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Reported for the Record. SER HON BY REV. FATHER MILLER, C. SS. K

The following are notes of a sermon preach d to the Rev. Father Miller, C. SS. 16 at St. Patrick's Church, Ottawa, 9th Marc. 1884:

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"He trait a leveth not shall be condemned." Words taken from the gospel of St. ars. 16 chap., 16 verse.

Who spoke thes word, dearly beloved Christians I Had they fallen from the lips of time wise philosopher, we would call them to question, and pronounce them prepose erous. "He that believeth not shall be condemned," or as the Protestan Ki g James' version gives it, in blunt a English, "shall be damned." What is the meaning of this "shall be condemned" or "shall be damned!" words accepted by the whole Christian world, by the millious of Christians, of believers. What else do they mean, can they mean, but the one thing—shall be sente ced and condemned to eternal perdition? Can you attach to them any sente ced and condemned to eternal per-dition? Can you attach to them any other me may? Certainly no other meaning save that which the one who spoke them at first, and with all His authority, with all His sanctity. And who is a that spoke these words and had them heraided throughout the entire world? The eternal Truth, Jesus Christ, world? The eternal Truth, Jesus Christ, true God and true Man; God from the beginning, Man from time; united by the one nature divine, in one Godhead, therefore the God Man, consequently eternal truth, the nal veracity. And what meaning, pray, did He attach to this terrible sentence? Listen to the interpretation which the champion of the faith, who himself declares that he received the meaning of these words from the lips of Jesus Christ himself that spoke them. peaus from the maself that spoke them. St. Paul tells us, writing to the Hebrews, chap. 11, v. 6, that "without faith it is impossible to pirase God." The words therefore as interpreted by St. Paul himself, and which interpretation he received self, and which interpretation he received from the fountain-bead of truth, of eter-nal veracity, Jesus Christ the Son of God, is simply this, that if a man does not be-lieve, it he hath not faith, he is, because of this want and absence of faith, doomed, sentenced, to eternal perdition. I am address ng Christians, I am speaking to Catholics. Hence I must take for granted that you as Christians, not to say as Catholics, do accept this eternal doctrine, that faith is necessary unto salvation. I am addressing Catholics above all, therefore did I prove to you that faith is necessary unto salvation, I would be offering an in-sult to your sense of Christianity, where one and all would be justified in rising and saying, "hold on; do not proceed any further in abusing our convictions, for we firmly believe, as we must if we would be Christians, not to say Catholics, that faith is absolutely necessary unto salvation."

And so it was from the very beginning.

Faith was necessary in the old law, as well as in the new dispensation; in fact, faith was so necessary that it formed the primary and essential part of religion, the very basis of religion among the people of God. Outside of the faith in God, every other injunction, every other practice, was but a type, a ceremony, yet sanctioned by the law of God, of heaven, as necessary. Faith, however, was absolutely, positively, necessary, and hence Abraham said that he was justified, not Abraham said that he was justified, hot by ceremony, not by rite, but he was justified by faith. Hence the patriarchs, the prophets of old, were saved by faith. Hence did they also preach the necessity of faith. If the new dispensation, as St. rock." And so firm was that rock to be, so indomitable, so unwayering, so unflinching, that the very gates of hell, the powers of Satan—let alone the powers of man—shall not be able to prevail against that church. not be able to prevail against that church. Hence St. Chrysostom says that "faith is the foundation of religion." And the Council of Trent in its lllth session, chap, 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is the root 6, pargraph 6, says that "faith is 6, p 6, paragraph 6, says that "faith is the root and the beginning of all justification."

The whole Christian world believes in this doctrine, taking faith for the foundation. tion of religion, so that without faith tion of religion, so that without faith there can be no such thing as religion. Well, dearly beloved Christians, what is this faith, what must it necessarily be ?Faith in general is the assent of the mind to a truth made known—revealed. That is what we understand by faith or belief in what we understand by faith or belief in general. Hence faith in general must have three properties. It must in general be subjective or objective—there must be an object, a thing to be believed, that is, presented to the mind—a fact therefore. Secondly, there must be an assent a subpresented to the mind—a fact therefore. Secondly, there must be an assent, a submission, of the intellect, of the faculty of believing, to the truth of the existence of the object of faith. Thirdly, there must necessarily be an argument, by which and through which this object of faith or belief—the fact we believe—is presented to the mind in believing. These three pro-perties or characteristics of faith are so

> guaranteeing for the truth of the object of the belief to be accepted as true. But what must be the faith that is to lead us to God—saving faith? What must it necessarily be? Saving faith must necessarily be supernatural—it stands to reason. The means must be proportioned to the end. So for every order of things. Since the end that is to be reached by to the end. So for every order of things. Since the end that is to be reached by faith unto salvation is necessarily of a supernatural order, it follows that the faith that is to save us must necessarily be supernatural. Nothing can transcend its faith unto salvation is necessarily of a supernatural order, it follows that the faith that is to save us must necessarily be

necessary, that without them or without any one of them faith would be a mere

chimera, there could be no such thing as faith, as belief. Hence if faith is to save

us, is to bring us to God, and, by bring-ing us to Him, to our supernatural destiny,

that faith, like all faith, must necessarily

have these three essentially necessary characteristics. There must be an object to be believed in; there must be that assent

of the mind on the part of the believer

and there must be a testimony for the belief, furnishing the object of belief and

which all men are created, certainly

own powers, its own innate powers. We find this to be the case in every nature of things. So a man cannot transcend his find this to be the case in every nature of things. So a man cannot transcend his own powers, his own natural physical strength by virtue of his own natural physical strength. Hence if faith is to save us by bringing us to God and to our eternal destiny, does it not follow that the faith thereunto must necessarily be supernatural? If so, the faith to be believed must be supernatural, the assent of the mind to the object must be of a supernatural order; and the testimony, the guarantee, upon which my faith rests must be supernatural. If the object I accept as true is but a historical fact, why is it a historical fact? Because it is based upon the testimony of history. My faith therefore partakes of the character of the testimony, is formed by the testing faith therefore partakes of the character of the testimony, is formed by the testimony. Therefore my faith is a historical faith. My faith, accepting this as a fact upon the testimony of history, is a historical faith. If I accept a piece of news on the testimony and information of a friend, my assent of the mind to his assertion, by asserting it and believing it, is a mere human faith, because the testimony, the guarantee, thereunto is a mere human one, that unto is a mere human one, that of a human being. If, therefore, upernatural faith is to save me, is to save us all, the testimony above all upon which my faith must be based, and the guarantee for the truth of the assertion, must necessarily be supernatural.
And how can it be supernatural unless divine? It follows therefore that divine faith, and divine faith alone, can save my soul and will save my soul. Secondly, the object of my faith, if it is to be supernatural and saving, must be divine. The assent of the mind to the object of faith must proceed from a divine operation, from a divine influence. Thirdly, the argument upon which my assent of the mind to the object of faith is based must be divine. If my faith therefore rests upon any other foundation save a divine foundation, it cannot and will not lead me to God, and therefore will not be me to God, and therefore my not save pleasing to God, will therefore not save me but condemn me. Hence the Church in her Catholic theology defines faith to be "a supernatural virtue or gift of God, by which we believe all that God has revealed and Holy Church proposes to our belief." Faith, having three qualities, belief." raith, having three quanties, three necessary characteristics, first, the object to be believed, which we call in Catholic language, in the words of theology, dogmas or articles of faith: they must necessarily exist first and foremost, for how can a man believe if there is nothing to be believed? If there is nothing to be to be believed? If there is nothing to be believed, it amounts to nothing else but magination or sentiment. The object, if my faith is to be saving and divine, to be believed in must necessarily be a divine object, an object of faith, one therefore not coming from man, not having its origin in the mind of man, in the imagination of man. No, or else it is not divine tion of man. No, or else it is not divine, but an object having its source and its

but an object having its source and its foundation in God, in the mind of God.

Therefore the object of saving faith must be of divine essence, of divine character, therefore must be a revealed truth, must come from God, must be sent by God unto man in this world, must therefore necessarily be an article of faith, of divine origin. And that is what we call a dogma. Secondly. that is what we call a dogma. Secondly, the assent given by the mind to this article of faith must be of a divine character, must necessarily be of a divine influence exercised upon the mind. The mind, by

article of faith, must also, and above all, and most necessarily, be divine. Therefore God himself and God alone, must furnish the objects of faith, authorise, teach them, communicate them to the world, unto all men. We therefore understand the reason make man to please God, and to lead man to his supernatural eternal destiny—sent His only begotten Son Jesus Christ down into this world as the Redeemer of mankind. We now understand why He, this messenger, this herald of the heavenly Father, said that He was the light of the world, that He was the way and the truth, the light that was to illumine the world and dispel the darkness that had enand dispel the darkness that had en-shrouded the world, the way that was to lead men, lighted up by this light of the faith unto his eternal supernatural destiny, and the truth that was to make the light and the way infallibly certain so that and the truth that was to make the light and the way infallibly certain, so that man walking on this way could not, and would not err, as God, the eternal truth, could not deceive or be deceived. The whole Christian world believes in this whole Christian world believes in this advent or coming of the Redeemer, of the Saviour of mankind into this world. Deny it, and you deny the fact of the redemption, deny the fact of redemption, and you deny the fact of the justification, and deny the fact of justification, and you and deny the fact of justification, and you deny all possibility of man's salvation; for how can man be saved without God? Hence redemption as well as justification was necessary, and since redemption and justification could not be brought except by God, it follows that a God-man had to come down into this world and to to come down into this world, and to preach the faith to reveal what man had to believe unto salvation, and what man had to do unto salvation. I need not tell you to do unto salvation. I need noterly out that human reason, by its own rational light, could not invent or excogitate such things necessary to be believed unto salvation, for how can anything supernatural arise from a natural power, from a natural source? Hence did the pagans of old, seeking by the mere lamp of reason -a way, a method of serving the supreme being, which supreme being they always considered, always regarded to be of a supernatural order, fall into so many absurdities and contradictions; so that the

wood, trees, animals. We find that reason, by itself, has never been able to, and never will be able to excogitate a law, a religion worthy of God and worthy of man. The organ, the agent, the messenger which God employed for the revelation to the world of the articles of faith—the faith to be believed was Jesus Christ Himself, eternal truth, true God and true man. If not, then the whole Christian dispensation, the whole Christian law and all Christianity, is a downright farce, is a piece of mockery, is a tissue of superstition. It is a fact, accepted by the Christian world, that the Son of God, true God and true man, did come down from heaven to this man, did come down from heaven to this world and did reveal to the world what the world had to believe in order to be saved, and did exact from all men faith, belief in these doctrines by saying, "he that will not believe shall be condemned." If He Himself did, as we believe it to be true, reveal what man had to believe, the belief of God and in Him, this faith or this object and article of faith had necessially believe the state of the st sarily to be preserved among men in the world. If a body of legislators or senators enact a law and pass a law so that it becomes law, that body of men, having becomes law, that body of men, having authority and power to do so, intend that the law should spread throughout the whole domain of their authority, and that the law should be respected by all, should be observed by all, for the welfare of the community; and that the law should last throughout the entire domain so long as the end and objects, the necessities and circumstances, that called for the law last. It stands to reason. Why should not the same principle, that lies at the bottom of all right and justice, and law making, and law giving, hold good for the eternal laws, the laws of God? My should not His faith and the laws of His faith last for all times, spread and extend throughout the times, spread and extend throughout the entire world, and have their sanction and their force and power among all men? Why not? Did not Jesus Christ come down from heaven for the salvation of all men, not as Calvin says:—only for a certain number of human beings. God forbid! Did He not Himself say, that He came into this world to save all, not only a few, not only a chosen select num-ber? Did He not say that the new dispensation, the new law, should extend unto all nations and last for all times? If therefore the faith of Christ Jesus, the faith in His revealed doctrines, in His revealed truths, the faith in His word, in his teachings, was to be saving for all men, consequently if it was to be saving for all men, it had to last, it had to ex-tend not only to all men but unto all times, unto the consummation of time, unto the unto the consummation of time, unto the end of time, in a word, therefore, if man is to be saved by faith in Christ Jesus, by believing in Him and in His holy truths, it follows that His faith was to last unto the end of time, to extend unto all nations. It had to extend unto all nations in its veracity, in its unity, in its universality, in its divinity. It had to extend to all nations in its unity, in its oneness, in its indivisability. It had to last and to extend itself unto all nations, the self-same, one and the same, unchanging, unaltering, just as its source is unchanging and unaltering under all circumstances, as well as in all times and in all places. If then, the faith of Christ—saving faith—had to last unto the consummation of time, had to be extended unto all ing faith—had to last unto the consumma-tion of time, had to be extended unto all nations, and had to remain one and the same under all circumstances, it follows that either Christ himself had to remain of faith. If the new dispensation, as St. Paul tells us, the new law, was to be, not the destruction or the annihilation of the old, but the perfection, does it not immediately follow that if faith was, in the old law, absolutely necessary to please God, that it would have to be absolutely necessary in the new law. Accordingly did the Lord God of heaven and earth make faith the very foundation of the great structure of His church, that He designed by His infinite wisdom, and built by His powerful arm. Hence did He make the foundations of His church solid, unwavering, unflinching, like unto a rock, "and I shall build my church," said He, "upon a rock." And so firm was that rock to be, so indomitable, so unwayering, so unflinching, that the very gates of hell, the powers of the chief of faith, and so firm was that rock to be, so indomitable, so unwayering, so unflinching, that the very gates of hell, the powers of the chief of faith, and so firm was that rock to be, so indomitable, so unwayering, so unflinching, that the very gates of hell, the powers of the chief of the chief of faith, and so firm was that rock to be, so indomitable, so unwayering, so unflinching, that the very gates of hell, the powers of the chief of th nat self-same organic body with the necessary authority, with the necessary power, the self-same authority, and the self-same power, which He possessed for the execution of the end for which He for the execution of the end of which its was sent by His Heavenly Father down to to this world. And this is just what the Lord and Saviour of the world did, for that was precisely the object and end for which He had come into this world: and which he had come into this world; and this he did by establishing a church. And what do we call that church which He established for the carrying out, for the execution—mind you, at all times, for all people, for all nations, under all circum-stances, unto the consummation of time. stances, unto the consummation of time— what do we call that factor or that agency, what do we can that factor of that agency, that organic body? We call that the teaching body of the church. It is in the Church what the senate is in the state. It is in the Church what in Canada would be is in the Church what in Canada would be the ministers, the members, they having necessarily at their head a Premier, as you call it here, or, in the States, a president. He chose these men, as we are told, in the history of the life and actions of our Lord, and the history of His church and His apostles, He chose twelve men, and he called these twelve men apostles, and He gave to these twelve men power. "The same power which I have received from my heavenly Father I give unto you." He had to do that, He was compelled to do that just as the Premier of

pelled to do that just as the Premier of

"baptising them in the name of the Father and of the Son, and of the Holy Ghost."
"Go ye therefore," a divine command given for the carrying out of a divine object or office. What is it? "Teach all nations." Teach what? Teach their own opinions; teach their own ideas; teach retowns theories taken from a book opinions; teach their own ideas; teach systems, theories, taken from a book all ready-made; teach the world through a book or the book whatever you may, as if the book came from heaven, as if the book came from cod? Teach them what? What I have written or what you shall write, or what the Spirit of God will dictate or inspire you to write? By no what I have written or what you shall write, or what the Spirit of God will dictate or inspire you to write? By no means. Teach what? "Go and teach all nations whatsoever I have taught you." How? By writing a book? by writing a bible? Jesus Christ never wrote one word of the bible, nor did all the apostles write all the epistles of the bible, only a few of them. How? By geing about. Whatsoever I have taught you, by telling you, by preaching to you. Therefore did St. Paul say, what I preach is not my own doctrine; it is the doctrine that I have received from the lips, from the mouth, of eternal truth, Jesus Christ. "Go ye and teach all nations" as I have done. How did Jesus Christ teach? By the bible? Did He spread bibles? Did he institute bible societies, tract societies? Did He tell His apostles to do so, to spread the bible, to read the bible? Prove to me that Christ ever told the apostles to write the bible? to read the bible? Prove to me that Christ ever told the apostles to write the bible? How did He tell them to spread the Word of God, to teach the Word of God? By word of mouth. "And whatsoever I have taught you." And how were they to preach it? as human beings? by virtue of their own authority? as their own mental productions? as their own executations? productions? as their own excogitations? as something that their minds invent today and reject to-morrow, as a something that can be told to one class of people, to one audience, as divine doctrine, and to another audience as not divine doctrine? another audience as not divine doctrine? Whatsoever I have taught you, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. What does that mean, in the name of? It means in the place of, therefore with the power, and at the command of. "I send you as the Father hath sent me," by the power of God, in the place of God, instead of God, therefore as the ambassadors of God, as ambassadors of Christ, as having power from God, a divine power. Therefore did St. Paul say "Christ speaketh through me," the Holy Ghost uses my mouth for the purpose of teaching you what you have to believe and I have received from Jesus Christ unto your soul's

ceived from Jesus Christ unto your goul's salvation.

Hence, dearly beloved Christians, these

salvation.

Hence, dearly beloved Christians, these men, the apostles, form what we, reasonably and logically call, the teaching body of the church, and were necessarily to be the representatives of Jesus Christ, the vicegerents of the Son of God upon earth, mind you, in that capacity, and not outside that capacity. If, therefore, these were chosen, appointed, and empowered, to fulfil this sublime, glorious, supernatural, divine office, at the command of God himself, certainly, my beloved Christians, it follows, as Jesus Christ tells us, that they, speaking nothing else and teaching nothing else but God's doctrines, had to be, at the same time, the representatives of God himself, in that capacity as apostles had to be accepted as such, and their word believed in as such. Therefore what is the church of Jesus Christ? It is, as Dr. Brownson—a great convert to the church, we is speaking of the teaching body of the church—the college of the apostles, "the church, is the personification of Christ himself, and the doctrines, and the laws, of the church are the embodiments of God's own mind, of God's own will, of God's own commandments." Therefore the church is not a human institution, Prove to me that the church, in her dogmas, in her dogmatical law, and in her moral to me that the church, in her dogmas, in her dogmatical law, and in her moral code, is a human invention:—I say down with the church; the sooner the better! Prove to me that, if you admit that the

being, and therefore possessed of human frailties and inclinations; he is one of the faithful. The church is of a human element in so far as the material that God used for the formation of the exterior body of the church. Granted, yes, certainly; and unfortunately only too much of humanity is in that element. But at the same time the church is a divine institution in so far as its organic character and nature is concerned, necessary for the carrying out the grand object and end for which it was created. Hence the doctines of the church, the moral code of the church, if divine, must necessarily be, unto man's salvation, of divine elements. And here it is precisely that many non-Catholics make a mistake in judging the church. They know not to distinguish the human element from the divine element. They imagine that the church consists of nothing else but an aggregation of human beings: having no higher element. ment, proceeding, prevailing over them, actuating them, than a mere human, than actuating them, than a mere human, than a mere physical, than a mere animal. And they think religion and faith consists in a general notion, in a kind of latitud-inarianism, in a general opinion about pelled to do that just as the Tremer of the Dominion, sending a member as a legate to any part of his dominion, as an ambassador, must necessarily, reasonably, furnish that legate, that ambassador, with God, disregarding thereby all dogma, the necessity of a corporate organization in the church. The church is a divine furnish that legate, that ambassacor, when the necessary power and authority for negotiating, whatsoever it is. And, there-fore, did the Lord himself say "A". in the church. The church is a divinic institution, necessarily so. If human, what authority has it, what sanctity? Well then, it is in this divinely constituted, and divinely organized, and divinely of the church sand divinely organized. Father hath sent me, so I send you." As the Father hath sent me! Not only had the Father sent Him to carry out the designs of the heavenly Father upon the earth, the salvation of mankind; but as the Father authorized and empowered body of teachers in the church, that Jesus Christ has entrusted what St. Paul calls "the hath sent also with the necessary power and authority to carry out that office, to fulfil that trust. Hence He said: "All and authority to carry out that office, to fulfil that trust. Hence He said: "All power is given to me in heaven and on earth," because I am God. Therefore the same power that I possess I give to you. What power did He possess? Divine power. Consequently if Christ Jesus did give the self-same power over to the apostles, they had to receive that divine power, and they bad to receive that divine power necessarily to carry out, for the execution of a divine office. Hence did he say to them, "Go ye therefore and the results of faith."—the articles of faith—the dogmas to be believed. Therefore, my dear people, the apostles and their successors had no more right to make a dogma—an article of faith—than they had to un-make it. And consequently, no Pope, ever so learned, ever so enlightened, at the head of a council of hundreds of thousands of bishops, had a right to make or to unmake any dogma, any doctrine. The doctrines of the church, the articles of faith—the deposit of faith"—the apostles and their my dear people, the apostles and their dear my dear people, the apostles and their my dear people, the apostles and their my dear people, the apostles and their dear my dear peo

There was not necessity therefore that they should make doctrines. These doctrines of the church were a settled fact from the very beginning. The church, therefore, in defining, by a council, by her infallible authority, which is divine and necessary in the church, does not make a new doctrine; the church merely defines that is enforces what has been described in the church merely defines that is enforces what has been make a doctrine: the church merely defines, that is enforces, what has been a doctrine, believed from the very begin ning; what the church always has taught and what the faithful always have believed what at all times and in all places and under all circumstances was transmitted under all circumstances was transmitted by divine approbation, coming from the lips of Jesus Christ, communicated to the ears of the apostles, communicated from them, by their mouths, unto others, and thus handed down through the unbroken succession of a heirarchy established by Jesus Christ, in an unbroken succession downwards always, one always the approximates. Jesus Christ, in an unbroken succession downwards, always one, always the same, as Christ is the same yesterday, to-day, and forever. Prove to me therefore that the Catholic church ever, at any period of her existence, invented, preached, a dogma differently from that which Jesus Christ taught her, and gave to her apostles to teach, then I say, you have succeeded in undermining, in overthrowing, the grandest structure that ever existed in this world from the very beginning: that has taught her, and gave to her apostles to in the teach, then I say, you have succeeded in undermining, in overthrowing, the grandest structure that ever existed in this world from the very beginning: that has withstood the assaults of men of greater genius, of greater powers, than your genius, of these desire to make and particularly one who is now amongst their teachers are, are not unknown to them. Hence their desire to make and particularly one who is now amongst their teachers are, are not unknown to them. Hence their desire to make and particularly one who is now amongst their teachers are, are not unknown to them. Hence their desire to make and particularly one who is now amongst their teachers are, are not unknown to them. Hence their desire to make and particularly one who is now amongst their teachers are, are not unknown to them. Hence their desire to make and particularly one who is now amongst their teachers tere, are not unknown to them. Hence their desire to make and particularly one who is now amongst their teachers te

apostles is listening to Jesus Christ. Not to listen to the teaching of this organic body of Jesus Christ, is to refuse to listen to Jesus Christ and His doctrines: and to refuse to listen to the doctrines of Jesus refuse to listen to the doctrines of Jesus Christ, which is to despise Him, is to despise God himself. "He that despiseth me, despiseth Him that sent me" Therefore "if any man will not hear the church, let him be to thee,"—He was speaking to the apostles, let him be to you apostles, therefore to you who are the church teaching, "et him be to thee as a heathen and a publican," that is an outcast, as not a member of the church Hence if I believe in the bible, if I believe in the church. Hence if I believe in the bible, if I believe in christianity, if I believe in the church, I must necessarily believe that the doctrines of Jesus Christ cannot be a book. I must seek them by the medium of that agency which Jesus Christ has appointed.—His apostles. For He has said, "He that readeth the bible hearth and the say, "He that readeth the bible hearth me." What then is Catholic faith? Catholic faith, as I told you, "faith is a supernatural virtue or gift of God, by which we believe all that God has revealed and holy church proposes to our belief." Therefore faith, according to this definition, must come from God. Those therefore who have not the faith, and who would have it, the true saving faith, must pray for it to God, because it is a gift of God. It is the most precious of God's gifts. Why? Because it is the gift of gifts, without which nothing can be pleasing to God. All the great minds of the United States, of England, of Germany, who have been converted, and who are acquisitions to the church, and form the best of our Catholics, tell us that they code, is a human invention:—Is ay down with the church; the sooner the better! Prove to me that, if you admit that the church is necessarily, and must necessarily be, a divine institution, the different institutions in the church—the sacraments are human inventions not necessary for the salvation of a man's soul, then that church is not of a divine character, is a farce, is an imposition!

The church is human in so far as the agents whom God chose—the apostles and their successors, and the faithful who are to form the hearing body of the church is a never to contaminate to form the hearing body of the church is never to contaminate to form the hearing body of the church is never to contaminate to form the hearing body of the church is never to contaminate to form the hearing body of the church is never to contaminate to form the hearing body of the church is never to contaminate to form the hearing body of the church is never to contaminate to form the hearing body of the church is never to contaminate to form the hearing body of the church is never to contaminate to form the hearing body of the church is of a human in so far as the head of the church is a human in so far as the head of the church is a human in so far as the hear of the church is a human in so far as the hear of the church is a human in so far as the hear of the church is a human of failties and inclinations; he is one of the faithful. The church is of a human ele
The church is numan in so far as the hear of the church is a never to contaminate to form the hearing body of the church is of infidelity. It is a gift of God, it is from God, therefore beyond or understanding; therefore beyond not be an article of faith; and if not an article of faith; it could not be accepted. The church is of a human ele
The church is numan in so far as the hear of the church is of the church i If by a process of reasoning, by a putting together of things, we arrive at a certain conclusion, or by analysis arrive at the inconsistency, and the contradiction, and the absurdity, then I say it would not be

an article of faith, because an article of faith, to be such, of a divine source, must necessarily go beyond the reach of man's understanding, because an article of faith is not that which I can take cognizance of is not that which I can take cognizance of by my reason, no, it is an object which I must accept by the assent of my judgment and the submission of my reason.

Therefore why do I accept the doctrine that Jesus Christ is in the Blessed Sacrament under the appearance of bread? Because I can understand it? Who can understand it? Who can understand it? If I could understand it. if I could understand ould understand it, if I could understand that it really is so, it would not be an object of faith; it would be an object of knowledge, of experience. Therefore, says St. Paul, "Faith is the foundation of things that are not seen, but that are to be housed for to be health and in "When be hoped for, to be believed in." Who I say that lamp is a lamp? Because I believe it? Because I know it. How I believe it? Because I know it. How do I know it? By the perception of my senses, and by the knowledge that I have of it, by the fact that it is a lamp, and so for every other dogma. Therefore faith, true, supernatural, divine faith, admits of no doubt, admits of no suspicion, admits of no cavil, admits of no reasoning. No; the moment the church says, "this is a dogma, this is an article of faith," I must how my head ever so stiff, ever so proud, bow my head, ever so stiff, ever so proud, to that living, moving, guiding, embodied personification of Christ Jesus, Christ exacting my submission, Christ demand-ing my obedience, Christ placing the yoke ing my obedience, Christ placing the yoke of faith upon my neck. I only adoring my God, my God speaking, my God reasoning, faith, submission, worship, adoration, due to God, to God alone. Secondly, the Catholic Church embraces all that God has revealed. Therefore, if I would be a Catholic, a child of the church, I am not allowed to receive only such and carch, a dogma. No: every one without he say to them, "Go ye therefore and the articles of faith came from Jesus I am not allowed to receive only such and teach all nations." and teach all nations! Christ. They were given to the apostles.

A BIRTHDAY GREETING AT

Chatham, N. B. World, April 10.

DEAR SIR:—The young ladies of the Gradu-ting Class of the convent of La Congregation de Notre Dame, Gloucester street, in this city, gave a very pleasing little entertainment on the evening of Thursday, 3rd instant. The occasion was the natal day of Mrs. K. F. Burns, the wife of the esterned and popular representative of Gloucester Co., who is here presently with her husband, and whose presently with her husband, and whose many acts of kindness to the reverend sisters of the Congregation of Our Lady, whose lat has at one time or other been cast in Bathurst and Bathurst Village, and particularly one who is now amongst

"A Birthday Greeting to Our Model's Friend."

Congregation de Notre I ame, Ottawa, 3rd April, 1884.

Instrumental music on 6 pianos.

"A Word of Welcome."

Vocal Solo—"Esmeralda," Miss Martin.
Reading—"How Happy I'll be," Miss

Vosburg Fragment—"The Sentimental Young

Irish Airs on Harp and Piano.

Reading—"The Weaver," Miss Brannen, Vocal Medley—Miss Brannen. vocal Medicy—Miss Brannen. Instrumental music on 4 pianos (6 hands each) and harp. Solo and Chorus—"Look on the Bright Side"

"Flowers and Wishes." all the dignity of a mature young lady. I had almost forgotten to say that a beautifully worked lambrequin was also presented to Mrs. Burns as a souvenir of her visit to the capital. Yours truly,

Brannagh.

MR. WILLIAM LOGUE.

We noticed in a late issue an address and presentation made Mr. William Logue ex. Mayor of Onslow, by the public of Pontiac village. We have now much pleasure in publishing the address offered

pleasure in publishing the address offered him by the people of Quio, through their respected Mayor, Joseph Amm, Esq. The present consisted of a magnificent silver-headed cane with suitable engraving: To WM. LOGUE, Esq., Quyon,—DEAR SIR:—Hearing of your intended depar-ture from among us, we, a few of your many friends, take this opportunity to present you with this address and small present you with this address and small present, hoping you will accept them, not for their intrinsic value, but as a token of our deep appreciation of your many excellent qualities.

The deep interest that you, as a public and as a private individual, have taken and as a private individual, have taken in the affairs of our town, will not easily be forgotten, and while regretting your departure from our midst, it will be very gratifying to us if a wider field of enterprise and usefulness in your new home be your let.

your lot. You, and your estimable lady, carry with

You, and your estimatic lady, carry with you our good wishes, and we trust that both of you may enjoy many years of health and happiness. Signed on behalf of your many friends— Joseph Amm, F. D. Astley, M. D.; Patrick Clarke, James Kirwan, John A. McAdam, C. Targain. C. Turpain.

The "Peter's Pence" collection in the diocese of Hartford, Conn., which was recently taken up in all the churches throughout the diocese, which embraces the whole State of Connecticut, amounted to \$6,397.

Mrs. Fox, formerly of Auckland, New Zealand, now of Tottenham, near London, is under instruction preparatory to her reception into the Catholic Church. She has been a distinguished Quakeress.