

THE ETERNAL PRIESTHOOD.

By Most Rev. Dr. O'Donnell, Bishop of Raphoe, Ireland.

"We have an anchor of the soul, sure and firm, which entereth in even within the veil; where the forerunner Jesus is entered for us, made a high priest for ever, according to the order of Melchisedech." (Heb. xi, 19-20)

The Second Person of the Adorable Trinity was not always a priest except in the divine foreknowledge and decrees. At the moment of the Incarnation He became a priest to redeem and save us by the sacrifice of His Body and Blood.

He was made a priest when He was made Man, the Father fitting a Body for His Son that it might be broken for us, and the Son accepting it that He might offer it.

Then, for the first time, in face of a universe that ought to be astounded at a marvel so unspeakable, the great God, Who from eternity addressed His Son "Thou art My Son, to-day have I begotten Thee," accommodating Himself to the ways of men, and doubly undoing all chance of alteration, might proclaim and swear, "Thou art a priest for ever according to the order of Melchisedech."

"Throughout the long ages of eternity God, supremely happy in Himself, lived in Himself without praise or homage from any creature; even when He made the angels their adoration, praise and thanksgiving were not the homage of sacrifice; the burning love of the Cherubim was not the sacrificial tribute, not the immolation of a priest.

The angels were made in sanctity by God for His glory and for their happiness; they were aided and protected by Him; put on their trial by Him, and confirmed, as a reward of fidelity, in grace and glory by Him; but their fallen ones were never redeemed by Him.

He took not upon Himself the nature of any angel to make atonement to the Most High for the pride that refused eternal service and eternal love.

"For," as the Apostle says, "no-where doth He take hold of the angel, but of the seed of Abraham He taketh hold."

Each disobedient spirit disobeyed actually for himself; and the glorious Archangel St. Michael, powerful as he was at the head of the faithful host to cast the rebel angels out of heaven, could not do anything to satisfy the justice of God for the offence of the least of them, nor procure that least one another chance to serve and to love.

No creature could atone for an offence against God; and no fallen being could have any claim for atonement, but the great God, Whose ways are mercy and truth, Whose power is unbounded, and Whose wisdom is fathomless; when He resolved to make man, a creature less than the angels, man also would disobey, in His unspeakable mercy, devised the divine atonement, by which the Second Person, in human nature, as the Mediator between God and man, on behalf of the human race, would make superabundant reparation for man's sins from the first to the last and procure the means of sanctification and salvation through the merits of His sacrifice for all who were willing to know, love, and serve their God. The Second Person, entering the world in the Incarnation, assuming a body and soul like ours, becomes the great High Priest of the Universe.

Christ in His human nature, through the grace of His union with the world, was appointed our Priest, our Prophet, and our King.

As Priest and Victim, as Teacher and Prince, the Old Testament had been a preparation for Him; and when the God Man appeared He gave His whole life in these sacred offices to the work of reconciling man with his Creator.

A victim of humiliation unto death was He of Whom, as God, it was written "Thou, in the beginning, O Lord, didst found the earth; and the works of Thy hands are glorious in the heavens. They shall perish, but Thou shalt continue; and they shall grow old as a garment, and as a vesture Thou shalt change them, and they shall be changed; but Thou art the selfsame, and Thy glory shall not fail."

It was not enough that He should obliterate Himself in His own creation, casting aside among His creatures the glory of the Eternal Son, and taking upon Him instead a Divine Person, Whose least humiliation is of infinite value, the faintest sigh from His Sacred Heart in the manger at Bethlehem would have sufficed to redeem a million wicked worlds, had God so ordained.

TO CONVERT THE HARD HEART OF MAN. But for God's great glory, and to convert the hard heart of man, and to redeem the world by His Blood; and the last drop of the Precious Blood; and the Redeemer drew from the chalice of His Passion a divine plan for renewing the unspeakable honor given to God by His awful sacrifice and supplying its fruits unceasingly to the souls of men.

What would the redemption profit us if we were not taught and directed, brought to repentance, and born again, and the fruits of Redemption conferred on our souls?

If the Redeemer left us the example of a life of humiliation and suffering; if He bequeathed to us His Gospel; if He left us His Church to aid us with His Sacraments, sacrifices, and doctrine, all that was done to convert the hearts of men to the Lord their God, and sanctify and save them through the merits of His redemption.

By one oblation on the Cross He consummated for ever the redemption of mankind. By it He redeemed all and satisfied for all and for each one, and through its efficacy we have actual grace and external helps, sacraments and sacrifices, interior sanctification and salvation itself.

The merits, the satisfaction, the Redemption of the Cross, were indeed complete for Jew and Gentile, even for the poor black in distant Africa, who, still sitting in the shadow of

death, have not yet received the glad tidings of salvation.

But the Lord gave the whole of His life before and after His crucifixion to apply the merits of His Passion to sanctify and save the souls He redeemed by His precious blood, on conditions which He specified, and through channels which He named.

That was the purpose for which the Church received her mission. That is the end for which to day a new Bishop is consecrated in the Church of God.

We rejoice in the services rendered by the Church to civilization and progress, to Letters and to Art.

They are priceless favors to mankind, flowing freely from her hallowed influence on human events, and they contribute many ways to advance the cause of man's salvation; just as the many good works in the temporal order which the new Bishop's spiritual position will enable him to help forward, and in which as a citizen, he should in any case have a right to take part, may have important influence on spiritual issues.

But these were not the purposes for which the Church was established and if by any process of abstraction we could weigh in the balance against a single soul, then they all should be accounted as fleeting shadows, as worthless dross, compared with a soul on which the image of the great God is stamped.

The Church is for the soul, and the soul is for God. In the economy of Christ, not temporal prosperity, but the vision of God is the prize; the way of the Commandments and the counsils is the course to run, and a holy death is the beginning of life.

In Heaven is the Christian's rest, in Heaven is his anchor cast, in Heaven is his spiritual home.

As the apostle so beautifully declares, we have an anchor sure and firm, set within the veil, where Christ has entered for us, made a high priest for ever according to the order of Melchisedech. Our life is on the face of a great ocean reaching to eternity, over a path where smooth sailing is not the rule. The storm may rage, and the rocks come down, and the billows roll.

The mists may fall, and the rocks show their heads, and false lights appear, and a pirate dart from his lurking place. Night and day we need a sharp look out and a firm hand on the helm, and, most of all, when the waves threaten to engulf us, we must call upon the Savior as He appears to sleep, saying, "Lord, save us, we perish!"

In full confidence that He will calm the fury of the winds and waters and roll away the mists, and protect us from every danger. We hear now and then of some who snap the golden chain, rejecting faith and hope; and many, alas, retaining hope, but, yielding to the seductions of the voyage, choose to drown at anchor, though they well know that the mercy of the Lord, if earnestly invoked, would make the anchor secure and provide a refuge in every peril of the journey.

Divine hope must ever remain the anchor of the soul on its way to Heaven, however long or difficult the course; and to make our hope sure and firm and easy of attainment, without any lack of food or shelter, Christ has entered Heaven before us as our forerunner, and continues for ever a priest, according to the order of Melchisedech.

What need have we to lay up a store where rust and moth consume? What cause have we to be remiss in steering for the heavenly port when in the clear oblation under the form of bread and wine the death of the Lord is ever commemorated, infinite adoration, praise, and thanksgiving rendered to the Most High from the rising of the sun even to the going down thereof, the merits and satisfactions of Christ's Passion poured out upon mankind, and, gift of gifts, daily bread provided for our daily use in a sacrament containing the Body and Blood, Soul and Divinity of Our Lord Jesus Christ?

Of all the figures of the Saviour in the Old Testament none is more remarkable than Melchisedech, by name King of Justice, and by city King of Peace.

He brought forth bread and wine, for he was a priest of the Most High God, and blessed Abraham returning from the slaughter of the kings. Neither his genealogy nor his length of days or end of life is mentioned in Genesis, but, as the apostle tells us, "I likened to the Son of God, he continues a priest forever."

The psalmist, as he proclaims the future exaltation and the everlasting priesthood of Christ, cries out: "With thee is the principality in the day of thy strength, in the brightness of thy saints; from the womb before the day star begot thee. The Lord has sworn, and He will not repent; thou art a priest for ever according to the order of Melchisedech."

The oath of the Lord has its parallel in the asseveration of the Redeemer. When He promised His flesh as the Bread of Life He did not hesitate to confirm the doctrine with "Amen, amen, I say unto you, except you eat the flesh of the Son of Man and drink His blood you shall not have life in you," though the Jews murmured around Him, and many of His disciples, thinking the saying harsh, turned away and walked with Him no more. The Lord had in His mind to disclose in due season a Divine plan for leaving to men to the end of time His own Body and Blood as the sustenance of their souls; and accordingly on the night before He died, celebrating at the Last Supper as a priest according to the order of Melchisedech, He changed bread into His Body, and sanctified and gave wine into His Blood, and for men, and gave power and command to His apostles to do likewise ever after in commemoration of Him.

At the Incarnation the Word became flesh in the womb of the Blessed Virgin, and He remains the God Man for ever.

On the Cross He perfected our redemption, and He remains the Lamb that was slain for ever.

In the commemorative sacrifice of the Eucharist the High Priest and Victim, the merit and satisfaction are

those of the Cross, but the mode of offering is different; and the great High Priest, being no longer on earth, uses the ministry of His consecrated servants to offer up at the altar under the form of bread and wine His Body and Blood as a sacrifice of adoration, of propitiation and satisfaction.

In the Eucharistic sacrifice God is paid infinite homage, and man is left God Himself for a gift under the form of bread.

The Bread of Life that gives us to abide in Christ and rise glorious on the last day and live for ever with God comes to us as a mortal priest, encompassed with human infirmity though he be, speaks in the person of Christ the words of consecration at the altar, and Christ, the immortal priest, stands before His Father in Heaven pleading for us even by the very wounds which the Lamb of God bears upon Him wherever He goeth. Truly nothing of earth is the anchor of the soul.

But we have an anchor sure and firm where Christ has entered in made for ever a priest according to the order of Melchisedech.

Christ has entered into His glory, showing us the way we are to follow, and through His priesthood providing in ample store all the requisites of the journey.

To co-operate with Christ in the Sacrifice of the Altar, to be His minister and His instrument in consecrating the Body and Blood of Our Lord is the most august prerogative of a priest among men.

By the ordinance of Christ the priest also forgives sins, and teaches the truths of heaven and directs men in spiritual things.

Needing to offer up sacrifice for his own sins, liable to err, requiring direction himself, he is all the same endowed with power from the Redeemer as physician of souls, and he is associated with the teaching and ruling offices of Christ.

Redemption once accomplished, a priest is set apart to do the work of Christ among men, in the spirit of His meekness, in the practice of His constancy; and no more solemn duty devolves upon a Bishop than the selection, preparation and ordination of candidates for a commission so exacting.

It is peculiar to the Bishop's order that he can confer Holy Orders upon others, and thus perpetuate the priesthood. In that, no matter how unworthy, he is specially assimilated to the great Eternal Priest, and possesses the plenitude of the priesthood conferred by Christ upon men.

The Bishop has also through the episcopate a higher participation in the doctrinal and ruling offices of Christ than have his priests.

ST. PAUL, NO. 1015 EAST BISHOPS. Authority is given to him because of his heavy charge. It was in respect chiefly of himself St. Paul wrote to Timothy: "Thou, O man of God, pursue justice, Godliness, faith, charity, patience, mildness; fight the good fight of faith; lay hold of eternal life;" but in respect of the flock he cried: "I charge thee before God and Jesus Christ, who shall judge the living and the dead, by His coming and by His Kingdom; preach the word; be instant in season, out of season; reprove, exhort, rebuke in all patience and doctrine."

But the Lord's strength never fails one whom He has called to be His minister and the dispenser of His mysteries; and the Lord's strength will be the support of the Bishop who day by day is appointed to do the work of the Lord.

Blessed is the day in human life when the newly ordained priest, a little of the child, something of the boy, a good deal of the man, and much of the hero and the angel, realizes for the first time in the fulness of grace and in all sense of his unworthiness that he is a priest forever according to the order of Melchisedech.

Before that happy day for him, a quarter of a century ago, the new Bishop had given ample evidence of the gifts of God to him, natural and supernatural, and of the good use to which he turned them. Since he was ordained he has filled and adorned every class of appointment open to a priest of his native diocese.

He has been curate and parish priest, Professor and President, Domestic Prelate and Vicar-General. The varied experience he has had in missionary work and diocesan administration and college occupations, will be of the greatest advantage to him in his present office.

While at Strabane, none in the flock, not even the unwary servant just arrived from her innocent home and about to settle down in dubious surroundings, escaped his pastoral vigilance.

That vigilance will now have a wide domain for its exercise, extending from the Swilly to Lough Derg, and from the Foyles almost to Lough Neagh.

On the new Bishop devolves the inheritance of Eugene and Columba, of O'Gallagher and Maginn. That inheritance in his own day he has seen lovingly cared at the hands of Dr. Kelly and Dr. O'Doherty. It is not to suffer, but to grow rich. God willing, in his own appointee by the Vicar of Christ, to the great joy of priests and people, he has a claim, which will be gladly allowed, on all his flock for cordial co-operation in discharge of the onerous duties that devolve upon a Bishop of this important diocese in this historic city.

Alike for the clergy and the people, the consecration here of a dispenser of the mysteries of God, as a steward of His manifold graces, is an event of great joy; and that it may be the beginning of an episcopate rich in the choicest blessings of heaven. "Walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, one body and one spirit, as you are called in one hope of your calling."—N. Y. Freeman's Journal.

When friendships are real, they are not the glass threads or frost-work, but the solidest things we know.—Emerson.



St. George's Baking Powder

Glad of it, too! I don't get any more complaints—but lots of compliments. So on with these old lines."

Write The National Drug & Chemical Co. of Canada, Limited, for their new free Cook Book.

FIVE-MINUTE SERMON.

INTERCESSORY PRAYER. "Brethren, we cease not to pray for you, that you may walk worthy of God."

These are St. Paul's words. It is just what every devoted priest might truly say to the people over whom he is appointed the pastor. Among the many things, common enough among Catholics, but which strike the unbeliever with wonder and admiration, perhaps that which impresses such persons the most deeply in our constant use of and confident reliance upon intercessory prayer; priests and people each asking the other's prayers, each promising the other to remember them before God, and both undoubtedly doing so with love and devotion.

If it is surprising to non-Catholics it ought not to be so, for the Christian religion is evidently a system of intercessory prayer. As it was the sublime divine office of our Lord to intercede for all mankind, so it is also the duty of every Christian to intercede for the brethren, a loving duty which keeps Catholics firmly and closely united in the bonds of divine charity.

That both doctrine and practice were given up by that unlovely and unloving make-believe Christianity called Protestantism, as that hereby was obliged to do in denying the merit of good works, is one of the chief reasons for its disunion and division into clashing and envious sects.

This intercessory prayer for others is a spiritual, superabundant bread given and taken by loving, charitable hearts. In this practice is to be found one of the secrets of that strong, mutual love between Catholic priests and their devoted people, which outsiders see but cannot explain. To pray earnestly for the spiritual needs of another, to intercede with the divine justice for the forgiveness of another; this is the highest and purest act of Christian love. And this is what Catholics are all the time doing for one another. "Pray for me" is as natural and ordinary a salutation as "Good morning" or "Good night."

The priests like to be asked for their prayers, and they, in turn, count upon the people's prayers that they may have the grace and strength to walk uprightly their high and difficult vocation.

What, indeed, would become of the people, exposed to all the strong temptations of the world, the flesh, and the devil, if the priests were not all the time lifting up their hands in supplication at the altar, lifting up the Divine Victim, imploring forgiveness for sinners, pity and mercy for the erring and the lost, grace for the hardened heart, comfort for those who suffer and mourn, help for the tempted and despairing, restraints for those who are rushing blindly to their own destruction.

And be assured, dear brethren, that your priests need and count upon your prayers. Their life, at best, is a hard one, full of trial and hardship; but the knowledge that those for whom they labor are interceding for them gives them courage and most sweet consolation.

None know better than they how precious your loving prayers are held to be in the sight of our all-merciful and compassionate God.

If they were deprived of the help of your prayers they would have good reason, indeed, to fear. It is so easy to fall short of the high vocation to which they are called. Theoretical piety, however good, is of little avail, unless it be supported by your prayers that their sins are forgiven, their graces increased, their temptations overcome, their spiritual enemies driven off, their hours of sadness comforted, and their bed of death smoothed.

See, too, what heavenly comfort we have in the constant intercession we make for our beloved departed ones. Death separates us in body, but not in spirit. We reach them by the power of intercessory prayer, their souls are still near to us, they are still numbered among the great assembly who worship the Lamb of God who taketh away the sins of the world, for ever interceding for us.

Learn, dear brethren, to esteem this truly divine privilege, by means of which we become powerful advocates in union with our Lord for the salvation of our brethren. Intercede for the living; intercede for the dead. Pray for yourselves, but pray much for others, for so will you show that you are filled with that charity of Christ, who prayed and died not for his own sake, but for the sake of those who, whether friends or enemies, would never otherwise have been saved.

"A peaceable man," says Thomas a Kempis, "turns all things to good. A passionate man turns every good into evil, and easily believes evil."

Harvest-time. It is looked forward to with a great deal of anticipation, for then it is that the rewards of the season's toil are made apparent. Through your prudence and foresight now in securing a good size life or endowment policy, you will be rewarded in due course with a bountiful harvest, which may be garnered just at a time when you will appreciate it most, besides in the meanwhile giving protection to those dependent upon you. It will be to your own advantage to commence making preparation for your harvest at once, by consulting one of our agents or writing to the

NORTH AMERICAN LIFE ASSURANCE COMPANY. HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. Managing Director. JOHN L. BLAKIE, President. W. B. TAYLOR, B.A., LL.B., Secretary. WATCH SPECIALS. Here are two excellent values from our new 86 page Catalog. M-50. Same size as illustrated. Ladies' O size, hunting, 14k gold-filled watch of 25 year durability; has solid gold bow and winding stem. Choice of plain, fancy or engraved turned cases, fitted with our own special nickel movement, made to our order and guaranteed by us \$13.50. M-51. Size of illustration, solid sterling silver open face watch, fancy back, fitted with our special nickel movement, containing 15 jewels, made to our order and guaranteed by us. Price \$5.50. Our new 86 page Catalog is free for the asking; to be sure of new edition ask for Catalog P26. AMBROSE KENT & SONS LIMITED. Manufacturing Jewelers. 156 Yonge Street Toronto.

EDDY'S MATCHES. Hail from HULL. Sold Everywhere in Canada. Take a package of EDDY'S SILENT MATCHES Home with you to-day. DONALD McLEAN, Agent, 426 Richmond St., LONDON.

Dividend No. 4. The HOME BANK of Canada. Notice is hereby given that a Dividend at the rate of SIX PER CENT per annum upon the paid-up Capital Stock of The Home Bank of Canada has been declared for the Half-year ending November 30th, 1907, and that the same will be payable at the Head Office and Branches of the Bank, on and after Monday the second day of December next. The Transfer Books will be closed from the 16th to the 30th of November prox., both days inclusive. By order of the Board. Toronto, October 23rd, 1907. JAMES PASON, Gen. Mgr.

BREVARIARIES. The Pocket Edition. No. 22-48 mo.; very clear and bold type, few references; 4 vol. 4 1/2 x 2 1/2 inches; thickness 1/2 inch; real India paper; red border; flexible; black morocco, round corners, red under gold edges. Post-paid \$5.40. DIURNALS. Horae Diurnae—No. 39—4 1/2 x 3 1/2 ins.; printed on real India paper; weight, bound, only 5 ounces. In black, flexible morocco, round corners, red under gold edges. Post-paid \$1.60. THE CATHOLIC RECORD London, Canada.

Works of the Very Rev. Alex. MacDonald, D. D., V. G. The Symbol of the Apostles \$1.25. The Symbol in Sermons \$1.25. The Sacrifice of the Mass \$1.25. Questions of the Day, Vol. II \$1.25. "Dr. MacDonald's books will exercise the mind and strengthen the intellectual vision and soothe our anxieties and nourish us with the food of solid doctrine."—THE CATHOLIC RECORD. "He never expresses himself on a subject until he has studied it thoroughly from all sides and the depth and versatility of his learning makes by long and sure and his touch illuminating."—THE CATHOLIC RECORD. CATHOLIC RECORD, LONDON, ONT. THE BEST STORIES AND ARTICLES. 1000 Illustrations a Year. BENZIGER'S MAGAZINE. The Popular Catholic Family Monthly. RECOMMENDED BY 70 ARCHBISHOPS AND BISHOPS. Subscription, \$2.00 a Year. "Benziger's Magazine bears, as it were, the imprimatur of numerous Bishops; it is reviewed by the best writers and able reviewers; it is truly and distinctly a Catholic magazine—the best for all classes—pure, wholesome, instructive, interesting, elevating, conservative—not sensational and yet thoroughly up-to-date."—Rev. F. X. Lasance. What Benziger's Magazine Gives its Readers in a single Year. Three complete novels of absorbing interest—equal to three books selling at \$1.25 each. Fifty complete stories by the best writers—equal to a book of 300 pages selling at \$1.25. One thousand beautiful illustrations—Twenty-five large reproductions of celebrated paintings. Twenty articles—equal to a book of 150 pages—on travel and adventure. Twenty articles—equal to a book of 150 pages—places, on historic events, times, industries. Twenty articles—equal to a book of 150 pages—on the fine arts; celebrated artists, sculpture, music, etc. Twelve pages of games and amusements for in and out-of-doors. Seventy-two pages of fashions, fads, and fancies, helpful hints for home workers. "Current Events," the important happenings described with pen and pictures. Prize competitions, with valuable prizes. Mail a two-dollar bill to BENZIGER BROTHERS. New York: 36-38 Barclay Street. Cincinnati: 343 Main Street. Chicago: 211-213 Madison Street.

Men who Forge to the world who come to the from man who never steps on speciality or dissipates his in It is an Edison, a Morse, a Howe, a Stephenson, a Adam Smith, spending ten "Wealth of Nations." It giving twenty years to a and Fall out Roman Em a Hume, writing thirteen on his "History of Englai Webster, spending thirty his dictionary. It is a Ba ing twenty six years on l of the United States." I crossing the ocean fifty r cable, while the world rid a Newton, writing a six Ancient Nations; a sixteen a Grant, who proposes to on this line if it takes It is a St. Ignatius Loyola religious like soldiers an ing his powers to do only be "for the greater gl These are the men who their names prominently of the world. A one talent man who a definite of his accou than the ten talent man his energies and never what he will do. The creature, by concentrati upon one thing, can acc thing; the strongest, by over many, may fail to a thing. Drop after drop, falling, wears a passage hardest rock. The h rushes over it with hiee leaves no trace behind. A great purpose is cur like a great magnet, it is kindred along the stre It is the one sided m edged man, the man of tense purpose, the ma who turns neither to the left, though a para who cuts his way thro forges to the front. forever when a Bacon c all knowledge; or whe the knowledge of the can sustain argument's disputants in the Uni and conquer in them when a man can succo dozen callings abreast past. Concentration is the century. Trying Something. A young man writes he has been thinking of ing law, but that he h to try something else This has ruined the s young man. One may circumstances to work to his taste, or which h likes, but to shift delib occupation to another, pation a while, and th the precious years wh been devoted to stud tion and special train suicidal. Young men do not value of momentum, th tlypling power and f from pegging away in and training oneself fo thing. This momentum snowball adds to its s One of the great obj be to preserve every an and training we can p line; for, as the value rapidly multi doing a thing over a again which gives facti to touch which, to s seems as easy as brea No young man, if y a successful lawyer, something else; for after your general pleted, strike for the might and with you can master, and firmly that you will about law that it is know. Resolve to b bar. Don't be satisfi John" lawyer. If that you are out out good will it do you about farming, a litt ing, a little about ing, and only a little have made up your then make up your complete lawyer, an a community, and no tintype of a lawyer. Wants Ev The old bit of post declares that "I h here below, nor wan has no vogue in the late "I want as bly never had any ity in the past. A cidedly a back num body wants the ear in is, and nearly e to live about five joy it. It is not unnat want all he can ge he should want it young men's life, an us all with an p generally a pret digesting them. I have not come ou in hope th their tide of our affa to them. Happy is he wh the things he h limits his wishes like to have them God." Vice of The peculiarity it is the vice o often the one blot character. You but perfect but quick tenored, tion. This comp with high morl strange and ethical.—Henry I