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the Bale, Piece, or in pecially low prices, in e invite city and counck and compare prices, our quotations will be use on this continent. to two hundred miles s and Railway fare for Dollars.

Kissing the Five Wounds. E. C. D. IN "MESSENGER OF THE SACRED HEART."

O blessed Crucifix, you teach me this:-How Jesus' dying love is best repuld. You bid me daily come and kneel to kiss Each wound my sins have made. That so my heart may cherish deep within A tender memory full of gracious power-To keep me true, and shame me off from sin, And guide me hour by hour. How shall I dare to kiss those plerced Feet, And wander still, or choose agair to siray ? How deem, with fools, perdition's path so sweetsweet-The broad, smooth, hell-ward way ?

Or how, in sensual sloth or base disgust, Turn from that other, which the worldling

scorns? Nor bless its very narrowness, and trust The hedge of saving thorns? And those dear Hands-aimighty, yet, for me

Nail'd helpless here! Shall ever guilty

And last, the dearest Wound of all-which

The still'd Heart open to the core, to show That it had burst with very love, and paid Its uttermost of woe ! Shall I, then, coldly view that open Side, Nor take the sheltering home it fain would

give-Like the ark's door of mercy, standing wide That all may pass and live? Love calls for love. Ah, where is mine, if

ve calls for love. An, sur-He, 'his Prince of lovers, woo me with such This

pain To live for Him as He has died for me— And sue me but in vain?

RELIGIOUS FAITH.

ITS IMPORTANCE AND PHILOSOPHY

A Brilliant Lecture by Bishop Ryan. of St. Louis, before the Legislature of Missouri.

(From the Western Watchman.)

I propose to speak to you this evening on the subject of the importance and philosophy of religious faith. It is not without a sense of grave responsibility that I presume to address you on this important subject. I know and feel that I speak to the representative men of this State; to those who form the laws and hold in their keeping the lives and property and sacred honor of the people of this great Commonwealth. I come one of the representatives of the most ancient faith of the children of men, I come with forty centuries of hope and with nearly ninete n centuries of realization, with the

truths of all those centuries to speak to the men of this century concerning the I set my heart upon woman next, Hurrah Hurrah For her sweet sake was oft perplexed, But ah The false one looked for a daintier lot, The constant one wearled me out and out— The best was not easily got. importance and the philosophy of that faith which has left its mdelible impress upon the legislation and the civilization of the world—that faith which sanctified the Greek, and which civilized and sancti-fed the backgring, that four sancti-

fied the barbarian; that faith which now peering through the darkness of infidelity, guiding through the storm of fierce pasion, protects from the dangers of both, the ston, brotects from the dangers of both, the strugging mariners upon the sea of life, if they will only look up and receive its divine illumination. I speak of THE GREAT CHRISTIAN FAITH, for shead upon the state of the state o

foreshadowed and symbolized in Judaism and realized for these nineteen centuries in the Christian dispensation. I only fear that I shall prove an unworthy represen-tative and exponent of this philosophy. I wish that but for one hour I could possess the genius and the eloquence of some of my older brethern of the Christian

And then I set my heart upon war; Hurrah, We gained some battles with celat; Hurrah, We troubled the foe with sword and flame, And some of our friends fared, quite the same; I lest a leg for fame. hierarchy who in ages past proclaimed the glory and elucidated the philosophy of Christian faith. But as this may not be,

see Hurrah, And the wide world belongs to me, Hurrah to run low, no doubt, The feast begins to run low, no doubt, But at the old eask we'll have one good Come drink the lees all out.

THE CATHOLIG RECORD.

Nail'd helpless here's baat the set of the s

I set my heart first upon wealth, Hurrahl And bartered away my peace and health, Bat ahl The slippery change went about like air, And when I had eluthed me a headful here Away it went there.

I set my heart upon travels grand, Hurrah And spurned our plain, old Fatherland; Bat an, Naught seemed to be just the thing it should, Most comfortless bed and indifferent food, My tastes misunderstood.

I set my heart upon sounding fame; Hurran, And lo, I'm eclipsed by some upstart's name. But ah, When in public life I loomed quite high The folks that passed me would look awry; Their very worst friend was I

Now I've set my heart upon nothing, you

that fact. I remember some years ago a poor fellow who had had great affliction and who, I supposed, must have been sometimes tempted to commit suicide. I because a man rejected it we see the ter-rible consequence to society of that re-

sometimes tempted to commit suicide. I should say that his mother-tongue was Irish; the English language came after-wards as a sort of stepmother tongue, in which he occasionally blundered. I asked him if in his great mi-fortunes, he ever felt tempted to commit suicide. "Never," that power resisteth the ordinance of God, and they that resist purchase for themselves damnation. Now if man I hop such will be the last thing I will ever do," and then, with a certain quickness, he per-ceived his mistake, and added: "and sure can resist the law, if he can evade the law, if man feels that there is no binding in-fluence on his conscience, you will legis-late in vain. Men will be eye-servers. it would be if I did it." [Laughter,] I said, "Why are you not so tempted" "Be-cause I am afraid of God Almighty, and I There will be no influence upon them to observe it because of a Divine Eye that sees them, and hence we behold disrespect have a hope," said he, "that if I bear up with my afflictions He will not abandon to the law. Authority loses its sanctity because of the absence of the impression which Christian faith would produce upon the minds of those who would readily ac-cept it. Look again at an oath. What is the sanctity of an oath de pendent on? Upon Christian faith; upon the truth that God witnessed, may be called to witness by man; that God is all present; God will take cognizance of the crime of the wretch who calls on Him to witness a lie. Reject this faith; say God to the law. Authority loses its sanctity me in the long run." See the religious element, the Christian faith, the influence of that faith bringing with it the fear of God, and the hope of God aiding him in THE STRUGGLE WITH MISFORTUNE THE STRUGGLE WITH MASFORTUNE And so, my brethren, in the struggle with passion. You see the young man in the hour of trial with passion struggling apparently against odds, tempted, led on by the force of his passion to sin, and yet the thought which faith brings to his mind of the all-seeing eye of God. It is that trans him. Faith whispers to him, "There is an atteristic in the balance. There is a

witness a lie. Reject this faith; say God is not such a witness; say God cares not for these affairs of men—where is the depend-state, and is essential labor to the peace of state, and is essential labor to the peace of state, and is essential labor to the peace of is an eter ity in the balance. There is a since for your lives, that just and a good God who locks upon you. He is the all seeing eye. Be loyal to God. than life or property that ence for your lives, that may be sworn man, to the belief of a religious order away, for your character, perhaps dearer Hence there was

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The consequence to society of that re-jection. And so of the power of law. You, as legislators, here enact certain laws. It is a doctrine of the Christian faith that the laws of the land must be observed, because all power is from God, and he that resistent that power resistent the ordinance of God, and the vintage of faith, of the report the necessity of faith of the report the necessity of the report the necessity of faith of the report the necessity of the report the necessity of faith of the report the necessity of the report the necessity of faith of the report of the report the necessity of the report doubt upon the human mind of the truth or falsity of the report, the necessity of having a judge to decide the meaning of the message, but you must have some one when there is doubt to decide with unerring accuracy its meaning. When this great state was formed, it could not have When been enough to scatter copies of the laws of the state throughout Missouri and to say to the people "now here are the laws. You can understand them, understand them the best way you can, and observe them the way you understand them." Clearly there would be anarchy in a month in Missouri. 1 would understand the laws of Missouri in one way, and the m n with his interest at stake another way, and hence the judges of courts were appointed to decide what was the meaning of the written law, and a supreme court was ap-pointed to decide finally and without

> decider. He, with all His wisdom and power and authority, took the place and decided the law in order that men might assert it. When He passed away, did He leave His people worse off than the Jews were under an inferior dispensation? Did He leave any authority to settle disputes and to make faith certain? He left the

suith the Lord." Hence there was left a Supreme Court in spirituals to decide dis-putes among those who believed. Now, when our Divine Lord appeared upon this earth, he was to the people what the Jewish high-priest and council were, and more, of course. He became the Supreme decider He with all the window and and to make fault certain! He left the very authority—as far as man can inherit —the very authority that He had Himself. He said to his apostles: "As the Father hath sent me, I send you. He who hears you, hears Me. He who despises you, despises. Me. Go and teach all nations." He did not merely say, "Go and give your opinion, and let them accent it or reject it, as they

Supreme Court regulates the externals of the State ; they have nothing to do with the faith of man ; with the convictions of man ; they have to do with the overt acts and other externals, and not with the ALWAYS SUCH A MEDIUM. MAY BE SWOREN AWAY? So with a thousand instances Look at the great doctrine of Christian charity, where the outcast is loved for our Lord's sake, bear the main the prophets under the outcast is loved for our Lord's sake, bear the main the prophets under the bigh-priest after bear the main the prophets under the bigh-priest after bear the main the prophets under the bigh-priest after bear the main the prophets under the bigh-priest after bear the main the prophets under the bigh-priest after bear the main the prophets under the bigh-priest after bear the main the prophets under the bigh-priest after bear the main the prophets under the bigh-priest after bear the main the prime the bigh the bigh the bigh the bigh the bigh the bight the bi the outcast is loved for our Lord's sake, where they wait upon the stranger and the broken-hearted whom they neve infallible au-them, say that it is a mere poetic notion, that there is no identification of the sufferer with our Divine Lord—what do you do? You rob those sufferers of the care of thousands who love them, strangers as they are, for the sake of Christ. You rob them of all the great sisterhoods of charity and of Verey and of St. Joseph and of the devoted Protestant lady who, this earth, he was to the people what the the was to the people who believed. Now, when our Divine Lord who, there is no identification of the care of thousands who love them, of the devoted Protestant lady who, this earth, he was to the people what the the devoted Protestant lady who, there is no identification of the devoted Protestant lady who, this earth, he was to the people what the the devoted Protestant lady who, this earth, he was to the people what the construction of the devoted Protestant lady who, this earth, he was to the people what the the devoted Protestant lady who. though the same of the same comparison is not of the individuals ?" The same comparison : There is no one Judge of the Supreme Court whose decision would be final in a case. All the judges in their united action have what no one judge of himself has the authority is given to the bedy that body. That authority is given us in the General Council and the Sovereign Pontiff. The authority is given which the Sovereign Pontiff would not have from nature alone, which no individual of the General Council would have alone, but which is given to that body as author-ity to decide, as authority is given to the body of the judges of body of the judges of THE SUPREME COURT. But in this theory it is said we can have no doubts. Properly speaking, there can be no doubts in the min1 of the man who has the true philosophy of Christian faith, because he believes God knows all things, and cannot be deceived, he believes God is true and cannot deceive him and he he is true and cannot deceive him, and he be lieves God's justice requires that between him and God there should be an unerring not merely say, "Go and give your opinion, and let them accept it or reject it, as they please." He said: Go and teach then with authority. He that will not hear the and a publican." MENCE THIS DODY, which reason says is necessary for harmony and unity, necessary for the state, necessary ary under the old Jewish dispensation, and necessary in every age. Thus the author-ity of the philosophy of the faith continues to decide. It is a supreme court in spirit-to decide. It is a supreme court in spirit-There is the structure of the step of the step of the step of the step of the state of the step of the st

ing tribunal. There can be no faith at all if the authority were unerring : but who ever heard of a religion without some doubts. Everybody who professes reli-gion must have, it is said, some doubts." To these objections against the Catholic philosophy of faith I reply : First, that the Jewish high priest and His sound erred. Why? Because their term of office was to be temporary, as the Scrip-ture themselves soy, and with the coming of our Divine Lord, who, by miracles per-formed and by prophecies fulfilled, vindi-cated His right to the Messiahship, this dispensation passed away. The Judges of

dispensation passed away. The Judges of the Supreme Court are only a collection of able lawyers when their term of office

is past. They have no right to bind the people then—the time has passed in which they had authority. And so of the Jew-ish high priests and the Jewish c nucil— with the coming of our Lord its authority ceased, and therefore they erred in oppos-ing Christianite. A Surgeme Court near

ceased, and therefore they erred in oppos-ing Christianity. A Supreme Court may err. Unerrency is not necessary for a Supreme Court, but the Spiritual Su-preme Court that decides FOR ME AND MY INTELLECT a question of faith—something to be be-heved in or to be final—must be unerr-ing. If it be not unerring 1 may say, Perhaps it is wrong, and if it is wrong 1 am right, and why should I give up my conviction for the decision of a tribunal that declares it may be wrong i'' Therefore

that declares it may be wrong ?" Therefore in the domain of thought, in the domain

of faith, in the intellectual domain-the

tribunal

But the

Supreme Court—the deciding must be unerring to be final.

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MONEY TO LOAN!

NEY TO LOAN at lowest rates of in-CMAHON, BOULTBEE, DICKSON AND ERY Barristers, &c., London. speech the measure of what can be shu upon this great subject. And as our interest in the philosophy of Christian faith will be determined by our sense of the im-portance of Christian faith itself, and as in our day there are many who seek utterly to destroy or greatly to diminish the sense of the importance, I proceed in the first place to call your attention to this importance. There is a popular but very fatal delusion that it matters little what men believe, or whether they believe anything, in the domain of religion, if they only lead what the world regards as moral lives. The line of Alexander Pope—who, though a Catholic, was at one period of his life quite a latitudinarian in his views—expresses this popular de-lusion:

I only ask you not to make my poor speech the measure of what can be said

lusion: "He can't be wrong whose life is in the right."

right." But if it were er y to determine whose life were in the right it would be very easy to determine the right creed. The rectitude of life is made

A CRITERION OF ORTHODOXY, but the rectitude of life itself is something difficult to be discerned. It may be said with more truth, though less popularity, "He can't be right whose faith is in the wrong,"

"He can't be right whose faith is in the wrong," if his wrong faith or no faith be the result of criminal neglect in examining, or of moral cowardice in not receiving the true faith of Christianity. We have passed from one extreme to another—from the doctrine of justification by faith without good works to the doctrine of justification by good works without faith. It is not necessary I should essay to prove to one admitting the truth of the Christian revelation that faith is necessary for salva-tion as well as worss. In the New Testa-ment faith is as distinctly demanded as a revelation that faith is necessary for salva-tion as well as worss. In the New Testa-ment faith is as distinctly demanded as a condition of salvation as good works are and as the observance of the ten com-mandments. Without faith it is impos-sible to please God." He who believes not shall be condemned," or as King James's version has it, "shall be danned," is the startling announcement of the founder of Christianity, the gentle preacher of the Sermon on the Mount. And He says that "When the Holy Spirit shall come He will convince the world of sin." Why? "Because they have not believed on Me." That modern notion that we are free to believe as we please, without sufficient examination even—the idea of a sin of disbelieving in something is not certainly entertained—the perfect liberty of believ-ing whether we examine or not—this ing whether we examine or not-this

ing whether we examine or not-ins perfect liberty is CERTAINLY NOT THE LIBERTY spoken of by our divine Lord and His Apostles. But to another class of man The durching difference dates of mathematic representative man in this age—the man who doesn't quite admit the truth of Christianity, nor yet quite reject it—who is a skeptic, in fact—to him I should show the importance of Christian faith; because is a state of the importance of the state of the importance of the state of the st

SO WITH FAME AND WEALTH. and woman, and travel, and glorious war, this great German amused and tortured himself, and then towards the end with himself, and then towards the end with the wine cup lifted up drinking the lees— the mouldy lees of it—with a sardcnic "hurrah?" he drinks, and drinking dies. This is the song of life which this great

transcendentalist gives us, and it is the his-tory of so many noble minds and tender hearts without the influence of religious faith. How different the picture given us of

man under that influence, not created to had under that influence, not created to be the sport of circumstance, created in the image and likeness of his Creator, and to be with Him for eternity, to survive all this glorious material creation around him, to look in the future upon the expiring stars in heaven like the quenched lights upon the great altar of creation, to look up to the dying sun—as another great poet, but one under the influence of Chris-tian faith and hope, has written of him— to look up as the last child of Adam shall look up on the dying sun in the heavens and to proclaim his immortality. This is

the picture which the poet under the in-spiration of a sacred and consoling faith gives to us. In his vision of the last of the human race, declaring his immortality to the dying sun, he says:

The sun's exchange sickly glare, The carth with age was wan; The carth with age was wan; Around that ionely man; Some had expired in fight—the brands Still rusted in their bony hands; In plague and famine some ! Earth's cities had no sound nor thread, And ships were drifting with the dead To shores where all was dumb.

Yet, prophet-like, 'that lone one stood, With dauntless words and high, That shook the sere leaves from the wood, As if a storm passed by Saying, we are twins in death, proud sun ! Thy face is cold, thy race is run.

Thy face is cold, thy race is run, "Tis merey bids thee go; For thou, ten thousand years Hath seen the tide of human tears That shall no longer flow.

This spirit shall return to Him Who gave its heavenly spark; Yet, think not, sun, it shall be dim When thou thyself art dark ! No, it shall live again, and shine In bliss unknown to beams of thine, By Him recalled to breath, Who robbed the grave of victory And took the sting from death !

And took the sing from dealt : Go, sur, while merey holds me up On nature's awful waste. To drink this hast and bitter eup Go, tell the alsh shall tast... Go, tell the algebra shall tast... The darkening universe defy To quench his immortality Or shake his trust in God !

Fight for the again the we

the true against the false; fight for the pure against the impure. Faith uncour-ages him, and the victory that is accom-plished is the result of that Christian faith. So I might enumerate a dozen instances. Look, for instance, at the doctrine or Chris-tian faith the doctrine of the indissolubility of marriage, one with one and forever; that doctrine which the Church has held in spite of libertine kings and emperors and men in high places. LOOK AT THE PRACTICAL INFLUENCE

felt tempted to commit suicide. "New he replied; "that is, not to tell ycu a

never of myself, your reverence

of that one doctrine of Christian faith upon society. We warned the world of

upon society. We warned the world of the result of the admission into the body politic of the poison of this false principle. We said the poison would course through the veins and corrode the heart of society; the world would not listen to us, and what is the consequence? That divorce is on the increase, that human love is not what it used to be: that men and women take one another, not "for better, for worse, in sickness and in health, etc., until death do us part," but until they shall decide to leave one another or get tired of one another. And see how all this abuse is traceable to denial of one doctrine of is traceable to denial of one doctrine of Christian faith. See the power of a prin-ciple acted out on human society and how the world is beginning to perceive that the old Church was very wise in holding to this position; that if she was behind the age she was behind the age not as a loiterer not progressing, but as the charioteer who reined in his steeds that were dashing for-ward to destruction. Wisely, behind the ward to destruction. Wisely behind the age! Here was the conservative progress that needed no retracing of its steps. Very recently a clergyman of New Eng-land, the Rev. Samuel W. Dyke, of Roy-

and of the devoted Protestant lady who. loving our Lord, personally goes out into the world and into the home of affliction, to wait upon the sufferer for His dear sake. Behold how_timportant then this faith is. And having seen its importance, now let us consider its philosophy. There are those who would say "What has

There are those who would say "What has philosophy to do with faith? Philosophy be-longs to the region of reason, faith to mere testimony of others. The philoso-pher and the religious man are rather sup-posed in our day to be opposed, and the philosophy of faith seems in itself a con-tradiction." It was not so from the be-ginning. The great philosophers of antiquity were most of them religious men. All of were most of them religious men. All of them acknowledge the principle of religion and of religious faith. Plato, the greatest of and of religious faith. Plato, the greatest of them all, was a most pious man in his own way. That great soil, who came so near revelation in his glorious flichts, would be shocked if any one spoke to him of divore-ing philosophy from religion. So with Pythagoras, whose school of philosophy was like a religious community. They had four years of novitiate, long silences, exercises of prayer and chastity, and lived apart m order that they might see the truth more clearly, and in order that they might, be more neffectly mithed to Deity