## THE MARKS OF THE TRUE CHURCH.

6

Whe are the "Protestant" Saints: The Doctrines of the Establishment By Father Bernardine, O. S. F. C.

London Catholic News. On Sunday evening the Rev. Father Bernardine, O. S. F. C., preached the second of a course of sermons at the Church of the Seven Dolors, Peckham Park Road, S. E. Every society, he said, was founded for some end and to attain some object. Scientific and astronomical societies were instituted in order to further scientific pursuits literary societies were established in the furtherance of literature, and In the Catholic churches of London they would see the rich and poor kneelbenefit societies for the assistance of the members. Jesus Christ instituted society on earth-the Holy Catholic Church-which transcended all human organizations. It was of this society that he desired to speak, and he asked was their home. If they visited the mos the congregation to take the Catholic Church, and ask whether it was holy ton-there they would see lines of car in doctrine, and whether the children riages waiting to take up the Catholic of that Church received the necessary aristocracy. Yet, though it was fash ionable, it was still the Church of the means of becoming holy. The great-est enemies of the Church would admit that its doctrine was holy in its at the altar the flower of the Catholi Founder, and the Church taught only aristocracy, they would also see kneel ing at their side a poor man or woman the words of its Founder, who was Almighty God. Sunday after Sunday the ministers of the Catholic Church in pauper's garb. Could they witness a similar scene in the fashionable Pro

were engaged in SPREADING ABROAD THE KNOWLEDGE

SPREADING ABBOAD THE KNOWLEDGE OF GOD'S WORD. In fact, it would be impossible in the short time at his disposal to deal with each of the doctrines of the Church, but one he would deal especially with. The Catholic Church had always put to the fore the doctrine of good works teaching that, if men wished to gain Heaven, they must purchase it by good deeds, and not merely by faith alone, not merely believing there was salvation, or believing in the Divinity.

THE CHURCH HAD NO SUCH DOCTRINE. But it said, "Work on, struggle on ; just passed a Capuchin priest in Spain had been raised to the altars of the if you are to gain Heaven, it must be by your efforts." What did the Pro-Church, and these saints, it must be testant Church preach with regard to this one point—the doctrine of good works? They found that good works dividual. How many saints of were not at all necessary in order to gain Heaven. A man could sit in his arm chair, and de nothing at all, pro viding he has faith. The Scripture said, "Faith without works is dead" greater part a translation of the "Roman Missal" that was used every se words were to be found in the Epistle of St. James. Fancy such a doctrine as the Church of England Church-there was given a list of teaches-that Faith only was necessary of one of the greatest liturgical author to gain Heaven. The preacher then oted the 11th and 14th Articles of the State Church, and said, according to the latter Article anything a man might do which he was not obliged to do was termed arrogant and proud. If for instance he

the Roman Catholic service. In the beginning of the Book of Common Prayer there was a Calendar of Saints. MET A BEGGAR IN THE STREET and gave him half a sovereign when he was only obliged to offer 6d in order to "Protectant saints?" they would perhaps, ask. No: they were Roman Catholic martyrs, some of them Popes, meet his pressing necessities and needs, that action, according to the doctrine of the Church of England, was arroand some of them Bishops of gance and pride. The person who did Catholic Church. He would read the more for God than he was obliged was testimony of William Cobbett, a very an arrogant person. And what of other creeds and persuasions? There staunch Protestant, who said, with regard to the Church Prayer Book and was, for instance, the creed of the Cal-vinists, which was that of predestinathe Calander it contained :- "Their tion, according to which Almighty God anniversaries may be religiously at had des ined a certain number of His creatures for Heaven and another por-tion for hell. They very often hear their Dissenting friends ask "Are you Saved?" and this doctrine went on to say in consequence of the decision of bishops, and Catholic holy persons, Almighty God men were not to do any female as well as male, several Vir thing for the salvation of their souls. gins ; not the Virgin Queen, nor any If God had predestined a certain num one of the Protestant race. ber for Heaven, no matter what they sight this seems odd, but the truth is did, they would go there, and if God had predestined another portion of humanity for hell, no matter how good they were, they could not be saved. What a terrible doctrine! It was for some such doctrine as this that Luther told his followers to sin bravely. The preacher, as a contrast, pointed out the means provided by the Catholic Church for the sanctification of the souls of her children and referring to the sacrament ot penance, said it was a general belief in Protestant circles that PRIESTS WERE PAID FOR HEARING CONFESSIONS. Protestants imagined that Catholics paid for the remission of their sins in sums ranging from half a crown for a big sin, to one shilling for a little sin. If this were so, the Catholic priest would be much better off than he Was at the present moment. What had the law Established Church done for Protestants, and what were the doctrine of that creed? In the first place, he would point out that she had only two Sacraments-baptism and the Supper of Our Lord. As to the sacrament baptism, that Church was not at all particular about it; in fact it was a decree of the Privy Council that a Protestant person could not be refused his living, even though he held that would say that those Protestants who baptism was not necessary for salvation, and if a man believed it was not necessary, they could imagine with what little solemnity and devothey could imagine tion he would confer that sacrament, simply doing it because he was re With regard to the second Sacrament, the Established Church taught that Jesus Christ was not present on the altar at all, but if Protestants imagined He was, well, then He did them some good on account of their pious imagination. Little had hitherto been done to attract people to the Protestant Church or to foster a spirit of devotion among its followers. There they would find no lamp, no Blessed Sacrament, no pictures or statues of the saints-nothing which would raise one's mind to Heaven. But let them enter the Catholic church. There was the crucifix, which illus-trated to them the intense love which He had for His children ; there was the Blessed Sacrament, and there, too.

## ANGELS AND HERUINES.

could be seen the statues of the saints

COMPARISON BETWEEN CATHOLIC AND

PROTESTANT CLERGY.

went to St. George's, Hanover Square

CATHOLIC MARTYRS.

In every century of the Catholic Church there had been heroes-Holy

Popes, Bishops, Kings, monks and

even in these latter days there have

been heroes of the Church cannonized,

including St. Vincent of Paul, St.

Alphonsus Liguori and St. Francis of

through some whim or fancy of an in

Protestant Church were there? In the

Book of Common Prayer "- and

remember this work was for the

day on the altars of the Roman Catholic

ities, Dr. Short, the Anglican Bishop

of St. Asaph, who described the Book o

Common Prayer as a translation of such

side by side? No.

saints.

of the Church.

Catholic Sisters on the Battlefield. The death of General W. H. Gibson,

The Catholic clergy, too, are the clergy of the poor, just as the Catholic says the Catholic Columbian, removes from active life a noble and heroic Church is the Church of the poor. They constantly read in the press that figure, one that contributed in no small degree to the forming of the histhe clergy of the State Church were the tory of the nation. He was distin-guished alike on the forum and in clergy of the rich, and there was noth the field, and in the many public positions of trust and ng very surprising in the fact that the Church of England had lost and was and still losing caste in the country. The emolument to which he was called by dissenting persuasions had increased a grateful common wealth he acquitted in numbers, because they had gathered imself with credit and signal ability. in the poor, while the State Church had stood aloof and had not cared for them. When the war broke out he was among the first in Ohio to organize a regiment-the gallant Forty ninth and became its colonel. It was the ing together offering up prayers to Almighty God, and each felt they were first organized body of troops to enter Kentucky from the North, and became in their Father's House ; they felt the the nucleus of that magnificent hos Catholic Church was their mother, and it which afterward became the far-famed fighting army of the Cumberland fashionable Catholic church in London From the banks of the Ohio to those of -he referred to the Oratory, at Bromp the Cumberland and the Tennessee ; from Shiloh's bloody woods to the cap ture of Atlanta-in all the marches, skirmishes and battles of that army he was never found wanting in the hour poor, and, while there was worshipping when duty called. His first battle was at Pittsburg Landing, where he had three horses shot under him and was finally carried off the field suffering from a terrible bayonet wound. Sub sequently he served under McCook Johnson and Wood, and was com estant churches in London? If they mended by every superior in the re ports of all the campaigns and battles would they see the Protestant aristoc-racy and the Protestant poor kneeling in which he took part.

Although in later years a regularly censed preacher of the M. E. church. his religious environment did not con tract his vision to the extent of render ing him fanatical on his attitude to hermits, holy virgins and widows, and ward the Catholic Church ; and the Apaists of to-day and their ilk received but scant countenance from him. VIEWS ON THE CHURCH.

In an address delivered at a public Sales, and only in the year which had elebration in the Columbus City Park some years ago General Gibson ex-pressed his views of the Catholic Church. He said : remembered, had not been canonized

"When i was a young man (of course I am a young man yet, but when I was a younger man), before the great struggle between the North and South, I must say that I was some what prejudiced against the Catholi Church. I used to picture to myself heaven. I imagined it was a grand palace, grand beyond description, be cause it was the dwelling place of the He would quote the testimony King of kings, the Lord of lords, as well as of all good Protestants. Of course, I couldn't see any reserved seats for Catholics. They, in my opinion, had no business there.

portions of a work used in the Church Well, the cry came, 'To Arms,' and presume it is hardly necessary for me of Rome as were free from all objection Almost the whole of it was taken from o tell an Ohio audience that I had the nonor of commanding a regiment, the Forty Ninth Ohio Volunteers. After day's engagement with the enemy, in which my regiment took an active part, and after our forces were badly beaten l looked out from headquarters, which were located on an eminence upon the scene of the conflict, and through the field class I could see black robed figures going around among the vounded and dying soldiers. I immedi ately ordered my aide de camp to go names are put here in order that their down and see who those black robed tended to by the people. Who are these holy persons; some Protestant saints to be sure! No, not one with figures were, and report as soon as pos sible to me. He soon returned, almost breathless, and exclaimed : 'Oh, gen eral, it was a heartrending sight St. Luther, St Cranmer, St. Elizabeth The figures are those of Sisters of the Virgin, but a whole list of Catholic Charity, who are going around ministering to the wounded and dying oldiers "The self sacrifice of these noble

At first bands of women would bring tears to the heart of a stone. I was amazed. ETERNITY.

No subject concerns us so much as Eternity. Our existence is slipping away from us with the passing years and each hour brings us nearer to the mysterious "Hereafter." But, what is Eternity? What can we know about it? It is only by comparisons with Time that we can attempt to get even a glimpse of anything like it. Eternity, like Time, is duration of exstence; but, unlike Time, it is with out beginning, without end, and without succession. In this strict sense, God alone is Eternal, for He alone had no beginning: "I was set up from

Eternity." (Prov viii., 23) "Blessed art Thou, O Lord, the God of Israel, our Father from Eternity to Eternity." (1 Par. xxix., 10.) In a broad sense, existence which had a beginning but shall not have an end, is called eternal. In this sense, angels and men have Eternity before them - the duration of whose existence, however,

s better called--sempiternity. Having no experience of anything that does not come to an end, we have great difficulty in trying to imagine never-ending existence. We observe never-ending existence. in this world that some things last longer than others; but we have an instinctive conviction that, however ong they last, they must come to an end. We know that the sun, moon, and stars which we see, are the same that shone on Adam and Eve in the Garden of Eden. and that have witnessed the long series of events which make up the world's history ; yet we feel that they, too, "shall perish." With the Psalmist our reason says : "Thou, O Lord, foundest the earth ; and the heavens are the works of Thy hands. They shall perish . and all of them shall grown old as a garment; and, as a vesture, Thou will change them, and they shall be changed." (Ps. ci. 26, etc.)

The nearest idea of a never-ending existence, which we can obtain, seem to be that given by imagining million. of years added successively to others. and that this addition and succession will never cease. This, certainly, would be never ending existence ; but, it would not be Eternity ; for the never-ending existence of Eternity is without succession. Duration without succession is wholly outside of our xperience. Time, of which alone we have knowledge, is essentially a succession of rational parts of duration. seconds, minutes, hours, days aid non ths, regularly and uninterrupted y tollow each other; and thus, years and centuries come and go. there is a "Before" and "After" in saparably attached to every event in this world This succession is not known in Eternity. In it there is

either Past nor Future. It is always Now-a never ending Present. Time is measured du ation ; Eternity is unmeasured. They are like each other only in the fact that they are both duration ; in every other respect, they are the opposites of each other. While Eternity is all Present, that part of time which we call Present, is so impercep tible, that Time might almost des cribed as :- duration past and future The tick of a watch is the full measure of all the present time we ever have That watch tick is the slender link that joins the Past to the Future. Time omes to us in fragments so small that before we can count it, each fragmen s gone. Each tick of the watch marks he flight of a moment from the Future nto the Past. It is as if one boundles cean were emptying itself into an other through the eye of a needle The drop in the needle's eye is all the Present we ever have. It rushes with Out of Sorts .- Symptoms, Headache, loss ghtening-speed from the Futureflashes past us while we hear the click of the watch-and is already swallowed in the ocean of the Past ! And, so, all Time is Past and Future joided to gether by an almost imperceptible Present.

events is almost annihilated to us when our attention is withheld from it by intense and engrossing pleasure. When everything goes well with us. and we are intensely happy, both the flight of time and the succession of events are unnoticed by us. On such occasions, we have looked at a watch, and have been astonished at the passage of time. If, then, we add the allabsorbing happiness of a blissful Eternity to our idea of never ending, unchanging, duration, we catch a nearer glimpse of that Eternity which has no Past, no Future, and is wholly Pres ent.

Eternity has to Time the relation which the center of a circle has to its circumference. That indivisible point corresponds to each and every point in the circumference. So, eternity is the ever-stationary Present co - existing with and corresponding to each and every moment of Time - yet is, itself. indivisible.

But though we find it difficult to think of the nature of Eternity-Eternity is more natural, and, consequently, more agreeable to us than Time. The oul, made for Eternity, is ever chafing against the restraints of Time, and is pleased with the thought of Eternity The idea of endless existence, co pletely Present and unfettered by Past or Future, delights the soul ; whilst, on the contrary, the ever shifting intability of time bound existence is repugnant to it. The soul never loses the consciousness of that eternal existence for which it was created ; hence the flight of Time, hurrying it to its earthly goal, does not alarm it ; the certainty of death does not destroy the happiness of our temporal life. The soul feels secure in the instinctive cer tainty that death cannot touch it-that Eternal existence is its inheritance. For this reason man is prodigal of time ; his gaze is ever turned to the future : death finds him still planning for the continuance of his existence -

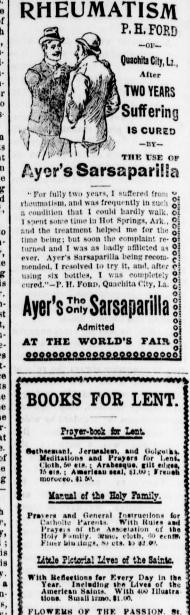
whether he be saint or sinner. Whilst the body withers, the youth fulness of the soul remains. Age which destroys the powers of the body, but increases the powers of the soul so that the mind or soul of man is never so well fitted for living as it is when death separates it from the body. Who can think of a Shakespeare, a Newton, or a Gladstone and not be convinced of this fact? Age, accidents, and disease may lay siege to the body; but, as the eagle, when attached in its home on the precipice, mounts with a proud swoop to the sky, leaving the broken eyrie behind-the soul, driven from the shattered body, soars upward unharmed, unheeding, and untouched.

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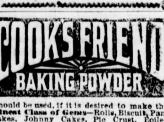
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was necessary the names so long revered by the people in order to keep them in better humour, and so lead them by degrees into the new religion. The Protestant Church had never once pretended to canonize any of its followers. It could not certainly canonize its founder, and decidedly not those to whom Cobbett refers, including "St. Elizabeth, the Virgin Queen." Why was this? Because there was not in any Protestant saint means of holines sufficient for that degree of sanctity which was necessary to make a saint He did not wish to be misunderstand. He did not argue, because the Catholic Church was holy in doctrine because it had the means of holiness to offer to all its members, and because it had shown it was holy in faith and doctrine and in the means of holiness in the sacra ments and channels of grace by having thousands of saints, that all Catholics were holy. Unfortunately there were very many Catholics who were not holy, and were not leading proper lives. Neither did he wish them to

imagine that he thought PROTESTANTS WERE BAD. Far from it ; for many of them were would say, that those Protestants who were good and virtuous, who were lead ing good lives, were not good because of the Protestant religion. There was nothing in that religion to make them good ; they were good because God gave the grace to all, and they had made use of it, independently of what the Church offered them. There were many Catholics who were a disgrace to their Church, but this fact did not take away the mark of holiness.

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and concluded to make a personal in vestigation. I went down into the scene of the great conflict, accompanied y some of my staff officers. I didn't have to go far before coming across A BLACK ROBED FIGURE

that was cold in death. This heroine of heroines died at her post. She was not regularly mustered into the ser vice ; she received no pecuniary com-pensation ; but oh ! what a reward will be hers. This noble woman was called to her eternal reward. Her companions were still engaged in succoring the wounded and dying.

"When I saw this with my own eyes on that eventful day I returned thanks on my bended knees to the Omnipotent God for opening my eyes to the sublime grandeur of the Roman Catholic Church. Those grand women did ne ask the suffering soldier to what Church he belonged, or whether he belonged to any ; neither did they stop to in-quire the side to which he belonged. They were performing their God giver mission. They aided those who wore the blue and the gray alike. The black and the white were all treated alike by them. I had the great pleasure of witnessing some members of this order, subsequently, in our nospitals nursing with their tender hands the suffering soldiers. They braved all dangers, and had no fear of

contagious diseases. Oh, how of en have I prayed since that God may for give me for my first impressions of the Catholic Church ! I saw that Church in its true light that day on the battle field. I saw heaven as I now believe it really is, and I saw it in one of the largest apartments, one I never in my imagination saw before, the Catholic apartment.

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For convenience, we use a false notion of present time ; as, when we speak of the "present hour," or the "present day," etc. As wo never ave more than a fraction of a second present, it is plain that, in such ex pressions, we count, as present, a por tion of the past and a portion of the future.

Eternity is the very contrary of Time in this-that it has no Past, no Future, and is all Present. This ex plains why God said to Moses : am Who am ;" and why He spoke of Himself as-"He Who is." (Exedus iii., 14.) Our Lord, too, spoke of Him-self in like manner: "Amen, amen, I say to you, before Abraham was made, I am." (John viii., 58) God spoke of Himself as existing in the Present only; for, "He is the High and the Eminent Who inhabiteth Eternity." (Isaias, Ixvii., 15.)

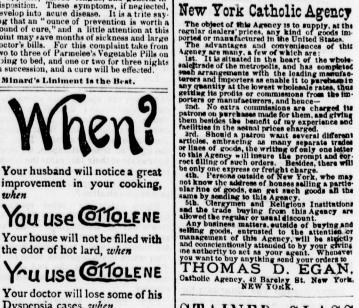
It is impossible for us to have a sat isfying conception of an existence that is all Present. We may get nearer to an idea of Eternity by supposing all means of measuring time to be absent By the rising and setting sun, we count days, weeks, months, and years ; and by the circuit of the earth round the sun, we have the succession of seasons. Now, if we suppose the earth to stand still say at midday in midsummer-and that all watche and clocks are destroyed, - what then would become of Time? To then would become of Time? To the question: "What time is it?" there could be no answer; for there

would be no Time. There would be no change of hours; no change of seasons ;-- it would be always noon always summer. This mode of existence, unmarked by the changes which belong to time, gives but an imperfect notion of Eternity, for a succession of events and of actions, on the part of those so existing, would still remain. But, we know from experi-

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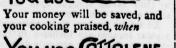


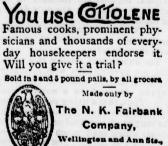
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