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"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."-"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

## **VOL.** 2.

R. D. WILLIAMS, Rosy dawn, the orient flushing, Dews o'er purple flowers that flow, Crimson wings of martyrs, blushing Like the blood ye shed below, Yet in light celestial clowing, Gens that pave Jehovah's hall, Eden streams in music flowing, Rills o'er opal rocks that fall, Lambs of God carcening o'er us, Robed in more than regal sheen, Sing aloud in pealing chorus, "Hail Holy Queen !"

rows, the miseries and almost incurable rows, the miseries and almost incurable moral evils that characterized them, and perfectly they acted it! Whilst other on the other hand the ardent expectation, the long drawn sighs, the burning desires, for the coming of the Redeemer, and the passionate cry for divine help that every-where prevailed and found utterance in antiquity. Three great characteristics stamp the state of the redeemer, and the passionate cry for divine help that every-where prevailed and found utterance in antiquity. Three great characteristics stamp the state of the redeemer, and the passionate cry for divine help that every-where prevailed and found utterance in antiquity. Three great characteristics stamp the state of the redeemer, and the religion, philosophy and policy flowed on in different channels, and ancient history in relation to the Advent of Christ, and stand out in such promin-ence, as to arrest general attention—I mean the universal expectation of a Re-deemer that then prevailed—secondly, the universal degradation and corruntion into universal degradation and corruption into which mankind had sunk, proving man's the divine mission with which they were universal degradation and corruption into which mankind had sunk, proving man's powerlessness, when left to himself, to stem the tide of moral evil, much less to re-generate and sanctify himself; and thirdly, the great political unity that combined the charged, and hence nothing could distract, nothing could avert their attention from it. They devoted all their energies to It. They devoted all their energies to to its accomplishment, and that not for one or two, but for thirty succeeding centuries. Abraham, Jacob, Moses, David, Isaias, &c., following each other at distant intervals, re-echoed the primeval discovered world within the bounds of the discovered world within the bounds of the Roman empire, in order that it might serve as the earthly foundation and basis of the great kingdom of revealed truth— the Catholic church, to be established by the Messiah. We shall glance briefly at these outlines of ancient history in rela-tion to the coming of the world's Re-deemer. promise and quickened the great expecta-tion of nations, defined more precisely the characteristics and attributes of the divine object of that expectation, and unrolled the scroll of time, and laid as it were the scroll of time, and laid as it were their fingers on the precise spot at which He was to bless the world by His holy presence. In fact, everything in that nation spoke of the expected *liberator*-not only the bible, which was their only book, and which might be considered an even weight in which he considered an In treating this subject it is not my purpose to attempt to fathom the dark undiscovered ocean of God's designs, nor with impious hand to tear away the thick veil that hides His eternal secrets from the profane gaze of mortals That were a the profane gaze of mortals That were a rash and useless and impious undertaking. No man can see the face of God and live, neither should any man with the farthing light of his own unaided intellect, pre-sume to scan the eternal purposes which lie buried in the mind of the Deity. But it is I wful to judge of events by the light which God Himself in His revealed word has thrown upon them. It is per-mitted us to follow the light of reason and the light of history, when they lend word has thrown upon them. It is per-mitted us to follow the light of reason and the light of history, when they lead on to the road along which the lamps of revealing here. to illumine the world. The whole Jewish nation was styled by St. Augustin a great prophet that consoled humanity by perpetually reminding it of the long expected succour. For upwards of there thousand years this monumental people kept alive the promise of the Messiah, and when their mission had been fulfilled they were scattered over the fees of the areat revelation burn. Besides, we deal not here with the mysteries of unfulfilled prophesy. We speak of that which has passed from the misty region of prophesy to the domain of actual bein were scattered over the face of the earth. As in His eternal decrees God resolved that 4,000 years should elapse ere He sent our Redeemer, so He must have were scattered over the face of the earth, and remain to this day a living monument of his Advent. But net amongst the Jews only, but even sent our Redeemer, so He must have kept the world in continual expectation of His advent, for if man felt no want satisfied with his own degraded condition, and experienced no desire of emerging from i—if he were so completely envis oped in the horrid gloom of despair, as

### LONDON, ONT., FRIDAY, DECEMBER 26, 1879.

cisely what we find to have been the case, both from sacred and profane history. Adam, naving transgressed the divine command, was banished from the garden of pleasure. He and his posterity were con-demned to a life of ignorance and upost it were inserted in their the solution of pleasure in the solution of the solu of pleasure. He and his posterity were con-demned to a life of ignorance and unnum-bered privations, and were doomed to end of pleasure. He and his posterity were con-demmed to a life of ignorance and unnum-bred privations, and were doomed to end that life in the throes and agonies of death. But God, ere banishing man from the flowery walks and cooling shades of paradise, promised him a Redeemer-mon defined to undo the evils caused by the fall, to rescue man from the lages of eternal death pronounced at the gates of eternal death area. The sybils were a sort of prophetesses

 

ECCLESIASTICAL CALENDAR, December, 1570;

Based and Martyr, 26-Focat of the Holy Innocent, Morday, 28-st. Thomas of Canterborn, The North Control of Law Parks, Post of the Holy Innocent, Morday, 28-st. Thomas of Canterborn, The North Control of Law Parks, Post of the Conterborn, The North Control of Law Parks, Post of the Control of Law Parks, Post Parks, Post of Law Parks, Post Parks, Post of Law Parks, Post Parks, Po that were the slaves of his day to wear dis-tinct costumes one would be astonished at the small number of freemen that would be left. This fact gives us a startling idea of the contempt of man for man which then prevailed and of the fearfully degraded state of society. What fearful cruelties! What terrible at tracities must here?

They were stek at hear in the invisible world, and by fair means or foul they would break into it. It is like all old tradition of the tree of life still lingering upon earth. They strove by by illicit means to reverse the curse which drove us from paradise; but their very erime bore witness to their earnest cry-ing for reunion to the God whom they had lost! And the same author adds that r "in the very depths of pa anism man still y remembered the time when he had powers d that brought him into sensible intercourse that brought him into sensible intercourse d that brought him into sensible himportention into the heaven d himportentinto himpor remembered the time when he had powers that brought him into sensible intercourse with God's holy angels." His memory still preserved the echoe of the voice of God w.lking among the trees of the gar-den." This view is eminently philosophical and correct. Man in his fallen state is not like a beggar who has been always poor; he resembles rather a dethroned and captive monarch who chafes against the chains that bind him and yearns after Roman Empire. For 4,000 years it had been falling from felt they had been dethroned from the dignity in which they had been first created; that they had been banished until at last it reached the very bottom of digitify in which they had been banished created; that they had been banished from their primeval inheritance, and hence they wistfully and earnestly looked out for him who would restore them to their lost inheritance. Like exiles in a foreign land, they pined after that para-dise from which they had been expelled, or rather after that eternal paradise of which the former was but the imperfect shadow. And no theory of ethics, no system of religion found any acceptance from them if it held not out the prospects of a new life and of a return home to the bosom and friendship of God, from their weary banishment in the region of sin and sorrow. Go talk of spring to the trampled flower, of light to the fallen star. Dir genovy to him who in danger's hoar Lies cold on the field of war. gardens. Rome itself, mighty Rome, that had caused all the nations of the known world to pass beneath its yoke, became, in its turn, the slave of their errors and vices. gardens. house. It would be impossible to show within the narrow limits of this lecture how widespread was the tradition of a Redeemer among pagan nations. how widespread was the tradition of a Redeemer among pagan nations. It must suffice here to say that it obtained amongst the Goths and Scandinavians in their cark forests; it found comparison is account of the state of the sta and worth were only to be worshipped and appeased by the foulest and most revoltthe banks of Confucius and resounded in the initiortal strains of Virgil along the yellow waters of the historic Tyber. In his fourth eclogue he sings of the approach of the new and hanny car arounded in the difference of the sing of the approach of the new and hanny car arounded in the difference of the sing of the approach of the new and hanny car arounded in the difference of the sing of the approach of the new and hanny car arounded in the difference of the sing of the sing of the approach of the new and hanny car arounded in the difference of the sing of the Three huge plague-spots then covered as were transled under foot, men were transled under foot, men

NO. 63.

The weeten who won. He heard it but he heeded not, his eyes Were with his heart, and that was far away. He recked not of the life he lost nor prize Bat where his rude hut by the Danube lay There was their Dacian mother, he their sire. Butchered to make a Roman holiday All this rushed with his blood, shall he expire. And unavenged? arise ye Goth's and giut your ire. The other crime to which I alluded was as universal and as heinous as when it

<text><text><text><text><text><text><text><text> to utter against those gigantic excesses in which we could not believe if not convinced God in man, and of the works of man in when we convention to be device if how convinced by the overwhelming testimony of history. Another crying iniquity of the time were the gladiatorial games. The gladi-ators were men brought captive from con-quered provinces or were slaves and crimi-nals condemned to death for capital crime. truth and love. And here we shall not draw upon our imagination. We shall open the Book of Daniel, and shall see there unveiled the whole plan of God re-garding the disposition of nations for that which is the centre of the world's history, which is the centre of the world's instory, the coming of the Messiah. We therein read (chap. 2nd), that Nebuchadonoser had a dream which on waking he could not recall to memory. Daniel interpreted the dream as follows: (chap, 2, v, 37). "Thou, art the king of kings, and the God of heaven hath given thee a kingdom, and strength, and power, and glory, and after thee shall arise up another kingdom inferior to thee arise up another kingdom inferior to thee of silver, and another third kingdom of brass, which shall rule over the whole world. And the fourth kingdom shall be as iron. As iron breaketh into pieces and subducth all things, so shall that break and destroy all these. But in the days of those kingdoms the God of heaven shall set up another kingdom that shall range these kingdoms the God of neaver shall set up another kingdom, that shall never be destroyed, and His kingdom shall not be delivered up to another people, and it shall break in pieces and shall consume all these kingdoms, and itself shall stand forever. We have here a sacred map on which the hand of God points out to us the kingdoms which were to succeed each other, until they all make way for the kingdom of Christ—we see here the kingdom of Nebuchodonoser giving way to that of the Medes and Persians; this in its turn is swallowed up in the Empire of Alexander the Great, whilst the latter is succeeded by the Roman Empire, on whose rains the kingdom of Christ is established forever. The execution of this divine plan bore so plainly stamped upon it the impress of the hand of God, that even pagan his-torians and philosophers, though ignorant of what it meant, were seized with aston-ishment, and proclaimed aloud that there was something truly divine in the won-derful formation of the great unity of the Roman world. Titus Livy wrote under the influence of this impression, for he begins his history of Rome by the reflection that the origin of the greatest em-pire the world ever saw could not but be the work of the fates, and the effect of the special protection of the Gods. Ciccro, the great Roman orator, was but the organ of this public sentiment, when he exclaimed, "What man so stupid as not to admit (CONTINUED ON FIFTH PAGE.)



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the chains that bind him and yearns after the glories of the royalty he has lost. Men

light to the fallen star, glory to him who in danger's hour es cold on the field of war, it ye mock the exlife's heart when ye tell aught save the home where he pines to dwell.

dwell. Mankind felt the bitter pangs of exile, and, like the poor prodigal in the gospel, they longed to return to their Father's forests; it found expression in song along the banks of Chinese rivers, in the philo-

They appeared by thousands in the Roman amphitheatre and butchered and mangled cach other to death, to the delight of as-sembled Rome. No war was so destruc-tive to human life as they. These sangui-nary speciales, according to Lypsius, de-voured twenty and thirty thousand men per month. Besides the torrents of blood that flooded the amphitheatre the gladi-ators were introduced at feasis and tore ators were introduced at feasis and tore each other to pieces amid the supper tables, to the delight of the assembled guests. All Rome, the whole pagan world rushed to those horrid butcheries. Red hot iron bars were employed to compet the unwilling wretches to fight. Men revelled in the shedding of blood, in the sight of gaping wounds, and in the rattle of ap-proaching death. And when a gladiator fell wounded and was no longer capable of continuing the fight thousand of hands were raised to give the signal of death; but if he sued for pardon the pleasure of refusing it was reserved to the youngest Roman ladies present. Pity seemed to have fled the human breast and unrelenting cruelty filled its vacant place. The people thirsted, tiger-like, for the effusion people thirsted, tiger-like, for the effusion of blood. Trajan, reputed the most humane of Roman Emperors, ordered gludiatorial games, which lasted twenty-three days, during which time ten thous-and men and eleven thousand wild beasts mangled each other to death. Those for the babit wave heater and the standard ferocious habits were become so natural that the victims themselves lent themthat the victims themselves lent them-selves to them by a stupid resignation. They no longer remembered that they had a right to life. Death, which snaps in twain all other ties, failed to burst the chain of their servitude; its eternal shadows afforded no refuge or shelter to outraged liberty. The shelter to outraged liberty. The brows those shadows were to settle on forever bowed themselves in the dust to adore for the last time the god Cæsar, and as the doomed victims passed before his throne on their way to death they cried out: "Ave Cassar morituri te salutant." But the smoking blood of these slaughtered gladiators cried to