

## The Atheist.

The fool hath said, "There is no God."  
No God!—Who lights the morning sun,  
And sends him on his heavenly road,  
A far and brilliant course to run?  
Who, when the radiant day is done,  
Hazes forth the moon's nocturnal lamp,  
And bids the planets one by one,  
Steal o'er the night-vales, dark and damp?  
No God?—Who gives the evening dew,  
The falling breeze, the fostering shower?  
Who warms the spring morn's budding bough,  
And paints the summer's noontide flower?  
Who spreads the autumnal leaves,  
The fruit-trees mellow stores around,  
And sends the winter's icy power,  
To invigorate the exhausted ground?  
No God!—Who makes the bird to wing  
Its flight like arrow through the sky;  
And gives the deer its power to spring  
From rock to rock in triumphantly?  
Who formed Behemoth, huge and high,  
That at a draught the river drains;  
And great Leviathan to lie,  
Like floating isle, on ocean plains?  
No God!—Who warms the heart to heave,  
With thousand feelings soft and sweet,  
And prompts the aspiring soul to leave  
The earth we tread beneath our feet,  
And soar away on pinions fleet,  
Beyond the scene of mortal strife,  
With fair ethereal forms to meet,  
That tell us of an after life?  
No God!—Who fixed the solid ground,  
On pillars strong, that shatter not;  
Who spread the curtains skies around,  
Who doth the ocean bounds allow?  
Who all things to perfection brought,  
On earth below, in heaven above?  
Go, and ask the fool of impious thought,  
That dares to say "There is no God!"  
—William Knox.

## SERMON BY REV. FATHER DAMEN, S. J.

The Catholic Church the Only True Church of God.

PREACHED AT THE BASILICA, OTTAWA, 1871.

"He that believeth and is baptized shall be saved; but he that believeth not, shall be damned." (St. Mark, xvi ch., 16th verse.)

MY DEARLY BELOVED CHRISTIANS,—  
On Thursday evening last, from these words of our Divine Saviour I proved to you that faith is necessary for salvation, and without faith there is no salvation, without faith there is eternal damnation. Read your own Protestant Bible, 16th chapter and 16th verse of St. Mark, and you will find it stronger there than in the Catholic Bible. Now, then, what kind of faith must a man have to be saved? Will any faith do? Why, if any faith will do the devil himself will be saved, for the Bible says the devils believe and tremble. It is, therefore, not a matter of indifference what religion a man professes; he must profess the right and true religion, and without that there is no hope of salvation, for it stands to reason, my dear people, that if God reveals a thing or teaches a thing, He wants to be believed. Not to believe God is to insult God. Doubting His word, or to believe even with doubting and hesitating, is an insult to God, because it is doubting His sacred word. We must, therefore, believe without doubting—without hesitating. I have said out of the Catholic Church there is no divine faith—can be no divine faith out of that Church. Some of my Protestant friends will be shocked at this, to hear me say that out of the Catholic Church there is no divine faith, but damnation. I will prove all I have said. I have said that out of the Catholic Church there can be no divine faith. What is divine faith? When we believe a thing upon the authority of God, and believe it without doubting, without hesitating. Now, all our separated brethren outside of the Catholic Church take the private interpretation of the Bible for their guide; but the private interpretation of the Bible can never give them divine faith. Let me, for instance, suppose for a moment here is a Presbyterian; he reads his Bible, from the reading of his Bible he comes to the conclusion that Jesus Christ is God. Now, you know this is the most essential of all Christian doctrines—the foundation of all Christianity. From the reading of his Bible he comes to the conclusion that Jesus Christ is God; and he is a sensible man, an intelligent man, and not a presumptuous man. And he says, here is my Unitarian neighbor, who is just as reasonable and intelligent as I am, as honest, as learned and as prayerful a man as I am, and, from the reading of the Bible, he comes to the conclusion that Christ is not God at all! Now, says he, to the best of my opinion and judgment I am right, and my Unitarian neighbor is wrong; but, after all, says he, I may be mistaken! perhaps I have not the right meaning of the text, and if I am wrong, perhaps he is right after all; but to the best of my opinion and judgment, I am right, and he is wrong. On what does he believe? On what authority? On his own opinion and judgment. And what is this? A human opinion—human testimony—and, therefore, a human faith. He cannot say positively: "I am sure, positively sure—as sure as there is a God in heaven—that this is the meaning of the text;" therefore, he has no other authority but

HIS OWN OPINION and judgment, and what his preacher tells him; but the preacher is a smart man. There are many smart Unitarian preachers also, but that proves nothing—it is only human authority, and nothing else, and therefore only human faith. What is human faith? Believing a thing upon the testimony of man—and divine faith, believing a thing on the testimony of God. The Catholic has divine faith; and why? Because the Catholic says I believe in such and such a thing. Why? Because the Catholic teaches me so. And why do I believe the Church? Because God has commanded me to believe the teaching of the Church; and God has threatened me with damnation if I do not believe the Church; and we are taught by St. Peter in his epistle that there is no private prophecy or interpretation of the Scripture; for the un-

learned and unstable, wrest the very Scriptures—the Bible—to their own damnation. That is strong language, my dear people, but that is the language of St. Peter, the head of the apostles. The unlearned and unstable wrest the Bible to their own damnation! And yet after all that is the book of God, the language of inspiration—at least when we have a true Bible as we Catholics have, and you Protestants have not. But, my dear beloved Protestant friends, do not be offended at me for saying that. Your own most learned preachers and Bishops tell you that, and some have written whole volumes in order to prove that the English translation which you have is a very faulty and false translation. Now, therefore, I say the true Bible is as the Catholics have it—the Latin Vulgate—and the most learned among the Protestants themselves have agreed that the Latin Vulgate Bible which the Catholic Church always makes use of, is the best in existence; and, therefore, it is, as you may have perceived, that when I preach I give the text in Latin, because the Latin text of the Vulgate is the best extant. Now, they may say that Catholics acknowledge that the Bible is the word of God—that it is the language of inspiration—and that, therefore, we are sure that we have the words of God; but my dear people, the very best thing may be abused—the very best thing—and therefore our Divine Saviour has given us a living teacher that is to give us the true meaning of the Bible. And He

HAS PROVIDED A TEACHER with infallibility; and this was absolutely necessary, for without this without infallibility—we could never be sure of faith. There must be an infallible, ordered government—in England, in this Dominion, in the United States, and in every country and empire, and every Republic—there is a constitution and there is a supreme law. But you are not at liberty to explain that constitution and supreme law as you think proper, for, then, there would be no more law if every man was allowed to explain the law and constitution as he should think proper. Therefore, in all governments there is a supreme judge and a supreme court, and to the supreme judge is referred all different understandings of the law of the constitution. By the decisions of the supreme judge, all have to abide, and if they, my dear people, there would be no law any more, but anarchy, disorder and confusion.

Again, suppose for a moment that the Blessed Saviour has been less wise than human governments, and that He has not provided for the understanding of His constitution and of His law of the Church of God. If He had not, my dear people, it would never have stood as it has stood for the last 1838 years. He has then established a supreme court, a supreme judge, in the Church of the living God. It is admitted on all sides by Protestants and Catholics alike acknowledged—that Christ has established a Church; and, strange to say, all our Protestant friends acknowledge, too, that He has established but one Church—

BUT ONE CHURCH—for whenever Christ speaks of His Church it is always in the singular. Bible readers, remember that; my Protestant friends, pay attention. He says: "Hear the Church,"—not hear the churches—"I have built my Church upon a rock"—not my churches. Whenever He speaks, whether in figures or parables of His Church, He always conveys to the mind a oneness, a unity. He speaks of His Church as a sheep fold, in which there is but one shepherd, that is at the head of all, and the sheep are made to follow his voice; other sheep I have, who are not of this fold; these also I must bring, and they shall hear my voice and there shall be one fold and one shepherd, (John, x., 16.)—one fold, you see. He speaks of His Church as of a kingdom, in which there is but one king to rule all; speaks of His Church as a family in which there is one father at the head; speaks of His Church as a tree, and all the branches of that tree are connected with the trunk, and the trunk with the root; and Christ is the root and the trunk is Peter and the Pope, and the large branches are the bishops, and the smaller branches the priests, and the fruit upon that tree are the faithful throughout the whole world; and the branch, says He, that is cut off from that tree shall wither away, produce no fruit, and is only fit to be cast into the fire—that is, into damnation. This is plain speaking, my dear people, but there is no use in covering the truth; I want to speak the truth to you, as the Apostles preached it in their time—no salvation out of the Church of our Lord and Saviour Jesus Christ. Now which is that Church? There are now three hundred and fifty-two different Protestant churches in existence, and almost every year one or two more are added, and besides this number, there is the Catholic Church. Now which of all these various churches is the one Church of our Lord and Saviour Jesus Christ? All claim to be the Church of Jesus. But, my dear beloved people, it is evident no Church can be the Church of Jesus except the one that was established by Jesus; and when did Jesus establish His Church? When? When He was here upon earth. And how long ago is it that Christ was upon earth? Eighteen hundred and thirty-eight years ago. Christ was born 1871 years ago. That is an historical fact admitted by all. He lived on earth thirty-three years. Take thirty-three from 1871, and you have 1838 years over. That is the

time Christ established His Church upon earth. Any Church, then, that has not existed 1838 years is not the Church of Jesus Christ, but is the institution or invention of some man or other—not of God, not of Christ, but of man. Now where is the Church and which is the Church that has existed 1838 years? All history informs you that it is the Catholic Church. She, and she alone, among all Christian denominations on the face of the earth, has existed 1838 years. All history, I say, bears testimony to this: not only Catholic history, but Pagan history and Protestant history, indirectly. The history, then, of all nations, of all peoples, bears testimony that the

CATHOLIC CHURCH IS THE OLDEST, the first, is the one established by our Lord and Saviour Jesus Christ. If there be any preacher in Ottawa who can prove that the Catholic Church came into existence since that time let him come to see me to-morrow, and I will give him a thousand dollars. My dear preachers, here is a chance of making money—a thousand dollars for you. Not only all history, but all the monuments of antiquity bear testimony of this fact, and all the nations of the earth proclaim it. Call on one of your preachers and ask him: which was the first Church—the first Christian Church. Was it the Presbyterian; the Episcopal, the Church of England, the Methodist, the Universalist or the Unitarian? and they will answer you it was the Catholic Church. But, my dear friend, if you admit that the Catholic Church is the first and oldest—the Church established by Christ—why are you not a Catholic? To this, they answer: that the Catholic Church has become corrupted, has fallen into error, and that therefore it was necessary to establish a new Church. A new Church, a new religion! And to this we answer: that if the Catholic Church has been once the true Church, then she is true yet, and shall be the true Church of God to the end of time, or Jesus Christ has deceived us. Hear me, Jesus, hear what I say! I say that if the Catholic Church now, in the nineteenth century, is not the true Church of God, as she was 1838 years ago, then I say Jesus thou has deceived us and thou art an impostor! And if I do not speak the truth, Jesus, strike me dead in this pulpit—let me fall dead in this pulpit—for I do not want to be a preacher of a false religion! I will prove what I have asserted. If the Catholic Church has been once the true Church of God, as is admitted by all, then she is the true Church yet and shall be the true Church of God until the end of time, for Christ has promised that the gates of hell shall not prevail against this Church. He says that He has built it upon a rock, and that the gates of hell shall never prevail against it. Now, my dear people, if the Catholic Church has fallen into error, then the gates of hell have prevailed against her; and if the gates of hell have prevailed against her, then Christ has not kept His promise, then He has deceived us, and if He has deceived us then He is an impostor! If He is an impostor then all Christianity is a cheat and imposition. Again, in St. Matthew, chap. xxviii. and 19 and 20 verses, our Divine Saviour says to His Apostles: "Go ye therefore and teach all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe whatsoever I have commanded you." "Lo," says He, "I, Jesus, the Son of the living God, I, the Infinite Wisdom, the eternal Truth, am with you all days, even until the end of time." Christ, then, solemnly swears that He shall be with His Church all days, to the end of time, to the consummation of the world. But Christ cannot remain with the Church that teaches error, or falsehood, or corruption. If, therefore, the Catholic Church has fallen into error and corruption, as our Protestant friends say she has, then Christ must have abandoned her; if so, He has broken His oath; if He has broken His oath He is a perjurer, and there is no Christianity at all. Again our Divine Saviour—St. John, 14th chapter—has promised that He would send to His Church the Spirit of Truth, to abide with her forever. If, then, the Holy Ghost, the Spirit of Truth, teaches the Church all truth and teaches her all truth for ever, then there never has been, and never can be, one single error in the Church of God, for where there is all truth there is no error whatsoever. Christ has solemnly promised that He will send to the Church

THE SPIRIT OF TRUTH, who shall teach all truth for ever, therefore, there never has been a single error in the Church of God, or Christ has failed in His promises if there has. Again, Christ commands us to hear and believe the teaching of the Church in all things, at all times and in all places. He does not say hear the Church for a thousand years or for one thousand five hundred, but hear the Church, without any limitation, without any reservation, or any restriction of time whatsoever. That is, at all times; in all things; unto the end of time; and he that does not hear the Church, let him be unto thee, says Christ, as a heathen and as a publican. Therefore, Christ says, that those who refuse to hear the Church must be looked upon as heathens; and what is a heathen? One that does not worship the true God; and a publican is a sinner. This is strong language. Could Christ command me to believe the Church if the Church could have led me astray—could lead me into error? If this teaching of the Church be corruption, could He, the God of truth, command me, without any restriction or limitation, to hear and believe the teaching of the Church

which He had established? Again: our Divine Saviour commands me to hear and believe the teaching of the Church, in the same manner as if He Himself were to speak to us. "He that heareth you," says He, "heareth Me." So, then, when I believe what the Church teaches I believe what God teaches. If I refuse what the Church teaches I refuse what God teaches; so that Christ has made the Church the organ by which He speaks to man, and tells us positively that we must believe the teaching of the Church as if He Himself were to speak to us. Therefore, says St. Paul in his Epistle to Timothy, "the Church is the ground and the pillar of the truth. Take the ground or foundation of this edifice away, and it crumbles down; so with regard to these pillars upon which the roof rests, take them away and the roof will fall in; so St. Paul says the Church is the ground and the pillar of the truth, and the moment you take away the authority of the Church of God you induce all kinds of errors and blasphemous doctrines. Do we not see it? In the sixteenth century Protestantism did away with the authority of the Church and constituted every man his own judge of the Bible, and what was the consequence? Religion upon religion and Church upon Church, sprung up into existence, and has never stopped springing up new religions and churches to this day. When

I GAVE MY MISSION in Flint, Michigan, I invited, as I have done here, my Protestant friends to come and see me. A good and intelligent man came to me and said: "I avail myself of this opportunity to converse with you." "What Church do you belong to, my friend?" said I. "To the church of the Twelve Apostles," said he. "Ha! Ha!" said I, "I belong to that church too. But tell me, my friend, where was your Church started?" "In Terre Haute, Indiana," says he. "Who started the Church, and who were the twelve Apostles, my friend," said I. "They were twelve farmers," says he, "we all belonged to the same church—the Presbyterian but we quarreled with our preacher, separated from him, and started a church of our own." "And that," says I, "is the twelve Apostles you belong to—the twelve farmers of Indiana?" That church came into existence about fifteen years ago. A few years ago, when I was in Terre Haute, I ask to be shown the church of the twelve Apostles. I was taken to a window and it was pointed out to me. "But it is not in existence any more," said my informant, "it is used as a wagon maker's shop now!" Again, St. Paul in his Epistle to the Galatians says: "Though we Apostles, or even an angel from heaven were to come and preach to you a different gospel, let them be anathema," says St. Paul. "If any one shall dare to preach a different doctrine from what we have preached, let them be damned." That is the language of St. Paul, because, my dear beloved people, religion must come from God, not from man. No man has a right to establish a religion: no man has a right to dictate to his fellow man what he shall believe and what he shall do to save his soul.

RELIGION MUST COME FROM GOD, and any religion that is not established by God is a false religion, a human institution, and not an institution of God; and, therefore, did St. Paul say in his Epistle to the Galatians: "Though we Apostles, or even an angel from heaven, were to come and preach to you a new gospel, a new religion, let them be anathema." You see, then, my dear beloved people, from the texts of the scripture I have quoted, that if the Catholic Church has been once the true Church, then she is yet the true Church. You have also seen from what I have said that the Catholic Church is the institution of God, and not of man, and this is a fact—a fact of history—and no fact of history so well proved as that the Catholic Church is the first, the Church established by Jesus Christ. So, in like manner, it is a historical fact that all the Protestant Churches are the institutions of man—every one of them. And I will give their date, and the name of their founders or institutions. In the year 1520—351 years ago—the first Protestant came into the world. Before that one there was not a Protestant in the world, not on the face of the whole earth; and that one, as all history tells us, was Martin Luther, who was a Catholic priest, who fell away from the Church through pride, and married a nun. He was excommunicated from the Church, cut off, banished, and he made a new religion of his own. Before Martin Luther, there was not a Protestant in the world; he was the first to raise the standard of rebellion and revolt against the Church of God. He said to his disciples that they should take the Bible for their guide, and they did so, but they soon quarrelled with him—Zuinglius and a number of others, and every one of them started a new religion of his own. After the disciples of Martin Luther, came John Calvin, who, in Geneva, established the Presbyterian religion, and hence almost all of those religions go by the name of their founder. I ask the Protestant, "Why are you a Lutheran, my friend?" "Well," says he, "because I believe in the doctrine of good Martin Luther," hence not of Christ but of man—Martin Luther. And what kind of man was he? A man who had broken the solemn oath he had made at the altar of God, at his ordination, and married a Sister Catharine, who had also taken the same oath of charity and virtue. And, this is

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CAME HENRY THE EIGHTH. He was a Catholic, and defended the Catholic religion; he wrote a book against Martin Luther in defense of the Catholic doctrine. This book I have myself seen in the library of the Vatican at Rome a few years ago. Henry VIII. defended the Catholic religion and for so doing was titled by the Pope "Defender of the Faith." It came down with his successors, and the good Queen Victoria inherits it to-day. He was married to Catharine of Aragon; but there was at his court a maid of honor to the Queen, named Anne Boleyn, who was a beautiful woman and captivating in appearance. Henry was determined to have her. But he was a married man. He put it in a petition to the Pope to be allowed to marry her—and a foolish petition it was, for the Pope had no power to grant the prayer of it. The Pope and all the Bishops in the world cannot go against the will of God. Christ says: "If a man putteth away his wife, and marryeth another, he committeth adultery, and he that marryeth her, who is put away, committeth adultery also." As the Pope would not grant the prayer of Henry's petition, he took Anne Boleyn anyhow, and was excommunicated from the Church. After a while there was another maid of honor, prettier than the first, more beautiful and charming in the eyes of Henry, and he said he must have her, too. He took the third wife, and a fourth, fifth and sixth followed. Now this is the founder of the Anglican Church, the Church of England; and, therefore, it is that it goes by the name of the Church of England. Our Episcopal friends are making great efforts now-a-days to call themselves Catholics, but they shall never come at it. They own the name Catholic is a glorious one and would like to possess it. The Apostles said: "I believe in the Holy Ghost, the holy Catholic Church"—they never said they believe in the Holy Ghost, the holy Catholic Church. Ask them are they Catholics, and they say yes, but they are not Roman Catholics. We are English Catholics. What is the meaning of the word Catholic? It comes from the Greek word Catholici—CONTINUED ON SEVENTH PAGE.

There's Magic in It. What must be the satisfaction and gratification, at so small a cost, of one who writes like this? Mr. W. Mason, editor of the *Field and Gainsborough News*, Retford, Eng., says: "I had suffered from a sprained knee for twelve months, without being able to obtain relief from the pain, when I rubbed the knee thoroughly for twenty minutes with St. Jacobs Oil. That night I travelled 29 miles by railway; the next day I walked 25 miles, and the pain had entirely disappeared. I have never had the slightest return of it since."

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