

reason? Do you not admit the incarnation—that the helpless infant in Bethlehem was God? I understand why rationalists, who admit nothing but their reason, reject the Real Presence, but that Bible Christians shall reject it is to me incomprehensible.

"Let St. Paul be our first witness. Represent yourself as a member of the primitive congregation assembled in St. Corinth. About fifteen years after St. Paul's visit to the Apostle Paul, in which the following words occur: "The real of benediction which we bless, is it not the Communion of the Blood of Christ? And the bread which we break, is it not the partaking of the Body of our Lord that which also I delivered to you, that the Lord Jesus, on the night in which He was betrayed, took bread, and giving thanks brake it and said: 'Take and eat; this My Body which shall be delivered to you, this do for the commemoration of me.' In like manner, also, the chalice after the supper, saying: 'This cup is the new covenant in My Blood. This do ye as often as ye shall drink for the commemoration of Me. For as often as ye shall eat this bread and drink the cup ye shall show the death of the Lord until He comes. Therefore, who shall eat this Bread or drink the chalice of the Lord unworthily shall be guilty of the Body and the Blood of the Lord.' But let a man prove himself, and so let him eat of that Bread and drink of that chalice. For he who eateth and drinketh judgment to himself, not discerning the body of the Lord."

"Why is it that so many of our brethren deny the Real Presence of Christ in the Blessed Eucharist? Is it because they see any obscurity or ambiguity in the words of the Gospel of St. Paul's Epistle? Not at all. They must acknowledge that the declaration is as clear and strong as words can make them. But it is because they cannot comprehend the miracle. Is, then, the power and mercy of God to be measured by man's little yardstick? Is the Almighty not permitted to do anything that we can sanction by our reason? Is a thing to be declared impossible because we can not see its possibilities?"

"Does not the Holy Scripture abound with the most stupendous miracles? Does it not say that God created the heavens and the earth by the fiat of His will? Does He not hold this world in the midst of space? Does He not transform a blade of grass to grain for the nourishment of the human race? It is not this a marvellous transubstantiation—not the less wonderful because it is daily occurring the world over? Did God not rain down manna on the children of Israel for forty years in the desert? Did He not with five barley loaves and two fishes feed five thousand men, besides women and children? Did He not change the rivers into blood in Egypt and change water into wine at the marriage feast of Cana?"

"Do you not believe in the Trinity—mystery that is not only above our reason, but apparently contradictory to reason? Do you not believe in the Resurrection, which declares that the helpless infant of Bethlehem was God of God and True God of True God?"

"Is not everything around us a mystery, and are we not a mystery to ourselves? You cannot explain to me how the soul, which is a simple substance, without length, or breadth, or dimensions, permeates and animates the whole body. You cannot explain how the blood circulates in our veins. You cannot explain the mystery of life and death."

"The material world in which we dwell abounds in mysteries which we cannot solve. If man were to have told his fathers a century ago that the day would come when their children would be propelled by steam over the Continent at the rate of forty or sixty miles an hour they would have considered him demented. If he would have told them that steamships would ply across the oceans they would have laughed in his face. When the question of running boats by steam was contemplated less than half a century ago the most eminent English scientists regarded the scheme as physically impracticable. If these same men were to have told our fathers sixty years ago that our cities and houses would be lighted by electricity, that the lightning of heaven would be chained to our city chariots and draw them with great speed through our streets, they would have answered by a smile of incredulity. If they were told they could speak to their friends in a conversational

tone in Chicago or New York and be distinctly heard, they would have regarded the man that said so as a Baron Munchausen.

"And yet, my brethren, we live to see railroad cars propelled by steam and steamships plying across the ocean. We have lived to see our streets and homes lit by electricity, the chained lightning impels our chariots through the streets, and we may now converse with our friends in a distant city as easily as if they were with us in the same room. How are true are the words of Hamlet: 'There are more things in heaven and earth, Horatio, Than are dreamt of in your philosophy.'"

"A religious body that respects a mystery because it is incomprehensible contains in itself the seeds of dissolution and will soon end in rationalism. The great obstacle of the Christian faith is pride of intellect. Would to God that we could realize once for all how dim and obscure is our intellect, and then we would grow in faith. How small is your body compared with the earth; how insignificant compared with the universe which surrounds us! And yet there is infinitely greater proportion between God's knowledge and ours than there is between our little body and the myriads of the worlds that exist around us."

"If we could only realize the infinite love of Christ for us in the institution of this sacrament our hearts would melt in joy, in gratitude and love. He was not content to descend from heaven to earth to take on Himself our humanity, to become bone of our bone and flesh of our flesh. He was not satisfied to walk among us, to be our Companion, our Friend and Brother, to take upon Himself our sorrows and sufferings and sins. He was not content to suffer torment and to die an ignominious death for us, but He left His Body to be mystically given to us as a legacy of love."

**BE TENDER TO THE OLD.**

How few in the hurly burly of the world's affairs pause to reflect upon the sadness, the sorrows, the loneliness, and heart-hunger of those who have been swept aside by the current of the years into the neglected oddies of old age! Surely though Cicero has discoursed so eloquently on the beauties of the evening of our human life there is more of melancholy reminiscence than of philosophic joy in the period of physical decrepitude. Divorced from the active pursuits of the teeming, vital, enthusiastic tumult of existence about them the aged sit apart with helpless hands and dream upon the years ago with all the vanished hopes, love aims and glories of their youth.

Happy they who have such pleasant retrospect! Too often it occurs that some old couple have toiled and slaved and sacrificed during all the years that make up three score and ten, only to have the shadows of loneliness and desolation make night of life before the night of death. How frequently it happens too that the children of such old people seem to forget that their parents have any enjoyment or interest in the ordinary pleasures which appeal to the young! Ah! saddest of all thoughts, how true it is that the heart and the spirit may yet be young when everything else is old. The thought that the aged have little value in the practical affairs of others causes many a time the slow tears of recollection to course down the withered cheek.

Tenderness and consideration to the old is a duty, and a duty, too, which when gently done, the blessing of God transmutes into a pleasure. How pitiful are those objects or creatures, who having a little better chance in life owing to the industry and self-sacrifice of their parents then turn about and despise or are ashamed of the homely manners of the good old people. How mistaken such children are in the impression they create! All right-minded persons must abominate them for neglect of filial duty and condemn without reserve the false shame in keeping parents out of sight or relegating them to the background when visitors call, results only in the deserved contempt of the very people whose good opinion is sought.

Be kind to the aged. To them a pleasant visit, an interesting chat, a cheerful word, a loving smile are great events, the memories of which serve to brighten with the sunlight of comfort the lengthening shadows of the approach of the vale. Listen to what they have to say, be gentle with their whims, and in the days hereafter when the roaring world shall sound dim in your age-defended ears, God will repay you with like service.—Catholic Union and Times.

**The Saviour's Lesson.**

In a certain true sense the most impressive lesson of Our Lord's life was that which He taught us concerning the spirit of prayer. It was a lesson which He took thirty years to teach—nay, even in His public ministry, the greater part of the time was consecrated to prayer. For thirty years unknown in Nazareth, He taught us how to live, and by our hidden lives of prayer glorify God and contribute to the salvation of souls. Just as the secret power of nature is forever in action, and unperceived save in its great results, so was the hidden life of Our Lord transforming the world. And so is the world being transformed now for good, as it has been since the days of Our Saviour—by the secret influence of the lives of the just.

**WEAK, TIRED PEOPLE.**

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Spring blood is bad blood. It is clogged with impurities that makes themselves felt in many ways, such as complex and eruptions, poor digestion, occasional headaches, twinges of rheumatism, a lazy feeling in the morning, and a strong desire to avoid exertion. Sometimes the nerves are unstrung, you feel dull and depressed, and your strength is slipping away. You can only be put right by enriching the blood and driving out the impurities. Purgatives won't do this—they only make you weaker. What you need is a tonic, and the best tonic that medical science has yet discovered is Dr. Williams' Pink Pills. These pills actually make new, rich, red blood, brace the nerves and bring health and energy to weak dependent and easily tired men and women. Mr. Chas. Blackburn, Aylesford Station, N. S., says: "For the past ten years Dr. Williams' Pink Pills is the only medicine I have taken when I found I needed medicine. Last spring I was feeling poorly, was weak, easily tired and depressed. I got three boxes of Dr. Williams' Pink Pills and they made me feel like a new person. They are the best medicine I know of when the blood is out of condition."

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