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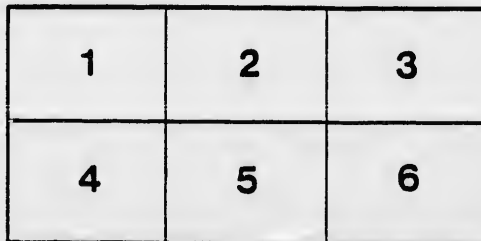
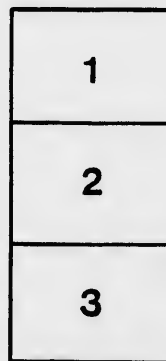
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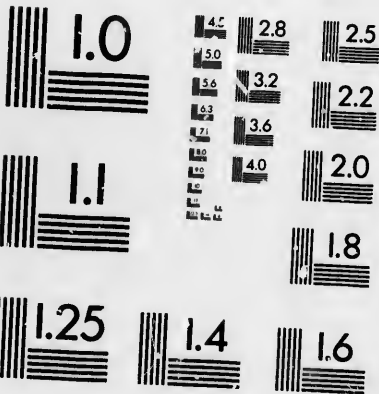
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THE RULE OF FAITH.

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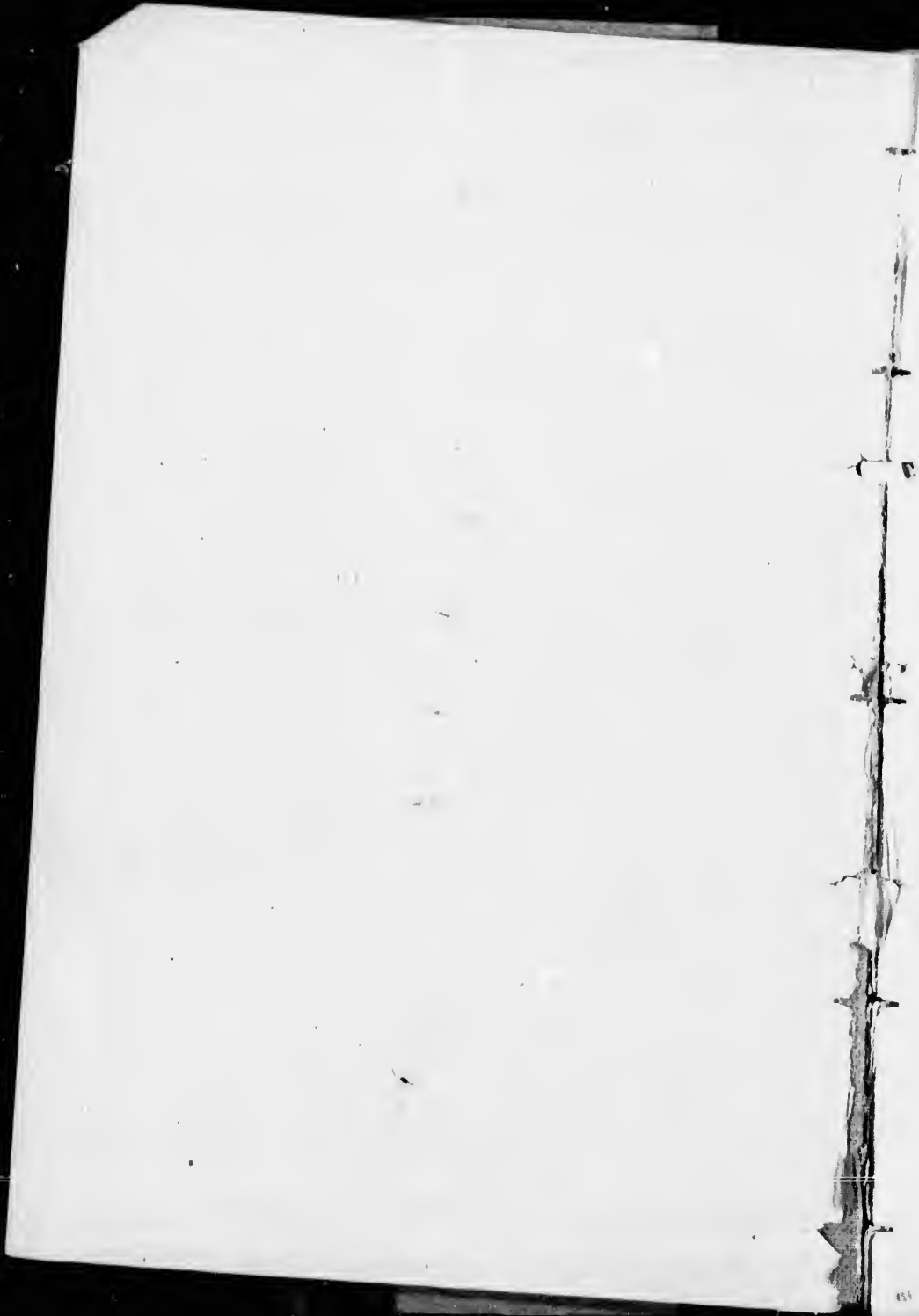
GREAT LECTURE

— ON THE —

Church and the Bible

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## THE RULE OF FAITH.

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*Father Damen's Great Lecture on "The Church and Bible."*

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DEARLY BELOVED CHRISTIANS :—When our Divine Saviour sent out His Apostles and Disciples throughout the world, with the commission and authority to preach the Gospel to every creature, He laid down the condition of salvation, and He said: "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." In the Protestant version of the Bible you read: "He that believeth not is damned." In this our Divine Saviour laid down the two conditions of salvation, namely, Faith and Baptism. "He that believeth and is baptized shall be saved." Here are two conditions without which we cannot be saved—Faith and Baptism. The words of the Saviour on this subject are very clear and very plain, and need no explanation. They are proposed in the plainest and simplest way—"He that believeth and is baptized shall be saved, but he that believeth not is damned." In my sermon to-night, I will speak on that condition necessary to salvation, namely, Faith. Faith, then, is absolutely necessary for salvation, and without Faith there is no salvation, but eternal damnation. Now, the question arises, what faith



must a man have in order to be saved? Will any faith save a man? Is it a matter of importance what religion a man professes? Will not a man be saved if he be a good man, a moral man, a charitable man, a benevolent man? Why, my dear Christians, if that alone were sufficient for man, then it were useless for God to make any revelation whatever. If a man is at liberty either to accept a belief or to reject what God teaches, what use is it for God to teach anything? If it is a matter of indifference what religion a man professes, or what church he belongs to, then what use was it for Christ to establish any religion or any church whatsoever? If a man can be saved in anything—in any religion, or in any church, then it is useless for Christ to establish a church. It is not, then, a matter of indifference what religion a man professes, or to what church a man belongs; if he means to be saved, he must believe all the revelations of God, and all the teaching of God, and he must profess the religion which Jesus Christ has established here upon earth. God has a right to the worship of the whole man. A man is bound to worship God with the heart, and with the intellect, or the reason. We worship God with the heart and with the will when we do what He commands, and when we observe His commandments and His holy law. We worship God with the intellect and with the reason when we believe what He teaches, and who shall dare to say that man is not bound to worship God in this two-fold manner? Is not God the author of our reason, of our intelligence, and of our intellect, as well as He is the author of our will and our heart? Whatsoever there is in man is the work of God, and God requires a return of this two-fold faculty of man, both of the heart and of the will, of the intellect and of the

reason. We must, therefore, worship God by believing whatsoever He teaches, as well as we are bound to do whatsoever God commands. Don't you, my dear ladies, feel insulted when a man tells you he don't believe anything you say? Why, you say: "Of course; because if a man tells me he does not believe what I tell him, he calls me in plain language, a liar; and of course I feel insulted." Now, in like manner, if we do not believe what God teaches, then we refuse to submit to the infinite wisdom and the infinite veracity of God. When we refuse to believe what God teaches, then we call into question His truthfulness or His veracity. It is a very reasonable thing to believe what God teaches—every Christian denomination admits that. Every Protestant, as well as Catholic, says we must believe what God teaches. Very well; but if God commands me to believe what He teaches, if God is a just God, he will never require from us a thing that is impossible. If, then, God commands me on the pain of damnation to believe what he teaches, He must first give me the means to know His law, and the means He gives us to know that must be as infallible as Himself—a means that must be at all times within the reach of all people, whereby they shall know what they are to believe in order to be saved. Secondly, the means that God gives us to know what he teaches must be adapted to the capacities of all intellects, for even the dullest of understandings have a right to salvation, and, therefore, a right to the means whereby they shall know what they are to believe and to do to save their souls. The means that God gives us to know what He teaches must be an infallible means, so that, if a man makes use of it, he will do so infallibly, and without fear of mistake or error, be brought to a

knowledge of all the truths of God. Has God given us such a means? "Why, of course," says my Protestant friend, "God has given us such a means," and so says the Catholic. Certainly God has given us such a means whereby we shall know all that He has laid down as necessary to the salvation of our own souls. What is that means? "The Bible," says our Protestant friend. "The Bible, sir; the whole Bible, that is the word of God; that is the means whereby we shall learn the truths that God has taught to save our souls." And the Catholics say, "Not the Bible, or the private interpretation of the Bible, but the Church of the living God. That Church is the teacher appointed by God to teach us all the things we have to believe." I shall prove, then, that the Bible is not the guide or the teacher of man, but that the Church established by Jesus Christ is the only teacher which God has on earth to instruct His children. If, my dear Christians, our Divine Saviour had meant that man should learn his religion from a book, why certainly He would have given that book to man. He was bound to give that book to man, if that was His intention, that man should learn his religion from a book. But Christ did not give that book to man; Christ did not give us the Bible. Christ left this earth and He never wrote a line of that Bible—*not one line*. I defy all the teachers in the world to prove that Christ has ever given us a line, or that we have received a line of it written by the hand of Christ. What, then, did our Divine Saviour do? He said to His apostles and to His disciples, "Go, ye, therefore, into the world 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," and Paul says,

Jesus said to him that they were to teach all days even unto the consummation of the world." Christ ascended into heaven, and the apostles carried out the direction of the Saviour, and they went out into the whole world, preaching everywhere, teaching all nations, and baptizing them and receiving them into the Church, and the Church was established all over the earth, and there was not a Bible thought of. Not a line of the New Testament, which contains all the doctrines of Christianity; seven years elapsed. the Church was established all over the known world, and not a line of the New Testament was written until St. Matthew wrote his Gospel, and this was nearly seven years after Christ had left this earth. Well, now, I ask my dear Protestant friends, were those Christians that lived within those seven years, between the writing of the Gospel of St. Matthew and the ascension of Christ into heaven, were they Christians? "Why," say my Protestant friends, "they were the very best of Christians; they were the first and best fruits of Christianity." How did those people know what they were to believe, or what they had to do in order to save their souls? Did they know it from the Bible? Why, no; for there was no Bible in these days. How, then, did they know it? They knew it precisely in the same way as you, my dear Catholics, know it now, and you know it from the teaching of the Church of God, and we have no other means of knowing. St. Mark wrote his Gospel ten years after Christ left this earth. St. Luke wrote his twenty-four years after Christ ascended into heaven. St. John wrote his Gospel sixty-three years after the ascension of Christ; and the Revelations of the Apocalypse, the last portions of the Bible, were written sixty-five years after Christ had left this

earth. So, then, the Christian world existed over sixty-five years before the whole of the Bible was written. Now, then, how did these Christians, that lived in those sixty-five years—how did they know what they had to believe, or what they had to do, to save their souls? Did they know it from reading the Testament? No; the Testament was not among them; they knew nothing about it. How, then, did they know what they had to believe? They knew it as you know it, from the teaching of the Church of God. Now, would our Divine Saviour have left the world for sixty years without that book—without that Bible—if it were necessary for the salvation of man? Most assuredly he would not. Not only did Christ leave the world for sixty-five years without the Bible, but for over three hundred years; for in the primitive days of Christianity there were many false scriptures in circulation. There was the Gospel of Simeon, the Gospel of Nicodemus, the Gospel of the Infancy of Jesus, and the Gospel of Mary. The people did not know which of these Gospels were inspired or authentic, and which of them was spurious and false. It was not until the fourth century that the Pope of Rome assembled together all the Bishops and learned men of the world in council, and there in that council it was decided that the Bible, as we Catholics have it to-day, is the word of God, is the inspired language of God, and that the Gospels of Simeon, of Nicodemus, of Mary, of the Infancy of Jesus, that these were false and spurious gospels. Hence, for three hundred years the people had not the Bible for their guide, nor did they know what books constituted the Bible, and, therefore, they could not take it to be guided by. For the three hundred years after the establishment of the Church of Jesus, how did

these people know what they were to believe, or what they were to do, through their ignorance of the Bible and its teachings? They could only know them from the word of God. Not only for three hundred years, but for fourteen hundred years, for they were left without that essential book, the Bible. Before the art of printing was invented Bibles were rare things, and Bibles were costly things.

Historians tell us that in the eleventh century Bibles were so rare and so costly, that only a man who had a fortune could procure himself one, and that it took the life-long work of a man to make a copy of the Bible. Now you all know that the art of printing was only invented in the fifteenth century, about the year 1456. Before that time books were very rare and costly. In order to arrive at the probable cost of a Bible in these days, let us suppose for a moment that a man should work at a copy of the Bible ten years, and he should earn a dollar a day—pretty good wages for a man—the cost of a Bible would be three thousand six hundred and fifty dollars, and if he should work at it twenty years, and historians say that it could not have been done even in that time, for, in those days, there were no gold pens or steel pens, but all writing had to be done on sheepskin parchment, and with the quills and feathers of birds, hence it was a very slow operation. Now, then, let us suppose that it would take a man twenty years, and he should earn a dollar a day, then the cost of a Bible would be nearly eight thousand dollars. Well, now, Protestants say the Bible is the only guide of man, and man's only teacher, and that it is from the Bible man learned what he is to believe and to do, in order to be saved. Now, my dear people, suppose I should come to New York and preach to you on the necessity and im-

portance of saving your souls, and I say, "What doth it profit a man if he gain the whole world and suffer the loss of his own soul," why, you would say,

"Of course, Father, it is nothing at all."

The salvation of the soul comes before everything; it is the most important business and work we have here on earth. Then you say to me:

"Father, what must I do to save my soul?"

I should answer you like the Protestant preacher, and say:

"You must read the Bible. My child, you must understand the Bible."

"All right, Father, and where can I get the Bible?"

"You can get one in the basement of the church."

"And what is the cost of it, Father?"

"Eight thousand dollars!"

"Oh, the Lord save us! Eight thousand dollars?"

"Yes, my child. Is not your soul worth that?"

"Oh, yes, Father; it is worth hundreds of times more than that. But what shall I do if I haven't a Bible, and haven't the money to buy one?"

"Well," as the Protestant minister would say, "then you can't get to heaven."

"Then I guess I'll have to stay outside of it; for I haven't any eight thousand dollars to buy a Bible, and I never expect to have it." (Laughter.)

My dear people, you see at once how unreasonable it is to say that the Bible is to be the guide and instructor of man, when the Bible, for more than fourteen hundred years, had not been in the hands of the people. Before the art of printing was invented, not, perhaps, one in ten thousand could procure himself a Bible. And how could that be the guide and teacher of man, when it was not possible for the people to get such a teacher? But let us suppose

for a moment that the Bible was from the beginning, and that everyone had a Bible. What good would such a book be to a man or woman who could not read? "Well," they say, "we will hire a man and let him read the Bible for them." Ah, ha! What do you say about that? You are poor; you have to earn your bread by the sweat of your brow. Now, our Protestant friends tell you you must hire a man to read the Bible for you! But you say you haven't money enough to hire a man. Well, then, if that is the case, you have no alternative; you have got to go to hell.

You see how unreasonable this is. But let us suppose more than this. Let us suppose that every man and every woman has a Bible, and that every one knows how to read, although even here in the United States there are about twelve millions of people who do not know how to read or write, and if you take the whole population of the world, you will find that more than one-half of the people living cannot read at all. What use is that book to them? But let us suppose that all know how to read; even then the Bible could not be their guide and teacher, for the Bible was originally written in Hebrew and in Greek. You do not understand Hebrew and Greek, and, therefore, you could not read the Bible in the language in which it was first written. "Oh, yes, sir," you say, "we have the Bible translated in all the languages of the world." How do you know the translation? For, if it be a wrong translation, a faulty translation, it is not the word of God. How shall you ascertain that the Bible you have in the English language is a true and faithful translation? "Well," you say, "of course we have to depend upon the opinion of the learned." And what does the learned world tell you about



it—about the English translation—the Protestant translation—King James' translation—what does the learned world say about it? That it is full of errors and full of faults. "Oh," says our Protestant friend "that is what the Catholics say." No; that is what the learned Protestant men say; that is what your own learned Protestant preachers say; your own learned Protestant men say so; whole volumes have been written by Protestant bishops and Protestant clergymen and laymen to point out all the various errors that are in the Protestant English translation of the Bible. You may recollect that about two years ago there was in England a great movement, and that movement was headed by Protestant bishops and Protestant clergy, and they petitioned the English Parliament to be allowed a few thousand pounds sterling in order to go on with the great work; and what is that great work? It is to give a new translation of the Bible to the world; for these Protestant bishops and clergymen were convinced that the present English translation of the Bible is not the right word of God, and that the people must have a truer and more faithful and correct translation of God's Holy Book.

But let us suppose that we would even have a true and faithful translation of the Bible; even then, I say, it could not be the guide and teacher of man; because you never know whether you really have the true meaning of the Scriptures, and if you have not the true meaning of the Bible, you have not the Bible at all. When God inspired those men that have written the Bible, He gave to each word a certain meaning. Now, then, if you have not that meaning which God intended, then you have not the real doctrine and teaching of God. How shall you know you have the true meaning of the Scriptures if you don't

understand it correctly? "Oh," says my Methodist friend, "the Bible is such a plain book, such an easy book, that no one can go astray in it." Then what is the reason there are so many going astray in it? There are now three hundred and fifty different Protestant denominations on the face of the earth. I should say three hundred and fifty-four, for about a year before the fire in Chicago there were two new religions started there. The one is called the United Church, and the other has not a name yet: it has not yet been christened. (Laughter.) Then shortly after the fire, a Mrs. Sewell established a new religion, and she published a professional card of faith in the *Chicago Times and Tribune*. She calls her religion, lately started, the Church of the Divine Maternity. She says that her religion is only for ladies, as, according to her statement, men have no souls at all! (Laughter.) Hence, my dear people, there are now three hundred and fifty-four different Protestant denominations; and all of them say that the Bible is their guide and teacher, and all of them draw from the Bible doctrines in opposition and in contradiction of each other. Are all of them true? Why, that is an impossibility, for the reason that all of them read the Bible, and all of them draw doctrines in opposition and in contradiction of the Bible.

"Why," says my Methodist friend, "it is because they don't read it in the right way."

And how must they read it then?

"They must read it in a prayerful manner," he answers.

Well, now, let us examine this; here is an Episcopal clergyman; he is a learned man, a prayerful man; a well-meaning man; he reads his Bible, and

from his reading of the Bible he comes to the conclusion that his religion is the only true religion. Then comes a Presbyterian clergyman, and he also is a learned man, a sincere man, a well-meaning man; he reads his Bible, and from his reading of it he condemns the Episcopalian clergyman, and he says:

"My dear man, you don't understand the Bible at all."

"No," says the Episcopalian, "but it is you, sir, that don't understand the Bible." (Laughter.) And here the argument becomes very strong, and they are quarrelling and fighting with one another over the Bible. Next comes in a Baptist. He is a learned preacher, a sincere man, an honest man, a prayerful man, a well-meaning man; he reads his Bible, and he says that both the Episcopalian and Methodist are wrong.

"They don't understand a word of it," says he. "Were you baptized?" says the Baptist to the Episcopalian.

"I was baptized when I was a child."

"And how were you baptized?"

"I was baptized by 'pouring.'"

"And you, Presbyterian," says he, "how were you baptized?"

"I was baptized by 'sprinkling.'"

"Now," says the Baptist, "that is no baptism at all; you must be baptized by being dipped in the river." (Laughter.) "You must go all in the water," and he gives the Bible for it.

"Now, my friend," says the Baptist, "unless you are baptized that way, you shall never enter into the Kingdom of God. Next comes in a Quaker; he is an honest man, a sincere man, a well-meaning man, a prayerful man; and he hears them talking

about baptism by pouring and sprinkling, and by immersion, and the Quaker says:

"Don't you baptize at all; it is altogether useless"

And he gives the Bible for it. Next comes in another one, and hears them talking and quarrelling over the matter of baptism by pouring, and sprinkling, and immersion, and no baptism at all.

"Yes," says that one, "baptize," says he, "but 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 the Kingdom of God.'"

"Now," says he, "don't you see, unless a man be born again of water and the Holy Ghost—don't you see, the Bible says nothing about the woman at all!" (Laughter.) "Therefore," he says, "baptize the men, but let the women alone; they are all right; they will go to Heaven without it." (Renewed laughter.)

Next comes in a Shaker, and he says: "My friends, allow me to quote the Bible to you. I think," says he, "you are a very presumptuous set of people. Have you never read in the Bible that we must work out our salvation in fear and in trembling?"

"Yes, we have, and what of that?"

"Well," says the Shaker, "without shaking you will never be saved," and he gives the Bible for it.

Next comes in a Unitarian. "Why," says he, "allow me, my brethren, to tell you that you are a presumptuous lot of beings, that you are worshippers of a man who is no God at all," and he gives the Bible for it.

Next comes in a Methodist; he is a learned man, a sincere man, an honest man, a well-meaning man.

"Well," says the Methodist to the Baptist, "tell me, my friend, did you ever get religion?"

"What do you mean by getting religion?"

"Why," says the Methodist, "didn't you ever feel it?"

"Feel it! And do you think we are mere beasts that we go by feeling? No. We go by reason."

"Well, then," says the Methodist, "you never felt it?"

"No."

"Well, sure, you have never got it, for if you never felt the Holy Ghost within you, you may be sure you never got it; you'll go to hell as sure as you live." (Laughter.)

Next comes in a Universalist. He hears them talking about hell and about damnation, and so on, and he tells them there is no hell at all. But it is too tedious a work to bring all of them before you. All these take the Bible for their guide and teacher. All of them derive from the Bible doctrines in opposition and in contradiction to each other. Are all of them right? That is impossible. The Bible is a good book, and we Catholics reverence it; we Catholics reverence the Bible. We look upon it as the word of God; as the language of inspiration; but your explanation of the Bible is not the word of God. The Bible is an excellent, good work, and so is the Constitution of the United States. That Constitution is an excellent document, but when George Washington and his associates framed it as a Supreme Law, did they say to the American people:

"Here is the Constitution, here is the law; let every one read it, let no one fail to form to himself a government of his own."

Did he say that? Why if he had there would never

have been a nation, there never would have been a Republic, we would have to-day been without a Government. There was no confusion or disorder in the forming of this Government. What, then, did George Washington and his associates do in regard to the American people when they had written the constitution and the law? He appointed a supreme court and a supreme judge. That supreme court and that supreme judge were to prove to the American people the meaning of the constitution and the supreme law, and all, from the highest to the lowest, from the President to the poorest man in the land, all are bound to go by the interpretation or the decision of that supreme court, and that supreme judge, and whosoever refuses to submit to the decision of that tribunal, that man is an outlaw, and is sent to prison, and he forfeits all the rights of an American citizen. So, in like manner, our Divine Saviour has appointed a supreme church that is to give all the true meaning of all the revelations of God and of the Bible. And that Supreme Court and that Supreme Judge is the Catholic Church, and the Pope at the head of the Church. That Christ established a teaching Church is a matter of history, and is a historical fact. All Protestants admit that Christ has appointed a body of teachers, and that body of teachers were to go throughout the whole world and teach all nations, and that all nations were bound to hear and believe those teachers appointed by Jesus Christ; all Protestants admit that. Now, what is that body of teachers itself but the Church established by Jesus Christ, and that Church has been commissioned by the Saviour to teach all nations of the earth. It is again admitted by all Protestants that Christ established a Church on earth, and that he has established but one Church

is admitted also. That Church, the Blessed Saviour has promised, shall exist to the end of time, and that Church we must hear and believe, for the Saviour says: "He that doth not hear the Church, let him be unto you a heathen and publican." Now, we must inquire what is the Church we must hear and we must believe? Why, of course, the Church established by Christ; that is the only true Church of God. Now, no Church can claim to be the Church of Jesus Christ except that one that has existed from the time that Jesus was upon the earth. How many years is it since He ascended into Heaven? It is now 1,840 years since Christ left the earth. He established His Church before He left the earth; therefore, the true Church of God must be 1,840 years old. Now, which is the Church, among all the Christian denominations in existence—which is the Church that has existed 1,840 years? There is but one on the whole face of this earth, and that is the Catholic Church, and the one all history can bear testimony to in that respect, not only all Catholic and Christian history, but Pagan history, Jewish history, Protestant history, Infidel history; and, in a word, the history of all nations and of all people is there to prove that the Catholic Church is the oldest and the first, and the one established by Our Lord and Saviour Jesus Christ. All the monuments of antiquity bear testimony to it, and all the nations of the earth acknowledge it. Ask any preacher which is the oldest and the first Church, and he will tell you it is the Catholic Church. And then you say: "If the Catholic Church is the oldest and the first, why don't you be a Catholic?" He says: "Well, because the Catholic Church has fallen into error." To this we answer, that if the Catholic Church has been once the true Church of God, she

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is the true Church of God yet, and shall be the true Church of God until the end of time, for our Blessed Saviour has promised that He would build His Church upon a rock, and the gates of hell shall never prevail against it. He has said He would build it upon a rock to indicate its stability and indestructibility. "and the gates of hell," says He, "shall never prevail against that Church." Now, if the Catholic Church has fallen into error, as our Protestant friends say it has, then the gates of hell have prevailed against the Church, and if the gates of hell have prevailed against the Church, then Christ has deceived us; then He is an imposter; then He is not God. It would be blasphemy for me to say that Christ has deceived us. He has not deceived us, therefore the Catholic Church is now what it was 1,840 years ago, and the gates of hell have never prevailed against her. Again our Divine Saviour says that he will remain with the Church always, even until the consummation of the world. "Go, ye, therefore," says He, "and teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and behold," says He "I, Jesus—I, the Son of the living God—I, the eternal God, I am with you all days, even unto the consummation of the world." Now, my dear Christians, if the Catholic Church has fallen into error, as Protestants say, then Christ has abandoned her, for Christ cannot remain with a Church that is a falsehood, and if He has abandoned her, He has broken His solemn oath and He has deceived us. It would be blasphemy for me to charge Him with this, therefore He has kept His word, and has remained, and will remain, with the Church always, even to the end of time, and it shall never teach error



Again our Divine Saviour says, "I will send to you another comforter, the Spirit of Truth, even the Holy Ghost, who shall teach you all truth, and shall abide with you forever." Christ says that "the Holy Ghost, the Spirit of Truth, shall teach the Church all truth, and abide with her forever." To have all truth is to have no error, and if there should be any error, then at once all truth would cease to be there. Therefore, there never has been, and there never can be, one single error in the Church of the living God. Moreover, Christ commands us to believe the teachings of the Church without any reservation, and without any limitation. "Hear the Church," says He. It is an absolute command. From that very fact that Christ commands us to "Hear the Church," and to believe what the Church teaches, it follows that Christ guarantees that the Church shall never teach error or falsehood. The Saviour tells us, moreover, that we must hear the truth in the same way as though He Himself was speaking to us. "He that heareth you," He says to the Church, "heareth Me," that is, "He that believeth you, believeth Me, and he that despises you, despises Me;" so, then, if I believe what the Church teaches, I believe what God teaches, and if I refuse to believe what the Church teaches, then I refuse to believe what God Himself teaches. Therefore St. Paul, in his epistle, says: "The Church is the ground of the pillar," and the Church therefore, can never fail. As it is, then, a fact of history that the Catholic Church is the Church established by Jesus, so it is in like manner an historical fact that all of the other churches are the institutions of men. It is an historical fact that all present churches are the inventions of man. Where was Protestantism four hundred years ago? It was not in the world;

it was not to be found anywhere. If, three hundred and sixty years ago, you had travelled all over the world, and if you had paid a million of dollars to find a Protestant, you could not have done it, because there was none in the world. Martin Luther was the first Protestant in the world, and he fell away from the Church about three hundred and fifty years ago. He was a Catholic priest; he was an excommunicated and suspended Catholic priest. He married a nun, and commenced a religion of his own in Germany. Martin Luther said himself, "I stand alone, and the whole world is against me," that is to say, he acknowledged that there was not anybody on the face of the whole earth that believed as he did. Martin Luther had a great many disciples, and to all his disciples he said that every man should take the Bible for his guide, and form a religion of his own, and they took him at his word, and in the early days of Martin Luther's new departure there were seventy different religions, for every one of his disciples took the Bible and explained it as he thought proper, and established a religion of his own, and then, when Martin Luther saw those new religions springing up so fast, he chided them for their boldness, and said to them :

"You must take me for your teacher."

"No," they answered, "not while we can get our Bible for our teacher." (Laughter.) And every one of them set up for himself. Then came John Calvin. He was in Geneva, and he thought he would take a hand in, so he formed the Presbyterian or Calvinistic religion. After him came Henry the Eighth, of England, and he established the Church of England or the Episcopalian religion. Henry the Eighth was a Catholic. He was even a defender of the Catholic Faith, and he wrote a whole

book against Martin Luther, which I have seen during my last visit to Rome. Henry the Eighth never, perhaps, would have fallen away from the Catholic religion had he not been such a lustful man. There was at his court a very beautiful woman, the maid of honor to his queen—Anne Boleyn—and he fell in love with her, and was determined to marry her, but he was a married man already, and how in the world could he marry another wife when his first one was living, and then he applied to the Pope for a divorce, and the Pope could give him no divorce, for in the Catholic Church, in the religion of Jesus, there are no divorces that allow one to marry another wife while the first one is living. Christ says that if any man puts away his wife and marries another wife, both he and she commits adultery. Now, the Pope could do nothing against the laws of God, or the teachings of Jesus. Henry the Eighth married her, and then he was excommunicated from the Church—cut off from the Church—king as he was. After a while, when Henry had wives already, he saw another one; and he thought her more beautiful than Anne Boleyn, so he declared he must have her, too; and he took her for a wife, and then he took a fourth, and fifth and sixth. Now this is the founder of the Church of England, and all the history of England is there to prove it. After he had died, came John Wesley, 149 years ago. John Wesley was first a Church of England man, then he joined the Moravians, and finally he made a religion of his own, which is now called the Methodist Religion. It was first called the Wesleyan Religion, but after a while they adopted certain methods, through which meetings, &c., they are called Methodists. Then, later than this, again, came Alexander Campbell, who formed the "Campbellite

Creed," about forty years ago. Then, later still, came Mrs. Shewell, of Chicago, and established her religion for the women. And Mrs. Woodhull, she established something, too, I believe; you have heard of her, no doubt. She established something whereby a woman can choose a different husband every day—the religion of Free Love. You have heard of *that*. So that all these different religions are all the inventions of man or of woman. [Laughter.] We know when they started into existence. We know the names of all the originators of these different sects. Now, my dear people, has man any right to establish a religion? Has man any right to dictate to his fellow-men what he shall read, say and do to save his soul? Religion must come from God. God alone has a right to dictate what man's actions should be in order to save his soul. Hence all these religions, being human institutions, can never be instrumental in saving the soul of man. You have, my dearly beloved Christians, great reason to be thankful to God for the merciful bounties of God in being members of the household of faith, and in being members of the true Church of our Lord and Saviour Jesus Christ. You have great reasons to be thankful to God for so signal a favor and blessing which God has bestowed on you; keep it with holy zeal and faith; be firm in that faith—rather sacrifice your lives and your heart's blood than to give up one iota of that faith. But bear in mind, my dear people, to be moral members of the true Church of God, for your membership alone will not save you. "You must have a charity for good works," says St. James, and the profession of faith alone will never save us. Faith without works is dead. You must, then, live up to your religion—keep its commandments, and the precepts

of God's Holy Church ; you must love one another and have charity towards all ; you must be faithful to your prayers, morning and evening, to sanctify the Lord's Day, attending Mass, and be early at Confession and Communion, and avoid all sin. All this is necessary, my dear people, to be saved. Faith alone will not save you. If you are good and moral, and chaste and sober, and honest and pure in all your dealings with your fellow-men, without this faith is nothing, and will only condemn you the more. For, says our Blessed Saviour, "the servant that knows the will of his master, and does not do it, that servant shall receive double stripes and double punishment." A Catholic man that is a bad one, an immoral man, a drunkard, an impure and dishonest man, such a Catholic shall receive in the next world a double hell, because he knows his duty and does not do it. Do, then, my dearly beloved Christian ladies, live up to your religion, be pure and chaste, and sober, and charitable, and benevolent, and conquer your passions, and subdue your impure propensities and perversements of nature, and lead holy lives, and you shall be God's for eternity.

THE END.

