it was purely temporary and was only a provisional arrangement and an imperfect one, which was to be brought to completion and perfection by the Messiah when He should appear upon the earth. Those ancient sacrifices, whether offered by the patriarchs in the priesthood of Aaron in the Temple at Jerusalem, or by the Gentiles, such as Job and Melchisedech, were of themselves vain, empty, ineffectual, for of themselves what were they? The things of this earth, the blood of an animal, a sheep, a goat or an ox, bread and wine—what relation could there possibly be between the blood of an animal and the purification of the soul of man from its stains? There is no relation or proportion at all between them. The blood of all the animals on earth could not purge one sin, nor, if all men were offered in sacrifice, could it appease the anger of God for one mortal sin against His Divine Majesty. St. Paul, a Jew of the Jews, a doctor of the law and a Pharisee too, proclaimed to the Jews, converted and unconverted alike, "The law never brought anything to perfection," that there was no grace in the law; and then he pronounces this terrible sentence, which gave them great offence: "It is impossible that by the blood of goats and calves the sin of men can be purged away." It is impossible; it could never be possible. How could animal blood purge a spiritual stain? "The law never brought anything to perfection," says this Jew. At the same time he points to the true source of grace and pardon by quoting from the 10th Psalm which was read every day in their houses: "The Lord has taken an oath and He will never recall it, Thou art a priest forever according to the order of Melchisedech." That is what God said to His Divine Son; that is the solemn affirmation of God which can never be recalled. He said to His Divine Son, taking human flesh that He was not only a King but a Priest, and that not for a day or for thirty years, not only for one oblation on Mount Calvary, but a Priest forever, to be offering sacrifice from day to day forever. As long as the sun shall shine in the heavens, and everywhere on the earth where the sun shines and where it sets, that Priest shall offer His sacrifice. "The Lord has sworn and will never recall it: Thou art a priest forever according to the order of Melchisedech." St. Paul, reminding the Jews of that oath of God, argues thus, if your priesthood and your sacrifices were available for the remission of the sins of men, why was it necessary that the priesthood of Aaron should be set aside and a new priesthood established, not according to the order of Aaron but according to the order of Melchisedech. The argument is plain. There is St. Paul's reasoning. It is therefore evident that the whole system established by God under the Mosaic dispensation, that priesthood of Aaron and those sacrifices which were offered in that grand temple of Jerusalem were only temporary, were provisional, were essentially imperfect, could never remit sin, that they only kept the people on their knees and under the fear of God so that they might not fall to the adoration of false gods, until Jesus Christ should come, who was to give those things perfection which were imperfect, to give them reality which were only shadows, to give them the truth which they only adumbrated and typified. Now where is

THE GREAT SACRIFICE OF MELCHISEDECH.

The great sacrifice of Melchisedech, which all the sacrifices of the old law resolved themselves, that sacrifice of which the others were but types and figures, to which they all pointed as the source from which grace and forgiveness and all the gifts of heaven were to flow? That is the sacrifice for the oblation of which this church was consecrated to-day, the sacrifice of the new law, the sacrifice of the new and eternal priesthood, the sacrifice according to the order of Melchisedech, established in Jesus Christ and to last for ever, offered to God by a priesthood never to cease.

TO BE CONTINUED.

CONVERTED CLERGYMEN.

Mr. Edmund Dease, writing to the London Tablet, referring to the recent death of the late Archbishop Ullathorne, says: "Dr. Ullathorne took me into the chapel in the bishop's house, and standing near the door, he said to me: 'It is a remarkable and consoling retrospect in my life to remember what I am going to tell you. It has been my privilege and happiness to have received into the Church within these walls, seventy-five clergymen of the Anglican communion, who, renouncing the tenets of the established Church, with all its emoluments, accepted at my hands the faith and poverty of the Catholic Church.'"

The grand cope and stole worn by Very Rev. J. M. Laurent while bearing the most Blessed Sacrament in procession on Corpus Christi, 23rd June, in Toronto, were the gift of His Holiness Pope Leo XIII. to St. Michael's Cathedral.