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FIVE-MINUTE SERMONS.

First Sunday After Epiphany.

JESUS TEACHING IN THE TEMPLE. And not finding him, they returned into Jerusalem, seeking him.

The Gospel of to day tells us, my brethren, how our Blessed Lady and St. Joseph lost Jesus on their way home from Jerusalem, where they had gone with Him to keep the feast of the pasch, and how in great distress they returned to the city in search of Him. What fears and anxieties must have filled their minds as they though of the many enemies which He had among the rulers of the people, jealous of His promised kingdom, and of the harm which they would try to do Him if they recognized Him for the child whom Herod had sought to destroy! And how perplexed Mary and Joseph must have been that He who had hitherto saved Himself by their protection should at this tender age abandon them should at this tender age abandon them and remove Himself from their care! Had they not shown enough love and care for Him? Had they proved themselves unworthy of Him? Surely it could not be His purpose when so young to begin His great work. Would He not at least have told them if such had been His plan? been His plan?

He was indeed God, He was also then a child, and that mission was not a child's work. But He did wish to show them that His great work even then filled His heart and soul; that the fire of love for us, which brought Him to the cross, was consuming Him even in childhood. "Did you not know," He said to them when they found H. childhood. "Did you not know," He said to them when they found Him, "that I must be about My Father's business?" "How is it that you sought Me?" "You might have known," He seems to say, "that, if I were not with you, I must be in the temple speaking to My people of their God."

He also wished to give them, an on-

never with any one else, and now He had left them, they could not tell why or for how long. They would not have spared Him for an hour, even to their kinsfolk and friends, with whom they thought He was, except for charity; and now He had left them, perhaps for the rest of their lives, which were worth nothing without Him.

Would that we loved God, my brethren, as they loved Him; that He were the light and consolation of our lives, as He was of theirs! Let us think of this as we reflect on their pain and anguish in that weary search for the visible presence of Him whose grace was, after all, always in their souls. How is it with us? Would we care for this Presence which they so bitterly missed? Would it not, perhaps, even be a painful restraint? Do we care, as it is, to be near Jesus? It is His presence in the Blessed Sacrament of the altar a consolation to us? We revere that Real Presence of our Lord, but do we love it? If so, why do we not seek it more?

Do we even care for His presence by grace in our souls, which they always had in its fulness, and never dimmed by the shadow of sin? To lose that, had it been possible, would have been a thousand deaths to them; what is it to us? How easily do we lose that grace; how little do we care to regain it!

Oh! let us at least imitate our Blessed Mother and her Holy Spouse as far as this. If we do not love to be with Jesus as they did, let us at least seek hate you always. Mind what I say, I'll hearts of men. Anyone, moreover, who believes in the inspiration of Holy Oh! let us at least imitate our Blessed to have Him with us by His grace. If we have lost Him, let us seek Him, and out her long head and set her teeth in not be weary till we find Him; let us a cruel way. not rest till He comes again to our souls, never to leave them again.

Bazaar and Prize Distribution in aid of dat chile 's all right." the Hotel Dieu Hospital Windsor, Ont.

On account of the reopening of St. Alphonsis' Church in October, a fifteen days mission in November, and the Advent season coming in shortly after the mission, the above bazaar was necessarily postponed until the month of January, 1893. It will open on the 16th and close on the 21st January, when the drawing of prizes will positively take place, without any further postponement. Let it be remember that tickets holders will have sixty chances for each ticket, that is, one chance on each of the sixty prizes on the ticket; whilst, in ordinary prize drawings, there is only one chance per ticket on all the prizes on the ticket.

Then, whilst aiding a most deserving charity, they might possibly on one and the same ticket win several valuable prizes.

The last returns should not be made any later than the 20th January, 1893.

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D. Sullivan, Malcolm, Ontario, writes. Three Practical Points.

LADY JANE.

CHAPTER XXI. AFTER THE CARNIVAL.

It was nearly dark, and the day had been very long to Pepsie, sitting alone at her window, for Madelon must remain all day and until late at night on the Rue Bourbon. A holiday, and especially Mardigras, was a day of harvest for her, and she never neglected a chance to reap nickels and dimes; therefore Pepsie began to look anxiously for the return of the merry party in the milk-cart. She knew the were not to remain to see the night procession; at least, that had not been the intention of Tante Modeste when she left, and she could not imagine what had detained them. And Tite Souris—ungrateful creature!—had been the morning, Pepsie had eaten nothing, and now she was very hungry, as well as lonesome; and even Tony, tired of waiting, was hopping about

Just at that moment the restlessly, straining at his cord, and pecking the floor viciously.

Madame Jozain had returned some time before, and was even then eating high-pitched little voice chattering No, our Lord did not propose to begin His mission then; for, though He was indeed God, He was also then anything of the Paichoux and Lady into the room, exclaiming: Jane; but madame had answered stiffly that she had been in her friend's gallery all the time, which was an in-timation that she had been in no posiably decided to remain on Canal street in order to get good positions for the

night procession. Pepsie comforted herself somewhat with this view of the case, and then began to worry about the child's fast. you, I must be in the reappy to My people of their God."

He also wished to give them an opportunity of merit by showing the love of God which filled their souls, too. For their grief was not the common grief of parents who have lost a child, great as that trouble is. It was child, great as the trouble is. It was child, great as there was such a rush on Mardi-gras there was such a ru every possible plan by which they could be fed, she began to think of her own hunger, and of Tite Souris's neglect, and had worked herself up to a very uneviable state of mind, when she saw her ungrateful handmaid plunging across the street, looking like a much-abused scarecrow, the remnants of her tatters flying in the wind, and her long black legs, owing to the unexpected abbreviation of her skirts, longer and thinner than ever,

while her comical black face wore an expression impossible to describe.

"Oh, Miss Peps'", she gasped, bursting into Pepsie's presence like a whirlwind, "Ma'm Paichoux done sont me on ahead ter tell yer how Miss Lady 's done got lost."
"Lost, lost?" cried Pepsie, clasping

her hands wildly and bursting into tears. "How, where?" "Up yon'er, on Cunnel street. We's

can't find 'er nowhar.' 'Then you must have let go of her,' cried Pepsie, while her eyes flashed fire. "I told you not to let go of her." fire. "Oh laws, Miss Peps', we's couldn't holp it in dat dar scrimmage; people done bus' us right apart, an' Miss Lady 's so littl' her han' jes slip outen mine

I's tried ter hole on, but 't ain't no "And where was Tiburce? Did he let go of her too?"
"He war dar, but Lor! he couldn't

holp it, Mars' Tiburce couldn't, no

"Oh laws, honey! Oh laws, Miss Peps', day's all a-lookin', dey's gwine

"Go and look for her; go and find her! Mind what I tell you; bring her back safe or —" Here Pepsie threw herself back in her chair and fairly writhed. "Oh, oh! and I must stay here and not do anything, and that darling is lost, lost !—out in the streets alone, and nearly dark. Go, go and look for her; don't stand there glaring at me. Go, I say," and Pepsie raised her nutcracker threateningly.

"Yes, Miss Peps', yes, I'll bring 'er back shore," cried Tite, dodging an imaginary blow, as she darted out, her

rags and tatters flying after her. When she had gone Pepsie could do nothing but strain her eyes in the gathering darkness, and wring hands and weep. She saw the light and the fire in Madame Jozain's room, but the door was closed because the evening was chilly, and the street seemed deserted. There was no one to speak to: she was alone in the dark little room with only Tony, who rustled his feathers in a ghostly sort of way,

her.' We're going right to the police. I dare say they've found her, or know where she is."

"You know I told you-" moaned Pepsie, "you know I was afraid she'd

"Yes, yes; but I thought I could trust Tiburce. The boy will never get over it; he told me the truth, thank Heaven; he said he just let go her hand for one moment, and there was such a crowd. If that fly-away of a Tite had kept on the other side it would n't have happened, but she ran off as soon as they got on the street."

"I thought so. I'll pay her off," said Pepsie vindictively. "Come, come, Modeste," called Paichoux from the door, "let's be starting.

"Oh, uncle!" cried Pepsie, im ploringly, "do find Lady Jane."
"Certainly, child, certainly, I'll find
her. "I'll have her back here in an

told to return as soon as the procession was over, in order to get Pepsie's dinner. Owing to the excitement of for a young one to get lost Mardi-gras; I dare say there are a dozen at the police stations now, waiting for their Just at that moment there was a

sound of voices without, and Pepsie ex claimed: "That's Lady Jane. I heard her speak." Sure enough, the sweet,

"Her 's here, Miss Peps', bress der Lor'! I's done found her;" and follow-ing close was Lady Jane, still holding

fast to little Gex.
"Oh, Pepsie! Oh, I was lost!" she cried, springing into her friend's arms.
"I was lost, and Mr. Gex found me; and I struck a boy in the face, and he and I struck a boy in the late, and I tore off my domino and mask, and I didn't know what to do, when Mr. Gex came and kicked him into the gutter. Didn't you, Mr. Gex?' "Just to think of it!" cried Tante

Modeste, embracing her, and almost rescue, from the ancient dancing-mas-"And I had dinner with Mr. Gex,

-and cake!" "And one leetle bird, vith a vairy fine salad, my leetle lady—vas n't it—one vairy nice leetle bird?" interrupted Gex, who was unwilling to have

his fine dinner belittled. "Oh, yes; bird, and fish, and soup," enumerated Lady Jane, "and peas,

Pepsie, little peas."
"Oh, mon Dieu! oh, leetle lady!"
cried Gex, holding up his hands in cried Gex, holding up his hands in horror, "you have it vairy wrong. It vas soup, and fish, and bird. M. Paichoux, you see the leetle lady does not yell remember; and you were the leetle lady does not yell remember; and you were the leetle lady does not yell remember; and you were the leetle lady does not yell remember; and you were the leetle lady does not yell remember; and you were the leetle lady does not yell remember; and you were the leetle lady does not yell remember; and you were the leetle lady does not yell remember; and you were the leetle lady does not yell remember. not vell remember; and you must not think I can't order one vairy fine

"I understand," said Paichoux, laughing. "I've no doubt, Gex, but what you could order a dinner fit for

an alderman."
"Thank you, thank you, vairy returned Gex, as he bowed himself out and went home to dream of his triumphs.

TO BE CONTINUED.

Spiritualism.

In reference to Spiritualism, an editorial in the London Month, says:
"Anyone who believes in the central fact of Christianity must, by the very fact of his belief, be a dogmatist so far as regards the Divinity of Jesus He must also, if he is consistent in his belief, regard with the utmost abhorrence any system or any influence that tends to weaken the

who believes in the inspiration of Holy Scripture must hold that any spiritual agency that opposes the doctrine of the Incarnation, is of necessity not of God, but of the Evil One. 'Every spirit that dissolveth Jesus is not of God, and this is anti-Christ of whom you have heard that He cometh, and is now already in the world.' Every Christian holds any fact, statement, or phenomenon which traverses this central doctrine of Christianity to be of hell. In this respect he is bound to be intolerant. He cannot, as a lover of God's truth, show any consideration for it. A fact it canno be, as a statement it is false, as a phenomenon it must be a mere impos ture. When, therefore, we find the revelations of spiritualism 'dissolving Christ,' denying His Divinity, weakening our faith in Him, rendering those who allow themselvs to be entangled in their meshes averse to all that implies dependence on God, and a recognition of His claims to our obedience, we are bound, as Soldiers of Christ, to denounce such revelations, and warn the faithful against them as not only dangerous but as ruinous to the souls of men." In one way, Spiritualism is of use. In a materialistic age, it vouches for the supernatural. Its phenomena cannot be doubted or denied. They bring the unseen into

### HUMILITY.

Cardinal Newman on the Difficulty of Attaining This Virtue.

Humility is one of the most difficult of the virtues both to attain and to ascertain. It lies upon the heart itself, and its tests are exceedingly delicate, subtle.

. . . . Humility of condescension, viewed as a virtue of conduct, may be said to consist, as in other things, in our placing our thoughts on a level with our inferiors. It is not only a vol-untaryrelinquishment of the privileges of our station, but an actual participation or assumption of the condition of those to whom we stoop. This is true humility: to feel and behave as if we were low—not to cherish a notion of our importance while we affect a low position. Such was St. Paul's humility, when he called himself "the least of the saints;" such the humility of the many holy men who have considered themselves the greatest of sinners. It is an abdication, as far as their own thoughts are concerned, of those prerogatives or privileges to which others deem them entitled.

### Angels of Charity.

Rev. Dr. Howard Henderson, prominent Protestant minister and journalist of Cincinnati, paid the following beautiful tribute to the Sisters of Charity in the Cincinnati Post, on October 14th: "It is said that when the cholera visited Florence, a bevy of beautiful girls volunteered to nurse the sick, soothe the dying and comfort the bereaved. Unattended, and wearing only a simple badge, betoking their mission of mercy, they threaded the narrow streets and alleys in search of the afflicted, and passed through house had its sufferer and many its dead-for crime has held high carnival when death was abroad like the angel crying over her, while Paichoux was of doom that destroyed Sennacherib listening to the modest account of the and his host; hearses have run mad races to funerals, and reckless and dissipated youth cast dice on their father's coffin and rattled off a clog dance on cried Lady Jane joyfully; "such a lovely dinner—ice cream, and grapes —and cake!" their mother's tombstone. Their shield was their goodness. The rude soldiers of the Crimea kissed the shadow of Florence Nightingale on the wall. A raving maniac, listening to the silvery voice of Elizabeth Fry, fancied that he heard the converse of

"Why is the Roman Catholic Church

strong? "Is it because of her magnificen Cathedrals and mighty ministers, or her gregnable while she continues to mul tiply her benevolent institutions, and so long as her sweet-faced and gentle hearted Sisters of Charity smooth the pillows of suffering, iron the corrugated brows of the anguished, and take to their ward the orphans that otherwise would be left to struggle unfriendly and alone, and her Brothers of Mercy give ears to the deaf, eyes to the blind, limbs to the lame, and hope to the despairing. Protestantism is learning that to rival her power it must emulate her love, multiply her colleges and hospitals, and make common such philanthropists as Howard and Oberlin and Wilberforce. can not contemplate the possibility of a cholera epidemic without calling before the mind visions of them that brighten the scene of desolation, and like a rainbow of storm, lending to the war of elements a beauty born of God bless the Sisters of

Charity! God bless the Deaconnesses! During the past half-century - They invigorate and restore to h since the discovery of Ayer's Sarsaparilla-the average limit of human life in civilized countries, has been considerably lengthened. Ayer's Sar-saparilla is everywhere considered standard blood-purifier, the Superior Medicine.

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