

MAY 6, 1898.

For Bronchitis

"I never realized the good of a medicine so much as I have in the last few months, during which time I have suffered intensely from pneumonia, followed by bronchitis. After trying various remedies, without benefit, I began the use of Ayer's Cherry Pectoral, and the effect has been marvelous, a single dose relieving me of choking, and securing a good night's rest."—W. H. Williams, Cook City, S. Dak.

La Grippe

"Last Spring I was taken down with it, and so difficult was my breathing that my breath seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and no sooner had I begun taking it than relief followed. I could not believe that the effect would be so rapid."—W. H. Williams, Cook City, S. Dak.

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"For more than twenty-five years, I was a sufferer from lung trouble, attended with coughing, so severe at times as to cause hemorrhage, the paroxysms frequently lasting three or four hours. I was induced to try Ayer's Cherry Pectoral, and after taking a few bottles, was thoroughly cured. I can confidently recommend this medicine."—Francis Hoffman, Clay Center, Kans.

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Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 50¢ per bottle. Prompt to act, sure to cure.

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FIVE-MINUTE SERMONS.

Fifth Sunday After Easter.

PERSEVERANCE IN PRAYER.

Yet if he shall continue knocking, I say to you, although he will not rise and give him, because he is his friend; yet because of his importunity he will rise and give him as many as he needeth. (St. Luke xi. 8.)

Many people complain that their prayers are not heard. Again and again they have made some special requests for temporal, or it may be even for spiritual, blessings, and nothing seems to have come of these petitions. Others get what they ask for, but they are not so favored; and they almost make up their minds that it is of no use for them to pray. They think, perhaps, that they are too great sinners for God to hear them; or that they do not know how to pray right; or they are even tempted to believe that God's will is not moved by it; that, if any one does seem to get anything by it, it is only by chance, and would have come without it just as well.

Now what can be the reason of the failure of these good people in prayer? Is it, perhaps, because what they asked was really an evil for them, and so God could not in mercy grant it, but had to give them something better instead, which they have not noticed? Or is it that they did not strive to do their best to win what they wanted also by their own exertions as well as by prayer; that they would not put their own shoulder to the wheel? If it was some virtue, such as charity or patience, that they were asking for, and meanwhile took no real pains to cultivate and practise it, no wonder that God would not give it to them. Or, lastly, is the reason for their disappointment that they were praying for others whose will was obstinately set against their prayers? A mother prays for her son, and her prayers are heard, though they may not seem to be granted as he wishes, but he receives them. God has not promised to send them in such a torrent as to sweep away and break down all opposition, though He may yet do so, if she will only persevere.

Persevere! Ah! that word suggests what may be the real difficulty, the true reason for the seeming uselessness of so many good prayers. They are good as far as they go, but there are not enough of them. The effect that is to come of them is to come all at once; it is like the fall of a tree in the woods under the blows of the axe: the tree will come down, but not at the first, the second, the tenth, or perhaps even the hundredth stroke.

Yes, my brethren, our Lord could no doubt grant our prayers as soon as we made them, but He does not wish to do so. And I think we can see at least two reasons why He does not. First, if He grants what we ask at once we will go off with what He has given us, and have no more to say to Him. And, strange to say, He enjoys our society; He has Himself said His delight is to be with the children of men. So He keeps us around Him, though it be only to tease, as a father would the children he loved, if He could not keep them any other way. And, secondly, He knows that it is good for us to be with Him; and that every time we pray in earnest we come nearer to Him, and our souls become stronger. So it is that, both for His own sake and for our good, He sometimes will not grant our prayers unless we persevere in them for a very long while.

Our Lord has given us to understand this importance of persevering in prayer very plainly in the Gospel read on these days, called Rogation Days, between to-day and the Feast of the Ascension. He represents to us in the parable of this Gospel a man who has gone to bed, and is roused at midnight by a friend who wants to borrow some bread to set before an unexpected guest. He at first tells the disturber to leave him alone; he says he cannot be bothered to get up at such an inconvenient time; he pretends to drop off asleep, and keeps his friend outside knocking and pounding for so long a time that he almost gives it up as useless. "Yet," says our Lord, "if he shall continue knocking, I say to you, although he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

This is the lesson, then, it may be, for those who have had no success at their prayers. They did well to begin, but they did not keep at it long enough. Let them go at it once again, and keep on. Let them ask, and keep asking, and they shall receive; let them seek long enough, and they shall find; let them keep knocking and making a disturbance, and at last the door shall be opened, and they shall obtain what they desire.

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OUR BOYS AND GIRLS.

What's in a Name.

(S. M. C., in Mess. of the Sacred Heart.)

A rose by any other name would smell as sweet. Still there may be much and very much in a name. The Holy Catholic Church recognizes this by giving her children in Baptism only the names of her saints, that they may imitate their holy patrons and enjoy their protection.

Of all names surely the name of Mary, the August Queen of Heaven, must be an auspicious one, as the following true sketch will help to show:

"Reuben," said Mrs. Grant, "baby's nearly three weeks old and we haven't thought of a name for her." "What would you like to call her?" "Well, I'd like Mary." "Mary! Why there's not one of your family or mine named Mary. My mother was named Naomi and her mother before her was Ruth, while your mother bore the good old Bible name of Dorcas. What put Mary into your head?"

"I'll just tell you, Reuben, only don't laugh at me. I was reading in the Testament on last Sabbath about the Mother of Christ. Her name was Mary, and the angel told her that she was 'full of grace.' I thought what a lovely woman she must be. Then when she was at the marriage at Cana, she was so kind as to notice soon that they needed more wine. I like a woman to be kind and thoughtful, and there's an old superstition that children grow up like those they're named from."

"Well, that's pretty good reasoning, Esther. But for goodness' sake don't tell any of the neighbors whom you named her from. They'd think you'd turn Papist. The Papists believe that those saints they name their children after protect them from danger."

"I'm sure if such a thing is possible, the mother of our Saviour would protect our child. She was so kind when she was on earth." "So the matter was settled and Mrs. Grant's baby was christened Mary. While the young mother looked at her sleeping babe the thought of the other Mary often occupied her mind and at length her longings took this shape: "If it is true that those in heaven can help us on earth, may the Mother of Christ protect my little one!"

II.

"Mrs. Smith," said Mrs. Grant, putting her head in at the door of her neighbor's kitchen, "Reuben and I are going to prayer-meeting this evening. Will you just have an eye to baby? If your little Jessie is home she could run in and look at her now and then. I don't think she'll wake, but she might."

"Certainly, Mrs. Grant," said Mrs. Smith, who occupied a couple of rooms just opposite the Grants on the same flat; "I'll see that nothing happens here."

Esther and her husband set out, and after assisting at the prayer-meeting were returning home when they were startled by the cry of "Fire!"

"Oh, Reuben! what if it should be Gray's tenement? And the baby—"

"No fear, Esther. It seems to be further north, judging by the speed of the crowd." But further north it was not, and when they turned the next corner they saw flames pouring out of roof and windows of the tenement house in which their home was.

They quickened their pace to a run, and just as they neared the burning building they met Mrs. Smith, her little children clinging to her skirts in terror.

Esther grasped her arm "And baby?" she shrieked.

"We just escaped with our lives," said Mrs. Smith hurriedly. "I carried my little boy and gave your baby to Jessie. She carried it safely down two flights but on the third she slipped and fell and a fireman dragged her out insensible. She must have dropped—"

Esther waited to hear no more. She rushed forward and plunged into the burning building in spite of cries and warnings from the crowd and from the firemen, who were just abandoning the doomed house, as the walls were about to fall. Just then a great piece of burning timber came down with a crash, while the remainder of the roof disappeared and the flames redoubled their intensity.

Meanwhile what had become of poor Esther Grant? She rushed in through the ruined doorway and groped along the hall. The burning staircase gave her enough light to distinguish the smallest object.

"Mother of Christ!" she cried, "she is named after you, save her!" Her eyes lighted on a little white bundle at the foot of the stairs. Just then a mass of burning timber fell, hiding it from her view. She sprang forward and thrust aside the blazing fragments, regardless of blistered hands, and picked up the precious bundle clasped it to her breast, then flying through the little passage she emerged from the doorway and fell unconscious to the ground.

A dozen hands raised her up and carried her to a place of safety, while the walls of the old building fell in with a crash.

When Esther recovered consciousness her first thought was for little Mary, whom she found to be unharmed, and still sleeping peacefully, although the small blanket in which it was wrapped was scorched and discolored.

Even Reuben was somewhat impressed, although he did not altogether share his wife's enthusiasm about the

evident grace attached to the child's name.

III.

"Mother," said Mary Grant one day as she ran in from school, "is it a sin to pray to the Virgin Mary?"

"Why, Mary?"

"Our teacher said to-day that the Catholics were idolaters because they pray to the Virgin Mary. Katieourke told me that she prayed to the 'Blessed Virgin,' as she calls her, every day. Do you pray to her mother?"

Mrs Grant rose and went to a little chest in a corner of the room and drew forth a baby's blanket, faded and discolored. Then she told Mary the origin of her name and the fate from which she had been saved. "I prayed to her that time, dear," she said, "and I never felt like an idolater." Mary sat thinking.

"Mother," she said at last, "don't you think when the Blessed Virgin did that for you and me that we ought to belong to the Church that honors her?"

This was a new thought, but that evening Esther took her daughter to Mrs. Rourke's to find out just what they thought about the Mother of Christ, as Esther always called her. Mrs. Rourke's explanation satisfied her so well that she undertook to get further explanations from the priest, good Father O'Donovan, and a few months later, when the May chimes were ringing out in honor of Our Lady, two Marys, mother and daughter, were placed forever under the protection of that dearest of Mothers, by the sacrament of Baptism.

Reuben offered no objections, and later on he, too, became a member of the Church that honors the Mother of God.

The Pope and the Prince.

The Nottingham Guardian of April 1st says that the Prince of Wales has long enjoyed a wide popularity in Rome, especially among the inmates of the convents and monasteries he long ago visited; and the Princess has lately listened to his praises in the most unexpected quarters. Even in the Vatican, which he entered during Pius IX.'s reign, the Prince has warm admirers, and Leo XIII. himself last Thursday extolled his liberality to the Catholics of his mother's dominions. The Pope added that the Duke of Norfolk and the Lord Mayor had dined with the Prince the night before, which the Princess accepted as a piece of news. The Pope also told her of his own visit to London in 1846, when he attended a State reception, but was not personally presented to the Queen, whom he had previously seen, but not known, at her uncle's court, in Brussels. On the occasion of that visit to London, Monsignor Pecci, as he then was, attended a reception at Cambridge House, and was introduced to Lady Palmerston by the Austrian Ambassador of the day. Leo XIII. is the only Pontiff of all the two hundred and fifty-eight of his line who has sutured down Piccadilly, and has breathed what Lord Beaconsfield called "the best air in Europe," at the top of St. James' street. It was as inevitable that the aged Pope should inform the Princess of these old adventures as that he should remind the Duke of York of the Cardinal of York, and should talk about the tomb of James II.

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