

Written for the Pilot. Justice at the Wheel.

To wait for that which waiting means, is to wait for that which waiting means, is to wait for that which waiting means...

NEWS FROM IRELAND.

Dublin. A singular and characteristic instance of the generosity of Lord Aberdeen, the Lord Lieutenant who has made his exit from the Irish capital amid the plaudits of its people...

England, and the famous evictor is agent. The first house visited was that of Mr. Thomas White, the doors of whose premises were barricaded, and after considerable exertions on the part of the crows...

out of Ireland, and they are strong testimony not alone of the respect in which the pastor is held, but of the religious feelings of the people. Tyrone. Dr. Tanner, M. P., had the felicity of experiencing the weight of Orange justice on the 4th of August...

these seem to answer with one accord: Yes, the material fabric of the Church of England is yours; but the faith of Old England, you have it not, Nascimus vos! "We know you not." A WEAKNESS OF PROTESTANTISM. "I admire the Catholic Church for one thing particularly," writes a Congregational minister...

A WONDERFUL REMEDY.

The value of Ayer's Cherry Pectoral in the protection it affords from the dangers of pulmonary disorders, cannot be over-estimated. Mr. C. K. Phillips, Pittsburg, Pa., writes: "About three years ago I had severe Laryngitis, which resulted in chronic hoarseness..."

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TO THE CLERGY. MINNESOTA

The Clergy of Western Ontario will be glad to hear that WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and President of Studies of the Diocesan Seminary of Marsala...

CARDINAL MANNING ON THE EVILS OF THE AGE.

London, Univers. Aug. 11. The Church of the Sacred Heart, Killburn, was crowded to overflowing on Sunday night, when the sermon was preached by the Cardinal Archbishop of Westminster, who also assisted at Vespers. His Eminence, who took for his text the words, "By grace you are saved through faith, not of yourselves; it is a gift of God," said: "The Holy Council of Trent tells us that faith is the root of our salvation, and therefore it is a most vital thing for us to know what faith is. We know a great deal about it, but we hear very contradictory things concerning it. If there is one thing in which we are all, at least nominally, agreed, it is that we are saved by faith. But when we begin to examine and to explain what we mean by these words, men go off into a diversity of explanations, contradictory, one another, and producing universal doubt. Let us then endeavor to see what faith is, where it comes from, what it is we believe, and why we believe. If we can find these four things, we shall come to some agreement; all doubt I hope may be dispelled, and we shall be able to say, in the words of Lord, and one Baptism. Having dealt at considerable length with the first two points, His Eminence asked what is the matter we believe? What is taught by a human teacher cannot, he said, be a matter of faith. Nothing that is false can be a matter of faith.

GOD HAS WRITTEN TWO GREAT BOOKS.

First, He has written the book of nature—the world which He created, on the page of which He has written with the finger of light His own existence, His own perfections. He has implanted in us the consciousness that we have a soul that can never die; that, our immortality, an intellect by which we can know, and a science by which we can judge, and a will by which we can act. The other great book which God has written is the new creation. You will perhaps wait to hear me say that that is the Bible. No, that comes after. The first great book which God has written since the world existed, is His work in the revelation which he gave first by the lips of His Divine Son incarnate, and then on the Day of Pentecost by the coming of the Holy Ghost. When our Lord said to His Apostles, "Go and make disciples of all nations, teaching them to observe all things that I have commanded you," they wrote on the whole face of the Christian world, that is, the universal Church of God, the whole revelation which had received on the Day of Pentecost. It was more than three generations of men after that the written word existed. The three first Gospels were written—the first about eight or nine years, the second some ten, the third about fifteen years after the ascension of our Lord into heaven, but the fourth Gospel was not written till the fourth century, six or seven years after the ascension of our Lord into heaven. Therefore the second great book is the Catholic Church founded by the apostles, the living and literal witness of the revelation of the Day of Pentecost.

WHY DO WE BELIEVE THIS?

We believe it on the authority of God Himself; no other. Some will say, it is not Holy Scripture, the word of God, and is it not a Divine authority? Well, rightly interpreted, yes; but erroneously interpreted, no. How many there are who ask nobody to help them in the interpretation of the Holy Scripture. They read for amusement, and they do not understand it. I need not go on with the question of their interpreting it erroneously. They contradict one another in their interpretation. They may be all wrong, but only one can be right, and when men contradict one another, dividing the one on which they are all wrong, they are all wrong. When a man takes the Holy Scriptures into his own hands and rejects the interpretation of these books upon the authority that we received them in the beginning, the witness that testify to their authenticity, their genuineness, and their inspiration, he shows an inconsistency which can at once be seen by any reasonable being. Is it consistent to accept the evidence of the Church for the authenticity of the books, and at the same time deny that same witness when it testifies to the truth of the meaning? Some trust, they say, for the interpretation of the Scripture in the Church in which they were born. There are many such Churches, and they do not agree. Compare the teaching of these one universal Church which is spread throughout the world, out of which their forefathers came at a date that we can fix in history. THERE WAS A TIME WHEN THEY WERE ALL IN THE UNITY of that one faith; there was a time afterwards when they all come out of the unity of that one faith. St. John writes these words: "They came out from us because they were not of us, for if they had been of us they would have remained with us." Individual men when they begin to interpret in discord with the faith they begin to go out. Some say again, how should we know that Jesus Christ came in the flesh? The Church then is not only a human witness, an historical witness, and the highest witness that is to be found in the world for any event of the past; but it is also a Divine witness, and that because the Church is not made up of a mere number of men; it is made up of an organization of a head, members and body; it is the body of Jesus Christ of which He at the right hand of His Father is the head in heaven. Moreover, the Church is not an individual as we are.

ALL INDIVIDUALS MAY BEB, and the Holy Spirit of God, who abides with us and guides us to all truth.