sermon by Rev. Father Damen, S. J.

"He that believeth and is baptized, shall be saved: but he that believeth not, shall be condemned." (Mark, xvi. chap, and 16th verse.)

DEARLY BELOVED CHRISTIANS—

When our Divine Saviour sent His Apostles and His disciples throughout the whole universe to preach the gospel to every creature He laid down he conditions of salvation thus: "He that believeth and is baptized," said the Son of the living God, "shall be saved, but he that believeth not shall be condemned." Here, then, our blessed Lord laid down the conditions of salvation; two conditions—faith and baptism. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned, or is damned, hence then two conditions of salvation—faith and baptism. I will speak this evening on the condition of faith.

We must have faith in order to be saved, and must have divine faith no human faith, human faith will not save a man, but divine faith. WHAT IS DIVINE FAITH?

It is to believe upon the authority of God. the truths that God has revealed, that is divine faith. To believe all that God has taught upon the authority of God, and to believe without doubting, without hesitating; for, the moment you commence to doubt or hesitate, that moment you commence to mistrust the authority of God, and, therefore, insult God by doubting His word: divine faith, therefore, is to be lieve in what God has taught, but to without doubting, without upon the authority of God, upon the word of God; therefore, my dear people, it is not a matter of indiffer-ence what religion providing he be a good man. You hear it said now-a days in this nineteenth century of little faith-you hear it on all sides, that

IT MATTERS NOT WHAT RELIGION a man professes providing he be a good man. That is heresy, my dear people, and I will prove it to you to be such. If it he a matter what a man believes, providing he be a good man, why then it is useless for God to make any revelation whatever. If a man is at liberty to reject what God revealeth, what use for God to make a revelation, what use for Christ to send out His apostles and disciples to teach all nations, if those nations are at liberty to believe or reject the teaching of the apostles or disciples? You see at once that this would be in sulting God. If God reveals a thing or teaches a thing He means to be believed, He wants to be believed whenever He teaches or reveals thing. Man is bound to believe what soever God has revealed, for, my dear people, we are bound to worship God, both with our reason and intellect as well as with our heart and will. God is master of the whole of man, and He claims the whole of man, He claim his will, his heart, his reason and his intellect. Where is the man in his reason, no matter what denomination, Church or religion he belongs to, that will deny we are bound to believe what God has taught? I am sure there is not a Christian who will deny we are bound to believe whatsoever God has revealed, therefore it is not matter of indifference what religion a man professes: he must profess the true religion if he would be saved.

To believe all that God has taught. am sure even my Protestant friends will admit this is right; for, if they do not, I would say they are no Chris tians at all. But what is the true "The true faith," say my Protestant friends, "is to believe in the Lord Jesus." Agreed, Catholics believe in that. Tell me, what do you mean by believing in the Lord Jesus? "Why," says my Protestant friend,
"you must believe that He is the Son

of the living God." Agreed againthanks be to God we can agree on something! We believe that Jesus Christ is the Son of the living God, that He is God. To this we all agree, excepting the Unitarian and Socinian but we will leave them alone to night If Christ be God, then we must believe all He teaches. Is not this so, my dearly beloved Protestant brethren and sisters? And that's the right faith ain't it? "Well, yes," say "Well, yes," my Protestant friends, "I guess that is the right faith, to believe that Jesus is the Son of the living God, we must believe all that Christ has taught." We Catholics say the same, and here we

agree again. Christ then we must believe, and that is the true faith, must believe all that Christ has taught, that God has revealed, and without that faith there is no salvation, without that faith there no hope of heaven, without that faith there is eternal damnation! have the words of Christ for it; "He that believeth not shall be condemned, says Christ: but if Christ, my dearly beloved people, commands me, under pain of eternal damnation to believe all that He has taught, He must give me the means to know what He has taught, for Christ could not condemn me for believing a thing I do not know. Christ is a good and just God, loves us and desires our salvation, and will not condemn us for not doing a thing we do not know to be His will-for not believing a thing we do not know to be His teaching or revelation. If, therefore, Christ commands me upon pain of eternal damnation He is bound

THE MEANS OF KNOWING what He has taught; and the means teacher of man? Most assuredly not. Christ gives us of knowing this must have been at all times within the reach my dear Protestant friends? You say my dear Protestant friends? of all people; for, as all people have a right to salvation, so have they a right to the means of learning what God has taught, and believe it to save have been at all times within the reach their souls. Secondly, the means that THE BIBLE, God gives us to know what He has taught must be a means adapted to the capacities of all intellects—even the dullest. For even those with the dull-

est of understandings have a right to salvation, and, consequently, they have a right to the means whereby they shall learn the truths that God has taught, that they may believe them and be saved. The means that God has taught that they may be the means that they have the same that the same that the same that the same that the sam God gives us to know what He has taught must be an infallible meansan infallible means, for if it be a means that can lead us astray it can be no means at all. It must be an infallible means so that if a man makes use of that means he will infallibly, without fear or mistake or error, be brought to a knowledge of all the truths that God has taught. I don't think there can be anyone present here-I care not what he is, a Christian or an unbeliever-that can object to my premises; and these premises are the ground-work of my discourse and of all my reasoning and, therefore I want you to bear it in mind. I will repeat it, for on these premises rests all the strength of my discourse and reasoning. If God commands me under pain of eternal damnation to beall that He has taught, He is bound to give me the means to know what He has taught, and the means believe without doubting, without hesitating. Human faith is when we believe a thing upon the authority of men — on human authority—that is human faith; but divine faith is to believe without doubting without doubting without the has taught, and the means that God gives me to know what He has taught, and the means that God gives me to know what He has taught, and the means that God gives me to know what He has taught, and the means that God gives me to know what He has taught, and the means that God gives me to know what He has taught, and the means that God gives me to know what He has taught, and the means that God gives me to know what He has taught must have been at all times within the reach of all people, must be adapted to the capacities of all intellects, must be adapted to the capacities of all intellects, must be adapted to the capacities of all intellects, must be adapted to the capacities of all intellects, must be adapted to the capacities of all people, must be adapted to the capacities of all intellects, must be adapted to the capacities of all intellects, must be adapted to the capacities of all intellects, must be adapted to the capacities of all intellects. must be adapted to the capacities of means to us, so that, if a man makes use of it, he will be brought to a knowledge of all the truths God has

> Has God given as such means Yes," say my Protestant friends, He has." And so says the Catholic, God has given us such means.

WHAT IS THE MEANS GOD HAS GIVEN us whereby we shall learn the truth God has revealed? "The Bible," says my Protestant friend, "the Bible, the whole of the Bible and nothing but the Bible." But, we Catholics say not the Bible and its private interpretation, but the Church of God." I will prove the fact and I defy all my separated brethren and all the preainto the bargain to unprove what I will say to night. I say, then, it is not the private interpretation of the Bible that has been appointed by God to be the teacher of man, but the Church of the living God; for, my dear people, if God had intended that man should learn His religion from a book -the Bible-surely God would have given that book to man-Christ would have given that book to man. Did He He did not. Christ sent His apostles throughout the whole universe, and said: "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 all things whatsoever I have commanded you." Christ did not say 'Sit down and write Bibles and scatte Christ did not say them over the earth, and let every man read his Bible and judge for him-If Christ had said that there never would have been a Christianity on the earth at all, but a Babylon and confusion instead, and never one Church the union of one body; hence, Curist never said to His Apostles, go and write Bibles and distribute them and let every one judge for themselves. That injunction was reserved for the sixteenth century and we have seen the result of it. Ever since the sixeenth century, there have been springing up religion upon religion, and Churches upon Churches, all fighing and quarrelling with one another, and

all because of the private interpretation of the Bible. CHRIST SENT HIS APOSTLES with authority to teach all nations, and never gave them any command of writing the Bible; and the Apostles went forth and preached every where and planted the Church of God throughout the earth, but never thought of writing. The first word written was by Saint Matthew, and he wrote for the benefit of a few individuals. He wrote his Gospel about seven years after Christ left this earth; so that the Church of God established by Christ existed seven years before a line was written of the New Testament. St. Mark wrote about ten years after Christ left this earth; St. Luke about twenty-five years, and St. John about sixty-three years after Christ had established the Church of God. St. John wrote the last portion of the Bible—the Book of Revelations — about sixty-five years after Christ had left this earth, and the Church of God had been established. The Catholic religion had existed sixty five years before the Bible was com pleted, before it was written. Now, l ask you, my dearly beloved separated brethren, were those Christian people who lived between the finishing of the Bible and the establishment of the Church of Jesus, were they really Christians, good Christians, enlightened Christians? Did they know the religion of Jesus? Where is the man tha will dare to say that those that lived from the time that Christ went up to Heaven to the time the Bible was completed, were not Christians? admitted on all sides, by all denomina-tions, that they were the very best of Christians, the most perfect of Christians, the first fruit of the blood of Jesus Christ. But how did they know what they had to do to save their souls? Was it from the Bible they learned it? No, because the Bible was not written. And would our Divine Saviour have left His Church for sixty five years the world

without a teacher, if the Bible is the Now, my dear

NONE OF THE APOSTLES EVER READ

not one of them except, perhaps, St. John, for all of them had died martyrs for the faith of Jesus Christ, and never saw the cover of a Bible; for every one of them died martyrs and heroes for the Church of Jesus before the Bible was completed. How, then, did those Christians that lived in the first sixty five years after Christ had left this earth—how did they know what they had to do to save their souls?

The knew it precisely in the same way that you know it, my dear Catho lie friends. You know it from the teaching of the Church of God and so did the primitive Christians know it. Not only sixty-five years did Christ leave the Church He had established without a Bible, but over three hundred years. The Church of God wa established, and went on spreading it self over the whole globe without the Bible for more than three hundred years. In all that time the people did not know what constituted the Bible. In the days of the Apostles there were written many false gospels. There was the Gospel of Simon, the Gospel of Nicodemus, of Mary, of Barnabas, and the Gospel of the Infancy of Jesus and all of these gospels were spread among the people, and the people did not know which of these was inspired, and which false and spurious. Even the learned themselves were disputing whether preference should be given to the Gospel of Simon or that of Matthew, to the Gospel of Nicodemus or the Gospel of Mark, the Gospel of Mary or that of Luke, the Gospel of the Infanc of Jesus or the Gospel of St. John And so it was in regard to the Epistles there were many spurious Epistles written, and the people were at a loss for over three hundred years to know which gospel was false or spurious, or which inspired, and, therefore, they could not take the Bible for their guide for they did not know what constituted the books of the Bible. It was not unil the fourth century that the Pope Rome, the Head of the Church, the successor of St. Peter, assembled to gether the bishops of the world in council, and there, in that council, IT WAS DECIDED THAT THE BIBLE,

as we Catholics have it now, is the Word of God, and that the Gospels of

Simon, Nicodemus, Mary, the Infancy of Jesus, and Barnabas, and all these other epistles were spurious, or, at least, unauthentic; at least, that there was no evidence of their inspiration and that the Gospels of St. Luke, Mat-thew, Mark, and John, and the Book of Revelations, were inspired by God and the spirit of the Holy Ghost. Up to that time, the whole world, for three hundred years, did not know what was the Bible; hence they could not take the Bible for their guide, for they did not know what constituted the Bible. Would our divine Saviour, if He intended man to learn His religion fro book, have left the Christian world for three hundred years without the Most assuredly not. Not only for three hundred years the world was left without the Bible, but for one thousand four hundred years the Christian world was left without that sacred book. Before the art of printing was invented, Bibles were rare things Bibles were costly things. Now, you must all be aware, if you have read history at all, that the art of print-ing was invented only a little more than four hundred years ago, about the middle of the fifteenth century, say the Bible is your guide, but you do there was a Protestant in the world. As I have said, before printing was invented books were rare and costly things. Historians tell us that in the eleventh century -eight hundred years ago-Bibles were so rare and costly that it took a fortune, a considerable fortune, to buy oneself a copy; it took the lifetime of a man to make oneself a copy of the Bible! Before the art of printing everything had to be done with the pen upon parchment or sheep skin. It was, therefore, a tedious and slow operation - a costly operation Now, in order to arrive at the probabl cost of a Bible at that time, let us suppose that a man should work ten years to make a copy of the Bible, and earn a dollar a day; well, then, the cost of that Bible would be \$3,650! Now, let us suppose that a man should work at the copying of the Bible for twenty years, as historians say it would have aken him at that time, not having the convenience and improvements to aid him that we have now; then, at a dollar a day, for twenty years, the cost of a would be nearly \$8,000. Suppose I came to Ottawa and said to you my dear people, save your souls, for it you lose your souls all is lost. You would say, "sure enough, that is true!" You would ask, what are we to do to save our souls? The Protestant preacher would say to you, "you must get a Bible; you can get one on Sussex street at such a shop, so many doors beyond Murray street. would ask the cost and be told it was \$8,000. You would be likely to ex claim, "the Lord save us! and cannot we go to heaven without that book?" The answer would be: "no; and contradict one another, and you must have the Bible and read it. You murmur at the price, but are Yes, of course it is, but you say you and they all say they read it right have not money, and if you cannot get a Bible, and that if salvation de-

of Heaven. This would be a hopeless

condition, indeed. For 1,400 years

WAS LEFT WITHOUT A BIBLE; not one in ten thousand, not one in twenty thousand, before the art of printing was invented had the Bible: and would our Divine Lord have left the world without that book if it was necessary to man's salvation? assuredly not. But, let us suppose for a moment that all had Bibles, that Bibles were written from the beginning, and that every man, woman and child had a copy; what good will that book be to people who do not know how to read? It is a blind thing to such persons. Even now, one-half the inhabitants of the earth cannot read. Moreover, as the Bible was written in the Greek and the Hebrew, it would be necessary to know these languages to be able to read it. But, it is said, we have it translated now in French, English and other languages Yes, but are you sure you of the day. Yes, but are you sure you have a faithful translation? If not, you have not the word of God. have a false translation, it is the work of man. How shall you ascer-How find out that you tain that? eave a faithful translation from Greek and Hebrew? I do not know Greek or Hebrew, say my separ-ated friends; for my translation I must depend upon the opinion of the learned
—upon their decision. Well, then, my dear friends, suppose the learned should be divided in their opinions, and some of them should say it is good and some false, then your faith is gone ; you must commence doubting and hesitating, because you do not know the translation is good. Now with regard to the Protestant translation of the Bible, allow me to tell you, my respected brethren, that the most learned among Protestants tell you that your translation-King James' edition-is a very faulty translation and full of errors. Your own learned divines preachers and bishops, have written whole volumes to point out all the errors there are in King James' translation, and Protestants of various de nominations acknowledge it. Some years ago, when I lived in St. Louis, Some there was held in that city a convention of ministers. All denominations were invited to that convention, the object being to arrange for a new translation of the Bible, and give it to translation of the Bible, and give it to the world. The proceedings of the convention were published daily in the Missouri Republican. A learned, a very learned, Presbyterian, I think it

sity of giving a new translation of the Bible said that, in the present Protes-tant translation of the Bible there were no less than THIRTY THOUSAND ERRORS. And you say, my dear Protestant friends, the Bible is your guide and teacher! What a teacher, with thirty-The Lord save thousand errors! rom such a teacher! One error is bad enough, but thirty-thousand is a little too much. Another preacher stood up in that convention—I think he was a Baptist—and, urging the necessity of giving a new translation of the Bible, said that for three hundred years past the world is without the word of God, for the Bible we have is not the word of God at all. Here are your preach ers for you! You all read the news papers no doubt, my friends, and must know what is going on in Eng land at present. Some time ago they sent in a petition to parliament for an allowance of a few thou sand pounds sterling for the purpose of getting up a new translation of the Bible, and that movement is being headed and carried on by Protestan I guess the Bishops and clergymen. I guess the new Bible will be a little worse than the old one. But, my dear people, how can you be sure of your faith? You not know if you have it. Let us sup pose for a moment that all should have Bible, should all read it and have a faithful translation ; even then it canno be the guide of man, because the pri vate interpretation of the Bible is no infallible, but, on the contrary, mos fallible, the source and fountain of all kinds of errors and heresies, and of all kinds of blasphemous doctrines. Do not be shocked, my dear friends, just only keep calm and listen to my arguments. There are now THREE HUNDRED AND FIFTY DIFFEREN

was, stood up, and urging the neces

PROTESTANT DENOMINATIONS or Churches - I make a mistake, should have said three hundred and fifty-two, for about eighteen months ago, in Chicago, they made two new Protestant churches, and in New York, at present, there is a woman trying to establish another Protestant church. She preaches the doctrine of free love, and attempts to prove from the Bible that every woman is entitled to send her husband affoat and take another when she likes, and that every husband could do the same thing—send his wife away and take another, and next day, if she did not suit him, take another, and so on, and from the Bible attempts to prove that every day in the year he could have a new wife. Now, then, I say there are three hundred and fiftytwo different Protestant denominations or Churches, and all of them say the Bible is their guide and teacher, and I suppose they are all sincere. Are all of these true Churches? This is an impossibility. Truth is one as God is one, and there can be no contradiction. Every man in his senses sees everyone and contradict one another, and can-not, therefore, be all true. The Protestant says the man that reads the asked, is not your soul worth \$8,000. Bible right and prayerfully has truth Let us suppose here is

AN EPISCOPALIAN MINISTER, pends upon it, evidently you would have to remain outside the Kingdom ing and prayerful man. He reads his Bible in a prayerful spirit, and from the word of the Bible he says it is clear and evident there must be

Bishops, for without Bishops there can be no priests, without priests no sacraments, and no Church. The Presbyterian no Church. The Presbyterian is a sincere and well meaning man; he reads the Bible also, and deduces from it that there should be no Bishops but only Presbyters;
"Here is the Bible," says the Episcopalian, "and here is the Bible to give palian, "and here is the Bible to give you the lie" says the Presbyterian yet both are prayerful and well mean-ing men. Then the Baptist comes in he is a well meaning, honest man and prayerful also. "Well," says the prayerful also. "Well," says the Baptist, "have you ever been bap-tized?" "I was," says the Episcopalian, when I was a baby;"" and so was I," says the Presbyterian "when I was a baby;" "but" says the Eaptist, "it was done by sprinkling, and that is no down into the river like Christ," the Baptist, "it is no baptism at all and he gives the Bible for it. "Unles you are baptized over again," says the Baptist, "you are going to hell as sure as you live." Next comes in the Unitarian, well meaning, honest and sin-cere. "Well," says the Unitarian, 'allow me to tell you that you are pack of idolators," says he; "you worship a man for a God, who is no God at all;" and he gives several texts from the Bible to prove it, while the others are stopping their ears that they may not hear the blasphemies of the Unitarian: and they all contend they have the true meaning of the Bible. Next comes the Methodist, and he says, "my friends, have you got any religion at all?" says he, "of course we ion at all?" says he, "Did you ever feel have "says they. "Did you ever feel religion," says the Methodist, "the spirit of God moving within you;" "Nonsense," says the Presbyterian, "we are guided by our reason and judgment." "Well," says the Methodist, 'If you never felt religion, you neve had it, and will go to hell for all etern ity." The Universalist next comes in and hears them talking and threaten ing one another with eternal fire. "Why," says he, "you are a strange set of people; you do not understand the Word of God; there is no hell at all," says he, "that idea is good enough to scare old women and chil-

dren;" and he proves it from the Bible COMES IN THE QUAKER;

recommends them not to be quarreling, and advises that they do not paptize at all. He is the sincerest of men, and gives the Bible for his faith. Another comes in and says, "baptize the men and let the women alone; for the Bible says, "unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of Heaven;" "So," says he "the women are all right, but baptize the men." Next comes in the Shaker, and says he you are a presumptuous people, : do von not

resumptuous set of people know he says, "that the Bible tells you you must work out your salvation in fear and trembling, and you do not tremble at all. My brethren, if you vant to go to Heaven, shake, my brethren, shake." I have here brough together seven or eight denominations liffering from on another, or under standing the Bible in different ways Illustrative of the fruits of private in erpretation; what then, if I brough together the three hundred and fifty wo denominations, all taking Bible for their guide and teacher,

and ALL DIFFERING FROM ONE ANOTHER Are they all right? One says there is a hell, and another says there is no hell. Are both right? One says Christ is God, another says He is not. One says Bishops are necessary, another says they are unessential. One says baptism is requisite, and another Continued on seventh page.

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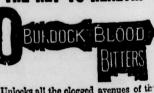


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