

DEDICATORY SERMON.

Preached To-day at St. Anthony's Church
by Rev. Father Gannon of Montreal.

A DEFENCE OF THE DIVINITY OF CHRIST--DESERVED
TRIBUTE TO REV. FATHER RYAN.

The preacher at the dedication of St. Anthony's Roman Catholic Church at St. Mary's this forenoon, was Rev. Father M. Gannon, C.S.S.R. of Montreal, who spoke as follows:

"BEHOLD I AM WITH YOU ALL DAYS EVEN TO THE CONSUMMATION OF THE WORLD."

The dedication of a Catholic Church to the exclusive service of God is a public declaration of faith in Jesus Christ, in his Church and in the indestructibility of the same. These three, viz., the Divinity of Christ, the Divine character of His Church, and its indestructibility, are the redeeming and saving elements of our sinful, fallen race. Apart from these, and exclusive of these, there is no power in all the world, and no combination of power, which ever could, or ever can, raise man from the grave of his sin into divine friendship and the attainment of everlasting life.

The Church of God on earth, prior to the coming of the Son of God, made man had all its divinely saving power in view of His coming, just as the Church of God on earth today has all its saving power from Him actually come. This explains the longing of the people of the Old Law to see the Messiah, the promised God, just as it explains the colossal proportions of Christianity.

As man's sin was such an offence against God, that no mere finite power ever could or can adequately atone for it, so it required the atonement of a Divine person clothed in the garment of human nature. That person is Jesus Christ, true God and true man.

Of course, and lamentable to say, there are and have been those who deny the Divinity of Christ, and therefore, the Divine, the imperishable nature and office of His Church on earth. While they deny His divinity, and by consequence, the Divine character of His Church, they extol Him to the skies as the greatest of teachers and the grandest of moral characters that has ever graced the earth. With His teaching none can compare. Before His moral life, all others pale and vanish. So deep, so broad, so generous, so heavenly and Godlike are His doctrines that they hesitate not to voice and follow them in all their particulars and details. Everything good, great and ennobling they attribute to Him. But that which was God made man, they deny. At this point they part company with Him and His Church. Here they elect to follow their own notions. They chose to follow Him in all that He says and does; but when it is question of believing in His Godhead in His Divine Mission, and in His Church on earth, they abandon Him, and declare Him to be only a man, a good man, the noblest of men. While they assert this and much more of the same temper and kind, they are perfectly aware that in all Jesus Christ said and did, He said and did it with the open and avowed purpose of manifesting His Godhead and Divine mission to men.

Now if Jesus was man only, how can they extol His doctrine and morals? If he was man only, yet claimed to be one with the Father in Heaven, true God of true God, and the Saviour of the world, how can they extol his morals, command His doctrine, and proclaim His greatness? If Jesus claimed to be God, and ever and always pointed to His works as infallible signs of His divinity, and yet in reality was only a man, were not His virtues, His doctrine falsehood? His morals a sham and a crime? By their praise of Him, His enemies are forced to say that Jesus Christ was either an impostor or God man, as He claimed to be. On the most humiliating assumption, the enemies of the Saviour deny His Divinity. On the evidence of His works, His prophecies and miracles, and His divine character of His teaching on the words of an angel of God, announcing that He should be conceived of the Holy; on the words of St. Peter, "Thou art Christ, the Son of the living God," on the evidence that He rose from the grave by His own native power, all words and testimony of Holy writ, we know by infallible certainty that Christ is God, the way, the truth and the life, the way upon which we must walk, the truth we must believe, the life that must quicken our life, if we wish to be saved.

My dear friends, Jesus Christ who proved His Divinity by His life, doctrine and deeds, took consummate care to so found and authorize His Church on earth that there could be no reasonable cause to doubt, wrangle, or dispute, as to where all men might find that Divine light and grace which alone can save one's soul. It was incumbent upon Him to do so. His brief stay upon earth made it so. His Church was to continue what He commanded, and, therefore, if mankind was to enter it and believe in it, as the only Divine saving power in the world, it must have its Divine credentials. It must, therefore, be Divine in its origin, in its mission, in its doctrine, in its purpose, and as it was to be the arc of salvation for all men, so it must endure to the end of time. This Divine character it could only receive from the Saviour.

No other power but His could sustain it in bringing the world to the foot of the cross. Its motives and rewards were not to be of this world, and mankind grovelled in the delights of the flesh, in the happiness of self-interest, self-esteem, all that goes to flatter human pride and power. If man opposed the Saviour Himself, if passion, pride, prejudice and he evil spirit, as leagued against Him, they would also leagued against His Church. The instruments which Christ selected to evangelize the world in the infancy of the Church, were poor men, unlettered, and unschooled in the great questions touching upon personal, domestic, social and national bearings that were sure to arise in their path. All this and all things else concerned, the Saviour foresaw. All this he provided for. As he personally overcame sin, death and the world, so He would so equip, so commission His Apostles and their legitimate successors, as to carry successfully His doctrine to the nations. He so stamped His divine character and authority upon the work which the Apostles and their lawful successors were to do, that no reasonable objection can be made to His Church, and any man may see and find it. "Go," he said to His Apostles and in them to their legitimate successors, "Go and preach the Gospel to every creature." "Go and teach all men whatsoever I have taught you," He said. "All power in heaven and earth is given to me. As the Father has sent me, so I send you." "He that heareth you heareth Me, and he that despiseth you despiseth Me." To encourage the Apostles and their legitimate successors in the arduous work upon which they were about to embark, He added the wonderful words, words which can never fail in their meaning and efficacy, "Behold, I am with you all days, even to the consummation of the world." Again to give divine order to His work, to provide for all emergencies, and to settle all difficulties that might arise in doctrine or government, He said to Peter, "Thou art Peter and upon this rock I will build My Church and the gates of Hell shall not prevail against it." "Feed My lambs and feed My sheep." From these and other illusions of the Saviour, the Church, evidently, is divine in its origin, divine in its mission, divine in its object, the saving of souls, and, since it was to endure for all time, indestructible in its nature and office. From these, and other like utterances of the Saviour, it is evident that the Church of God has been on earth since the days of Christ until the present, and so on to the end. Evidently from the days of the Saviour on, there is no room to inaugurate any other form of religion, as divine and coming from Him. Evidently man is not free to serve God in any way He pleases, or after any form of worship He pleases; but only according to that inaugurated by Christ and His Apostles, and continued by their legitimate successors.

The Church does not, and cannot, approve of any other form of religion as being of God, sent by God, sustained by God, but that which is given by the Saviour unto His Apostles and by the Apostles unto their lawful successors. The Church only to which Christ has promised to abide with forever, is the Church of Christ. One Jesus Christ, therefore, only one saving truth of Christ, and one divine stream of saving grace. His Church no matter what men may say of her, no matter how they may league in carnal or war against her, will always be His one only spouse, His bride, His Mystic body; the Church upon which He promised to send and did send the Holy Ghost, the Paraclete, to teach her all truth, and with which the Saviour has promised to abide until the consummation of the world.

III.

My dear friends, at the cost of His own dear life, the Saviour left in His Church that truth and grace by which we are saved; but the material Church, the temple in which we are to adore and serve Him, He did not leave us. This He has imposed upon ourselves. In the old law there was a place recognized in which to serve God—the temple of Jerusalem. It was the temple of God to the old law. It was adorned elaborately. Nothing was too precious to beautify and adorn it. How much more, then, should we not erect a temple to the service of God? In the new law, God lives in our Churches. He is there, really and truly present. He is there, not to our eyes of flesh, but to the eye of faith. We believe our Saviour to be there as really and truly present in the Blessed Sacrament, as He is really and truly present at the right hand of God in Heaven. This is the doctrine that comes to us from the Apostles, founded in scripture and handed on to us in the traditions and living voice of the Church. This doctrine it is which inspires that splendor of worship, that untold outlay of time and person and means which so signal characterizes the erection of Catholic Churches in all the corners of the earth. Again, in our Churches, is offered to God that one, clean, all saving oblation once offered to Him on Calvary. The altar of our Churches is, therefore, Calvary, over again, for there we have the

the sevenfold stream of sacramental sanctification, the same eternal priest and sacrifice to God, not in a bloody but unbloody manner in the sacrifice of the mass. In our Churches flows grace. There we are regenerated to God in the saving waters of baptism. There our spiritual life begins. There it is nourished, not only by grace, but by the divine source of grace, our Saviour, received into our souls by Holy Communion. In our Churches, and through the pure Mercy of Christ, we are freed from our sins; in virtue of the priesthood in which rests that power divine given to the Apostles and their legitimate successors by the Saviour,—"Receive ye the Holy Ghost, whose sins you shall forgive, they are forgiven; and whose sins you retain, they are retained." In our Churches, and from our birth to the grave, the treasures of God's grace is divinely poured forth upon us, now by one Sacrament, now by another, until the last benediction is pronounced over our remains. There, then, we serve and adore God. There we pray. There we declare to Him our weakness, our sins and beg His aid. There we praise and thank Him for the numberless blessings poured out upon the world and ourselves. There again the word of God is preached, the Word which manifests our Creator's will, which makes known to us how we have a soul to save; "What doth it profit a man, if he gain the whole world, but suffer the loss of His soul." Which tells us that grievous sin is the evil of evils; which assures us that God, in a word, rewards the good; which tells us that the wicked, those who reject His will and the authority divinely instituted to make known that will to man.

Truly, therefore, our Church is the House of God. It is the Sacred Theatre, in which is enacted the mysteries of God. There Jesus is the chief and leading character. There He is seen in His life, passion, death, resurrection and ascension into heaven. There He is adored in Himself, and in His saints, and in His forever blessed Mother. There by His sacramental presence, He sheds that divine light which illumines our life, gives us a supernatural life to our days on earth. In all this and infinitely more that might be said of our Churches, as the House of God, let us ever remember this one great truth, that the material temple and all that it stands for, is divinely directed to the divine beauty and sanctity of our individual souls. Our immortal soul is the special property of God. It makes us an image and likeness of God. Of it God has said,—"O man, I love thee with an eternal love." O, what a folly it would be to disfigure it with sin. What an injury it would be in the face of God to disfigure it with mortal sin. What a blessing it is to keep it clean, pure and holy by a life of practical Catholic faith, and therefore, a life lived in the grace of God. In such a soul Jesus lives by His Grace. He is there to inspire it with a pure ambition to save Him above all things, of subordinating all things to His glory, that serving Him here we may see and possess Him in eternity and so win the crown of life.

My dear friends, let me congratulate St. Mary's on the erection of this beautiful Church. It is a monument which shows forth what the people of this part of New Brunswick can do. It is a Church which will excite the endeavors of others in the same direction. I venture to say that in the estimation of all, it is an ornament to the town and one which it will be hard to surpass in design, architecture and finish.

In the second place, this Church is a standing and telling proof that you the parishioners, and the flock under the care of the pastor of St. Anthony's, are not remiss in the faith which the Son of God came to spread upon the earth, and that you provide for your children; and for that matter, for your children's children, is evident from the magnificent Church which you have raised and which this day has been dedicated to God. In your time, labor and means, and with your time and means, you have created your hopes in the goodness and mercy of God. They are not placed amiss. May He in whom you trust be your reward by His richest blessings here and the joy of heaven hereafter.

Lastly, let me congratulate Father Ryan, to whose efforts the splendid Church which we see today, which is the admiration of all who see it, which is not only a monument to this town, but an excellent testimony of the beautiful harmony existing between pastor and people, and which is destined to be rich in operating the sweet will of God among all, let us congratulate Him in all sincerity and without the least tinge of flattery or praise that is overdue. Some years ago I first met the young, zealous and energetic pastor of St. Mary's. Even then he was planning and pondering deeply the work which we witness today. Many an hour and day and month and year he has spent in such pondering. Many an objection and difficulty has arisen in his way. But Father Ryan was the man for the work. He had the glory of God for his motive, and a faithful people here and in his other parishes were at his back. He concluded to build, has builded and has brought this new Church of St. Anthony to a glorious success. May he be spared long to the ministry, may his piety and zeal, his highly practical turn of mind and his marked financial abilities be ever more and more developed in the vineyard of the Saviour, and may the same Saviour pour out upon him and his people that faith and grace, which makes us good citizens, good Catholics, good children of God here and heirs to the Kingdom of God hereafter.

Bill—They say there was an actor at the theatre last night who got hit square in the face with an overripe egg.

Jill—I was there. "Didn't you feel sorry?" "Yes, I did. There was a woman sitting in front of me with a big hat and I didn't see the egg strike him."



A TINY FEEDING APRON.

Little Miss Simplicity begins with a bib, but as soon as she begins to toddle about, she graduates to an apron. The first apron must needs be rather complete as the beginner in the use of the spoon is likely to spill things and the little dress must not be soiled with every repast. So a special feeding apron has been designed for the little one and mothers have found it very serviceable. This covers the wearer completely in front and even to the sleeves, so that tiny elbows which will get into the bread and butter need not be soiled. The apron fastens simply with a strap in the back so that it is easily donned and doffed. Any apron stuff may serve as material. In the same size 1 yard of 36 inch material is needed.

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CAUTION.—Be careful so send size of pattern wanted. When the pattern is sent measure you need only mark 32, 34, or whatever it may be. When in waist measure, 22, 24, 26, or whatever it may be. If a skirt, give waist and length measure. When miss' or child's pattern write only the figure representing the age. It is not necessary to write "inches" or "years." Patterns cannot reach you in less than three or four days from the date of order. The price of each pattern is 10 cents in cash or postal order or stamps.



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Sealed tenders addressed to the undersigned, and endorsed "Tender for supplying Coal for the Dominion Buildings," will be received at this office, on Thursday, August 16, 1906, inclusively, for the supply of Coal for the Public Buildings throughout the Dominion.

Combined specifications and forms of tender can be obtained on application at this office.

Persons tendering are notified that tenders will not be considered unless made on the printed form supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. of amount of the tender which will be forfeited if the party tendering declines to enter into a contract when called upon to do so, or if he fails to complete the work contracted for.

If the tender be not accepted the cheque will be returned.

The Department does not bind itself to accept the lowest or any tender.

By order,
FRED GELINAS,
Secretary.

Department of Public Works,
Ottawa, July 5, 1906.

Newspapers inserting this advertisement without authority from the Department will not be paid for it. July 12—d3i.

KING VICTOR'S LIFE.

Saved by English Engineer's Knowledge of Spanish.

London, July 17.—The Anarchist plot to assassinate King Victor of Italy by placing bombs on the railway line at Ancona was frustrated in a remarkable manner. A well known English mining engineer, who had had several engagements in Spain, was riding on a motor omnibus down Tottenham court road.

Two foreigners ascended and indulged in a heated conversation in the Catalan dialect of Spanish a dialect of English engineer spoke perfectly owing to his long residence in Catalonia. He overheard the whole details of a plot to blow up the King of Italy's train near Ancona. Realizing the gravity of the situation he alighted and took a cab to Scotland Yard, where he told his story.

At first the officials were inclined to cough, but his gravity and credentials at length convinced them that there might be something in his statement. Eventually the Italian police were telegraphed to, the bombs were discovered, and the perpetration of a terrible outrage prevented.

BOUGHT BY THE C. N. R.

Qu'Appelle, Long Lake & Saskatchewan Railway.

Winnipeg, July 17.—While no official announcement has been made, it is definitely known tonight that the C. N. R. has purchased the Qu'Appelle, Long Lake & Saskatchewan road, giving them access to Regina and shutting the C. P. R. out of Alberta, as the latter company has had the line leased for a number of years. The C. P. R. have evidently other effective plans in view which will checkmate this move of their rivals, such as building a branch into Prince Albert from Shebo on their own system. The new acquisition of the C. N. R. gives them no terminal accommodation at Regina. (This is the road in which Hon. Dr. Pugsley is financially interested.)

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INTERCOLONIAL RAILWAY

On and after Sunday, June 24th,
1906, trains will run daily (Sundays
excepted) as follows:
TRAINS WILL LEAVE FREDERICTON.

No. 303 Mixed train for Chatham, Loggieville, Campbellton, St. John and Halifax	5.00
No. 301 Express for Montreal, Chatham, Loggieville	17.00
No. 317 Suburban for Marysville	6.15
No. 321—Suburban for Marysville	11.15
No. 323 Suburban for Marysville	15.00
No. 327 Suburban for Marysville	18.25
No. 329 Suburban for Marysville	21.00

TRAINS WILL ARRIVE AT FREDERICTON.

No. 302 Express from Montreal, Quebec, Chatham and Loggieville	12.05
No. 304 Mixed from Chatham Junction, Chatham and Loggieville	16.30
No. 318 Suburban from Marysville	8.15
No. 322 Suburban from Marysville	13.25
No. 326 Suburban from Marysville	18.20
No. 328 Suburban from Marysville	19.15

All trains are run by Atlantic Standard time. Twenty-four hour notation. 24.00 o'clock is midnight. Moncton, June 20th, 1906.

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