"In Heaven We'll Know Our Own."

Thank God for the faith that teaches, When the struggles of life are o'er. We shall meet our own, our loved ones, And shall know then all once more. What matter though life be dreary, And we thread its paths alone, if, when the journey is ended, in heaven we'll know our own?

Sometimes when fate frowns darkest.
And the clouds hide the fair blue sky.
For the tender love of the lost ones
How our souls will vainly cry!
Then sweetly over our spirits,
Hushing the heart's wild moan,
Comes the whisper of faith: "Be patient."
And in heaven we'll know our own,

And life and its cares grow brighter In the light of this precious thought. When the conflict at last is over, And the battle of life is fought, If we work in faith and submission. The victory shall be won, And in heaven, where rest awaits us, We shall meet and know our own.

And how will it be, I wonder?
Shall those who are dearest here
Be dearest again in heaven?
Or think you, when we stand so near?
The throne of a loving Father.
That His children, every one.
Shall seem equally dear to each other—
Can any be like our own?

I wonder—but then no matter;
I mis belongs to the great to-be.
And we'll see all things more clearly
In the light of eternity.
The enough to know if we are faithful
Till the labor of life is done,
In the "sweet by and-by" in heaven
We shall meet and know our own.
We shall meet and know our own.

FIVE-MINUTE SERMONS.

Quinquagesima Sunday.

THE QUALITIES OF CHRISTIAN CHARITY. What a beautiful description it is, my dear brethren, which St. Paul gives us of the virtue of charity in the Epistle of to-day! If you have never read it or do not remember it, I would advise you to read it at once; and indeed, nothing could be better than to commit it to memory.

Let us look just now at a part of it. "Charity," says the Apostle, "is patient, is kind; charity envieth not; dealeth not perversely; is not puffed up; is not ambitious; seeketh not her own; is not provoked to anger; thinketh no, evil; rejoiceth not in in thinketh no evil; rejoiceth not in inrejoiceth in the truth beareth all things, believeth all things, hopeth all things, endureth all things.

Now, I say this is very beautiful, is beautiful because the picture which it gives us is not a very familiar one. I know we are apt to think about as well of ourselves as of almost any one of our acquaintance; but can we say to ourselves, on reading or hearing this description of charity, "That's me; that's just my character to a hair"? No; somehow or other, though we would like to put on the coat, it does not seem to fit.

'Charity is patient, is kind." That is rather out of the way, to begin with, when we think how impatient and cross we are if anything goes wrong, if anybody stands in our way or interferes with us, or even ventures to

conceited thing. And if they hear it said that Miss So and So is good looking they will take some opportunity to remark: "For the life of me, I can't make out what any one sees to admire in her." Probably they might manage to see it if they would make a great effort; but own good points, which ought to be so evident to all? And it is not the ladies only who have this weakness. will hear something like this: Oh! I consider him to be a much overrated man. I knew him when he was young, and he was nothing above the common. But some people certainly have luck." Or, if you do not hear it out loud, the grumbling is there all the same in the heart. Perhaps some praise has to be given, but is very sparing; given with great appearance of careful judgment and a desire to keep closely to the truth.

"Charity dealeth not perversely." How is this? Why, you will find Christians who would, as the saying goes, "cut off their nose to spite their They will even suffer themselves, if some one else can only be

But I shall not have time to make all the applications. As I said, you had read the Epistle, then you can

make them for yourselves. I wish, however, to call your attention before closing to one unpleasant Is this charity, which circumstance. St. Paul so highly praises and so beautifully describes, a sort of fancy and ornamental virtue, which is cervery commendable, but which we can get along well enough without? Listen to a few words which come a little before those I have read: should have prophecy, and know all mysteries and all knowledge, and if I should have all faith, so that I could remove mountains, and have not remove mountains, charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing." Notice, he does not say, "I am not much, or these things are not much good, without charity"; no, without it "I am nothing"; a cipher, and a sham. Take this home and meditate

When you buy your spring medicine you should get the best, and that is Hood's Sarsaparilla. It thoroughly purities the blood.

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SERMON BY REV. FATHER

CONTINUED FROM SIXTH PAGE. cus-universal - spread all over the earth, and everywhere the same. Now first of all, the Anglican Church is not spread all over the earth; it only exists few countries, and chiefly only where the English language is spoken. Secondly, there are not the same all over the earth, for there are now four different Anglican Churches: The Low Church, the High Church, the Ritualistic Church and the Puseyite Church. Catholicus means more than this, not only spread all over the earth and everywhere the same, but it means, moreover, at all times the same, from Christ up to the present day. Now, then, they have not been in existence from the time of Christ. There never was an Episcopalian Church or an Anglican Church before Henry VIII. The Catholic Church had already existed one thousand five hundred years before the Episcopalian Church came into the world. After Episcopalianism, different other Churches sprang up. Next came the Methodist, about one hundred and sixty years ago. It was started by John Wesley, who was at first a member of the Episcopalian Church, subsequently jained the Marayian brethsequently joined the Moravian brethren, but not liking them he made a religion of his own — the Methodist Church. After John Wesley, several others sprang up; and, finally came the Campbellites, about forty-five years ago. This Church was established by Alexander Campbell, a Scotchman. Well, now, my dearly beloved people, you may think that the act of the twelve apostles of Indiana was a ridic ulous one, but they had as much right to established a Church as Henry VIII. or Martin Luther or John Calvin.

THEY HAD NO RIGHT AT ALL, and neither had Henry VIII. or the rest of them any right whatsoever. Christ had established His Church and given His solemn oath that His Church should stand to the end of time, promised that He had built it upon a and that the gates of hell should never it not? And perhaps it seems all the prevail against it; hence, my dear people, all those different denominations or religions, are the inventions of man; and I ask you, can man save the soul of his fellow man by any institution he can make? Must not religion come from God? and, therefore, my dearly beloved separated brethren, think over it seriously. You have a soul to save, and that soul of yours must be saved or damned; either one or the other-either dwell with God in heaven or with the devil in hell; therefore, seriously meditate upon it. When I gave my missions in Brooklyn, New York, several Protestants became Catholics. Among them, there was a very highly educated and intelligent Virginian. He was a Presbyterian. After differ from us in opinion.
"Charity envieth not." Worse yet. | ginian. He wasa Presbyterian. After he had listened to my lectures he went he had listened to my lectures he went he had listened to my lectures he went had listened to my lectures had listened to my Why, some people cannot even see to see his minister, and he asked him their noighbor have a new dress or hat without at once making up their minds to take the shine out of that meaning. "Well, now," said the meaning. "Well, now," said the gentleman, "are you positive and sure that it is the meaning of the text, for several other Protestants explain it differently?" "Why, my dear young man," says the preacher, "we never can be certain of our faith." "Well, then," says the young man, "good bye to you; if I cannot be sure of my faith how can they make the effort when no one seems to have any eye for their where I can," and he became a Cathowhere I can," and he became a Catho-lic. We are sure of our faith in the Catholic Church, and if our faith is not true, Christ has deceived us. I would, therefore, beg of you, my separated brethren, to procure yourselves Catho-lic books. You have read a great deal against the Catholic Church, now read something in favor of it. You can never pass an impartial sentence if you do not hear both sides of the question. What would you think of a judge be-fore whom a policeman would bring a poor offender, and who, on the charge of the policeman, without hearing the "Give me a hearing," says the poor man, "and I will prove my innocence: I am not guilty," says he. The police-man says he is guilty.

"WELL, HANG HIM ANY HOW," says the judge. What would you say of that judge? "Criminal judge! unfair man! you are guilty of the blood of the innocent." Would not you say that? Of course you would. Well now, my dearly beloved Protestant friends, that is what you have been doing all along; you have been hearing one side of the question and condemning us Catholics as a superstitious lot of people, poor ignorant people, idolatrous people, nonsensical people, going and telling their sins to the priest; and, what after all, is the priest more than any other man! My dear friends, have you examined the other side of the question? No, you do not think it worth your while, but this is the way the Jews dealt with our Lord and Saviour Jesus Christ; and this is the way the Pagans and Jews dealt with the Apestles, the ministers of the Church and with the primitive Christians. Allow me to tell you, my friends, that you have been treating us precisely in the same way the Jews and Pagans treated Jesus Christ and His Apostles. I have said this eve-ning hard things, but if St. Paul were here to-night, in this pulpit, he would have said harder things; and if Christ Himself had been here He would have said harder things still. I have said them, however, not through a spirit of unkindness, but through a spirit of love, and a spirit of charity, hope of opening your eyes that your souls may be saved. It is love for your salvation, my dearly beloved Protest ant brethren,—for which I would gladly give my heart's blood—my love for your salvation that has made me

"Well," says my Protestant friends,
"IF A MAN THINKS HE IS RIGHT
would not he be right?" Let us suppose now a man in Ottawa, who wants to go to Chicago, but takes a car for New York; the conductor asks for his ticket, and at once says: "You are ticket, and at once says: "You are in the wrong car, your ticket is for Chicago, but you are going to New York." "Well, what of that," says the passenger, "I mean well." "Your meaning will not go well with you in the end," says the conductor, "for you will come out at New York, instead of Chicago." You say you mean well, my dear friends, but let me tell you that meaning well will not take you to heaven; you must do well also. "He that doeth the will of my Father," says Jesus, "he alone shall be saved." There are millions in hell that meant well. You must do well, and be sure a book called "Points of Controversy. Christian Instructed," which explains all the ceremonies of the Catholic religion; and all of you, my dear Catholics, should have these books in your families. You should read them yourfor the faith that is within you.

I thank my separated brethern for their kindness in coming to these controversial lectures. There is the second transfer is the second transfer in the second transfer in the second transfer is the second transfer in the second transfer in the second transfer is the second transfer in the second transfer in the second transfer is the second transfer in the second transfer in the second transfer in the second transfer is the second transfer in the second tr troversial lectures. I hope I have said nothing to offend them. Of course, I would be impolitic, even were it not have given some hard raps, but the truth should be spoken, and it would be such a manner. The debate on this nonsense for me, a Catholic priest, not question was interrupted by a suspen to preach the Catholic doctrines.

In all the books that have been characters of his time.

devoted Christian, Madame Swetchine, from the official treasury of the Liberal we read of an incident that illustrates party, through Mr. Colman, the milthe resemblance between two holy souls—in the world but not of it renowned for all that makes life honorable and lovable, yet more so by the piety which was so distinctive a characteristic of both.

The biographer of Madame Swetchine writes as follows: "Happening to be at the Tours in 1847, at the time when the Little Sisters of the Poor the Liberal party. It would give them were about to be installed, Madame a splendid opportunity to denounce Swetchine, already familiar with the their rivals before the country conobject of their foundation, wished to stituencies as slaves of the English see the good work. She repaired to politicians. the new asylum, without being expected, and there saw with her own ever, honors are about even between eyes how tenderly these good souls the two factions, and this is one strong assuaged the misery of poverty and dried the tears of loneliness and desolation. Seated in the midst of a group at home again presents an unbroken of old women, the tenderness of her front. One of the points agreed upon tion. heart found itself in an abundance of in the conferences which have been tears." She retired, says M. Dupont, suspended for the time being is that a witness of the scene, after emptying both sections will support a motion to her purse into the hands of the Sisters, unable, from the excess of her emotion, to articulate but a few unintelligible

when we are old."

We may justly call Madame Swetch-

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NOT YET UNITED.

Why the Negotiations Between the

A cablegram, dated London, Feb. 8, says: It is stated that the negotiations

well. You must do well, and be sure stage where further advance hinged you are doing well, to be saved. upon the retirement of Timothy Healy from a prominent place among the brethren, I would advise you to procure McCarthyite leaders. That is, in case at the Mission store, on Sussex street, of amalgamation of the factions, Mr. Healy was to take a back seat in the councils of the United Irish party. a book called "Points of Controversy.

Read it attentively, and you won't read it without being thoroughly convinced that the Catholic Church is the get nearly everything that had hap you of Cod. Then, I reped in the past year except the part only true Church of God. Then, I would advise you to add the "Catholic Christian Instructed," which explains part, expressed his entire willingness to efface himself for the good of the cause, and this point seemed on the verge of satisfactory settlement when the Parnellites revamped an old defamilies. You should read them your selves, and lend them to your neighbors, and thus be instrumental to their salvation. Living among so many separated brethren you ought to be all well posted in your religion, so that you may be able to give a reason that you may be able to give a reason that for the faith that is within you.

sion of the negotiations for the present but there is a good prospect for their M. Dupont and Madam Swetchine. resumption in London at the time of

The Parnellites seem to be in a conwritten on M. Dupont we frequently fident mood, and to lay much stress upon the alleged fact that their opponwith the most distinguished religious ents are short of funds. The McCarents are short of funds. The McCar-thyites, it is claimed, have failed in In the life of that famous woman and their efforts to secure a subvention lionaire mustard manufacturer, and several other worthy Liberals have promised generous donations. The Parnellites are almost as much disappointed as the McCarthyites over the non-success of the latter in obtaining funds from the Gladstonian treasury They would gladly pay a big price for proof that the antis were pensioners of

> In this matter of impecunosity, how both sections will support a motion to be made in the House of Commons for the release of the Irish political

words.

The following day she said to M. Dupont, "I shall always count that visit among my sweetest memories—all the more as I see in its practical workings the realization of a dream of my youth, and because I can understand, by experience, how much need we all have of charity and kindness when we are old."

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We may justly call Madame Swetchine and M. Dupont two kindred souls.

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