lovely, and Christ-like in the Catholic Church, and tell its glor and wide, and heartily pray and work for God-appointed and Christ-commanded 'Christian unity;' then you may confidently and with all good reaexpect and await Jehovah's smile

CHRIST AND HIS WORKS. Archbishop Ireland at St. Joseph's

Cathedral.

St. Louis Watchman

The announcement that the Most Rev. Archbishop Ireland was to preach at the cathedral had the effect of assembling one of the largest audience

sembling one of the largest audiences which ever gathered to hear a speaker in this city. The Vespers were announced to take place at 7:30. Two hours before the services the crowd had begun to assemble. Before 7 o'clock standing room could hardly be obtained within the cathedral, and before Ves pers begun hundreds had turned away, finding access impossible.

About thirty-five priests from the

city and neighboring parishes were present in the sanctuary. His Grace was in excellent voice. The Hartford

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Post says editorially:
The rare opportunity was afforded the people of Hartford left evening, in the appearance of Archbishop John Ireland at St. Joseph's cathedral, and it was improved by thousands of people. The immense auditorium was packed with eager listeners, and an address was heard that has not been equalled in this city for many years in breadth of view, in scholarship, in eloquence and in gen-nine piety. The distinguished prelate's earnest plea for the acceptance of the religion of Jesus Christ was one of the most effective pulpit discourses ever test the capacity of the building where he speaks whenever he visits this city, and it is to be hoped that he will be able to come to Hartford often. Yale University made no mistake in conferr-ing the degree of LL. D. upon the great thinker and able speaker.

THE SERMON. "Jesus Christ yesterday and to-day; and the same forever." (Hebrew XIII., 8.)

This is the faith which ravishes our souls, which guides and controls our destinies. O Christ, be Thou our Sovereign and our Saviour; to Thee our omage, in Thee our hope!

nomage, in Thee our hope!
"Jesus Christ, yesterday!" Is it
desired that I show forth the claims of Jesus Christ to our allegiance? I appeal to the story of nineteen hundred years of nineteen hundred years during which Jesus Christ and His work mankind. set before the eyes of Time, if enough be allowed, tests all things; it puts an end to pretence and to false promise; it unfolds in results the true nature of causative energies; authorizes comparisons, and affords exact measurements of values; it lays bare the human in the work of man, and the divine in the work of God. What, then, is the verdict of time upon Christ—upon Christ's personality, upon -upon Christ's personality, upon

The historic figure of Jesus has en-Christ's work? countered fierce assailants, whose style of daring criticism, ruthlessly stripping it of the supernal splendors of pro-phecy and of miracle, has presented it to their cold fancies as pallid and as human as it was possible to make it under penalty of absolute donial of the decreements. lenial of the clearest canons of rational certitude; and even these cannot do less than leave Him on the very summit of humanity's most exalted visions

mit of humanity's most exarted of greatness and goodness.

Upon Christ's personality, this, the verdict—even of those who take from Him the divine—none so high as He unto

that bring upon earth the reign of the All-Holy Who is in Heaven! Ever wrapt in His mind is the thought of God: ever bent in His soul in the doing and nonness. He is especially gracious to the lowly and the outcast, whom others so readily shun. Thrown into most diverse situations, confronted by all classes of people, at one time praised and honored, at another calumniated and persecuted. He is ever the self-same "Son of God," ever God-like and perfect. Humble is He, yet selfeting: patient, yet firm; magnanrespecting: patient, yet firm; magnan-imous to those who had known sin, yet most jealous of God's rights and, when came the frightful ordeal of Pilate's Hall and of Mount Calvary, how heroic in strength, how celestial in sweetness! w forbearing towards His enemies reviled and not reviling, smitten and not provoked to smite, exclaiming on the cross: "Father, forgive them, for they know not what they do!" How re dolent at all times and in all circum How restances of the unalloyed fragrance of urest innocence and highest virtue!

Jesus Christ announced that He was

sent to man with a message from God. Painfully had humanity been groping

amid clouds of densest darkness, calling, with agonizing earnestness, but in vain, for answers to the eternal questionings for answers to the eternal questionings of the soul—Whence am I? Whither am I going? What am I to my Creator, and what is He to me? And what if I have sinned? Is hope then gone forever? Or is mercy an attribute in the Supreme Law-giver? Answers, indeed, had been essayed, but so empty of truth, so contradictory one of the other, so impotent to give comfort or hope, that to distressed humanity naught was stood throughout the address and the attention of the vast audience was held to the end. Archbishop Ireland may always be sure of an audience that will test the capacity of the building when filed, as far as it reached, spoke but vaguely and feebly on many matters most vital to the peace of mind and of heart; moreover, it was a local religion and could not have influence over the great family of mankind; and it had confessed its insufficiency by its prayers of centuries that a Messiah be given to Israel. And now Christ speaks. They who hear Him are amazed, and exclaim: "Never did man speak like this Man." A new teacher, had, indeed, government the teacher had, indeed, come upon the earth, shedding, as never had been done before upon the souls of men the done before upon the souls of men the light of God's countenance, and the sweetness of His infinite love. "When you pray, say Our Father Who art in heaven." Man is at once uplifted into very sonship with his Creator; and through divine Fatherhood, all men between the same of another. Under come brothers, one of another. Under the spell of a clear and definite proclamation of the immortality of the soul, earth is no longer the forlorn abode of sorrow, it sparkles with hope, and, amid the trials and sufferings of exile, draws solace from the vision of future happiness.

The sinner receives the joyous news that the burden of his iniquities is borne of Christ Himself, meditator between God and man, reconciling upon the cross, one to the other, God's just-ice and God's mercy. What human-ity, oppressed by sin, especially needed was salvation from sin, and Christ came as a Saviour and a Redeemer. A religion without a plan of redemption from sin cannot satisfy humanity. Christ's religion reveals a plan—one most men ciful toward man, most just toward God—the principles of conduct taught by Christ, and reduced to perfect practice in His life, from the ideal moral code for the purifying and ennobling of What depths of truth and humanity. What depths of truth and sublimity of inspiration in the sermon on the Mount, in the lines which in-scribe the Beatitudes! As you read, you feel the breath of Heaven passing

a foolishness," which was radically op-And yet what happened? Christ's messenger, "preaching Christ and Christ crucified," engaged battle with the religious of Judea and of Pagandom, the

that which preceded Him is immeasurable. Instead of the narrowness and formalism of the Hebrew synagogue there was the great spiritual religion of God's universal fatherhood, to which all tribes and nations were conv ked, in which God's love for man, and man' love for God, and for fellow-men inspired and dominated conduct. Instead of the groveling errors and sensual morals of paganism, there was the purest conception of God and of the human soul, and the exuberant blossoming of most exalted virtues. There was the awakening of the individual onscience, the deep realization that ss is a personal duty and righteousness is a personal duty and must be sought, because such is God's will; there was the exaltation of soul to attain union with Christ through the love of His love and the modeling of self upon Him as ideal and pattern; and under those high impulses a moral beauty heretofore unheard of, undreamt of embellished human kind it was of, embellished human kind, it was purity, tinted as delicately as the petal of the lily; it was humility, timid of vain glory and selfish ambition, but lion-hearted where duty speaks; it was non-nearted where duty speaks, it was sweetness and unreserved charity for the suffering and the poor, in whom Christ Himself is seen and succored. Christ Himself is seen and succored.

New virtues sprung up, to express which new words were brought into use, or new meanings given to old ones; and a state of soul, uttook unassembled up. you feel the breath of Heaven passing over your soul. And so, to a degree, as you turn over page after page of the New Testament. Truly, "never did man speak like this Man."

The books of the New Testament The Christ as Christ lived and Testament The books of the New Testament T

sioned love; has shown itself capable of acting on all ages, nations, temperaments and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice; the strongest incentive to its practice; action, allows us to know what was that God; ever bent in His soul in the doing of the will of God. How tender and form the strongest incentive to its practice; and has exercised so deep an influence and has exercised so deep an influence that it may be truly said that the simple record of three short years of comforting the afflicted, instructing the ignorant, recalling the sinner to pardon and holiness. He is especially gracious to the lowly and the outcast, whom xhortations of moralists."

Nineteen centuries ago, a force, utlived and acted nineteen centuries ago terly new in kind and in intensity, unparalleled in its mode of working and in the results produced by it, entered into the intellectual and moral world, thence never afterwards to depart. Its outward manifestations are the marvels accomplished in the name of the other transfer of the control of the other transfer of the control of the co vels accomplished in the name of the Christian religion; the force itself was Christian religion; the force itself was Christ's living personality and power.

A short personal ministry of three years in a remote province of the Roman empire, a dozen obscure Hebrews, mostly fishermen, charged to represent Him after He Himself had been crucified—such the apparent means adopted by Christ to establish through Rome's vast empire and through regions removed beyond the farthest flight of Rome's eagles a religion which seemed "unto Jews a stumbling block, unto Gentiles a foolishness," which was radically opposed to reigning systems of religion with they were there only in commettion with and as the emanation from Jesus Himself, Who alone was the life and the source of action. This is the singular feature of the Christian religion. Where schools of phillosophy or of religion such as have existed outside of Christian religion which seemed "unto Jews a stumbling block, unto Gentiles a foolishness," which was radically opposed to reigning systems of religion with and as the emanation from Jesus Himself, Who alone was the ide and the source of action. This is the singular feature of the Christian religion. Where schools of phillosophy or of religion such as have existed outside of Christian religions, where schools of the singular feature of the Christian religion. Where schools of phillosophy or of religion such as the singular feature of the Christian religion. Where schools of phillosophy or of religion such as the singular feature of the Christian religion. Where schools of Christian religions, where schools of the singular feature of the Christian religion. Where schools of phillosophy or of religion such as the singular feature of the Christian religion. Where schools of the singular feature of the Christian religion. Where schools of the singular feature of the Christian religion. Where schools of the singular feature of the Christian religion. Where schools of the singular feature of the Christian religion. Where schools of the singular feature of the Christian religion. The source of action. posed to reigning systems of religion and philosophy, which on its own part waged implacable war on pride of waged implacable war on pride of mind and sense of passion, and was sure in return to draw upon itself bloodiest persecution whether from lawless mob or Cæsarian state. How exalted and daring the purpose! And yet what happened? Christ's most assent and obedience were given to assent and obedience were given to Christ. The history of the Christian religion is a history of love—of love ardent, passionate, moving to utter sacrifice of self. From Paul and Igna-

> death po more. Another evidence of Christ's contin ucus life and action is this: To souls willing to follow Christ there is granted a supernatural strength, which enables them to perform miracles of virtue, acts so difficult to flesh and blood, so ele vated above the native powers of the human will as to be beyond the reach of unaided humanity. This strength is what Christian faith calls the grace of what Christian faith calls the grace of God. It is what St. Paul coveted in order to be able to battle successfully with passion and sin: "Who shall deliver me from the body of this death? The grace of God by Jesus Christ Our Lord." It is what we are taught to ask for in daily prayer: "And lead us not into temptation, but deliver us from evil." Recently in our own country a non-Christian lecturer made of Christ's religion the criticism that it demands to much from men, that it aims so high as the pout of their reach. The lecture who have it in the name of science is not religion; and cannot take its place. Science maintains abtake its place. Science fret the form did in the fitting answers to which make up religion. "Whence we'l." Recently in our own country a non-Christian lecturer made of Christ's religion the criticism that it demands to much from men, that it aims so high as the pout of their reach. The lecture is what the name of science is not religion; and cannot take its place. Science maintains abtake its place. Science in regard to the awful of the fitting answers to which forever fret the human mind, the fitting answers to which make up religion. "Whence we'l without a scientific knowledge, Mr. The question," he replies, to much from men, that it aims so high as the pout of their reach. The lecture may be not of their sanctuaries the men and women of the land; and from those religion the criticism that it demands too much from men, that it aims so high as to be out of their reach. The lec-turer knew nothing of the grace of God, which makes all things easy, however difficult in themselves, and which is never denied to the earnest seeker The criticism would be founded were

a world such as the Christendom of history is fashioned. We have here the quick and easy proof of all that is claimed for Christ. Are not His achievements through ages worthy of a divine agent? And are they not such that only a divine agent could have accomplished them? And, since the whole Christian religion and all its works presuppose and proceed from the belief that Christ is not only a divinely-sent envoy, but the very incarnation of the divine, God made man, must we not confess Christ's divinity, or believe that the best the purest, the most Godlike and most efficient power for the religious and moral regeneration of mankind which was ever seen or felt on earth was one long-enduring falsehood, and the infinite master of men for nine and the infinite master of men for nineteen centuries allowed, and still allows, such falsehood to mock men in the name of truth and goodness, and to defy we fare worse still; for then the law of

from time to time have risen before the eyes of humanity. Of all such teachers time has made void the claims. Philtime has made void the claims. Philosophers and wise men of Greece and Rome survive only in their names which but few pronounce, or in some frigid pages of history or literature which fewer read. The great law-maker of

of nature, and as such deserves and ob-tains our praise and respect. A ven-ture beyond phenomena is not science; those who make it in the name of sci-ence dishonor and belie science.

dies without an answer, without even an echo upon the infinite shores of the unknown. Let us follow matter to its utmost bounds; let us claim it in all its forms to experiment with and to speculate upon. Having thus exhaust-ed physics, and reached its very rim, ed physics, and reached its very rim, the real mystery still looms up before us, and thus it will ever loom beyond the bourne of knowledge." Whence comes nature with all that it comprises whence its laws and phenomena? "Beyond the phenomenal orders of things"—Mr. Spencer, speaking for science, finds only an "infinite eternal energy," of which the "unknown and "the unknowable" must be perdicted. best that ever sprung from the bosom of humanity; He is "the Son of God," the loftiest embodiment of the Godhead ever seen of man. The books of the New Testament humanity; He is "the Son of God," the loftiest embodiment of the Godhead ever seen of man. The books of the New Testament humanity; He is "the Son of God," the loftiest embodiment of the Godhead ever seen of man. The books of the New Testament humanity; He is "the Son of God," the loftiest embodiment of the Godhead ever seen of man. The books of the New Testament humanity; He is "the Son of God," the loftiest embodiment of the Godhead evidence of their historic truth; had the lofties truth the present reign sometimes great trieng sometimes great truth the follows. Historic truth the purification and elevation over men and society of the was slow.

The books of the New Testament trieng sometimes great trieng sometimes great trieng sometimes great trieng sometimes great tri

In the graphing to do with them white many that there was not many and the provided party is possible. In the provided party is possible, and the provided party is possible,

indulgence of passion. If we follow Prof. Haeckel, who tells us that there name of truth and goodness, and to dely their reason to lay bare the fraud? "Lesus Christ vesterday." And if their reason to lay bare the fraud?

"Jesus Christ yesterday." And if yesterday, why not to-day, and to-morrow? Men to-day need, as in the past, truth and salvation. The twentieth century, now rising upon the horizon, no less than the ages that have gone belonges that have gone belonges that the ages that have gone belonges to be a supplied to the same manner good or bad just in the same just in the same good or bad just in the same good or bad just in the s no less than the ages that have gone before it, needs a teacher and guide. O Jesus, the past is Thine; why not the present and the future? Lord, to whom else shall we go? "Thou hast the words of eternal life."

To whom else? Not surely to such other teachers of religion or morals, as from time to time have risen before the

pages of history or literature which fewer read. The great law-maker of Israel was clearly the leader only of one people, and of one period of time. And as to a Buddah, a Confucius. a Mohammed, to whom millions still adhere in Christian Porions, no one in Christian. ardent, passionate, moving to utter ligious of Judea and of Pagandom, the philosophers of Greece and the armed power of Rome, the fanaticism of idolowership act the vindictiveness of popular vice; and they gained the victory. The day dawned when the cross of Cavalry became at the Milvian Bridge the ensign of Rome's legions, and was enthroned upon the summit of Jupiter's own Capitoline Hall. A few centuries later other enemies entered the field. Northern barbarians overran the provinces of the empire, and demolished its power and its institutions, naught of the past survived, save Christ and His Cross, Son Goth and Vandal, Frank and Lombard were disciples of Christ and Home of Christs in the past survived, save Christ and His Cross, Son Goth and Vandal, Frank and Lombard were disciples of Christ and Working for Him, brought into form the working to the Him this contents to the state of the market of the state of the market of

Such the religion taught us by Jesus

Science, it is said, is the religion of to-day and to-morrow. The new religion has its high-priests, a Comte, a Spencer, a Huxley, a Harrison; it has its troops of anxious followers; and, to judge from a recent occurrence in an American city, it has its ritual and its sagraments. Science within its sphere is knowledge, the knowledge of the phenomena of nature, and as such deserves and obtains our praise and respect. A venture beyond phenomena is not science; but the sovereign vision which fashioned its subtlest parts. So let it be with the subtlest parts. So let it be with the subtlest parts. So let it be with the subtlest parts. Here and there a word may puzzle us, or a phrase may be file us or seem to run counter to our baffle us or seem to run counter to our

and women of the land; and from th and women of the land; and rolls took sanctuaries let inspirations go out that will purify and sanctify private and public life. In the Christian temples of public life. In the Christian temples of America is the salvation of individuals America is the salvation of individuals and of society. Whatever else we have, we fail if we have not Christ and His Church. Houses of commerce, forges or industry, railroad cars and steamboats will increase physical comfort and material wealth; they will not give moral health. Schools, colnot give moral health. leges, libraries will spread knowledge of nature and its laws of men, of their doings; they will not subdue passion and extirpate sin. will permit the nation to win in bloody

Continued on First Page.