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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 prayer is a mistake altogether 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 in-stead, 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 is was some virtue, such as charity or patience, that they were asking for, and meanwhile took no real pains to cultivate and practice 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. Graces are granted to him, but he resists 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 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 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
words, and gave him a ticket to carry He grants what we ask at once we will go off with what He has given us, and him to the town where Mary lived.

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 underthrough and was a free man again. In prayer very plainly in the gospel read on these days, called Rogation Days, between to day and the feast of 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 that 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 ou, although he will not rise and give

cause 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.

him because he is his friend, yet be-

It was Carlyle who said, "Genius is an immense capacity for taking trouble," and George Eliot gives the same thought in other words:"Genius is, at first, little more than a great capacity for receiving discipline." The most successful have always been the most

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OUR BOYS AND GIRLS.

Saved by his Dog.

It was an ugly cur, of the kind which you see in alleys and waste lots, feeding on garbage. Wag did not feed on garbage. The gatekeeper's wife at the prison was a kind-hearted Irish woman, who fed him well.

"He's none of mine, zur," she said to the warden. "He come one day with the wife of one of the prisoners, an' he crept in with her, an' saw his master just behind the bars, an' here he's stayed ever since. She couldn't get him away. He knows John here,' she says to me, "an' he's waitin' for him to come out."

"He's an ill-conditioned cur," said Mr. Botts. "Such dogs ought to be shot. They're no good to anybody." "But he plays with the children,

zur. She did not tell the warden that Wag tried to get into the prison whenever the doors were opened, and howled when kicked out. But his faithful devotion to the poor wretch who owned him touched Mrs. Clancy's warm Irish

heart.
"Twas God made the baste. He must have a use for him," she said, as the warden went on to the prison. John's wife, "a weak little body, with a big spirit in her," according to Mrs. Clancy, came no more to the prison. She sold the little house they

owned in Kensington, and going to an obscure New Jersey village, bought a patch of ground, cultivated it, and made a home for her husband when he should come out. "Nobody knows you here," she wrote. "Nobody will know of the slip you made. You can begin afresh.

A good carpenter is much needed, and I have all your tools." It seemed the best course to her, but it would have been wiser if she had stayed in town and kept up her influence over him. He was in the companionship of thieves and drunkards, worse men than himself. easy for them to persuade him that the chance of a decent life was over for

him in the world. Their norizon included only guilt and misery, and he was living in it with them.

His term of imprisonment was for three years, but on account of his good conduct he was discharged a few months earlier. Mary, his wife, did not know this. But his comrades in the prison knew it. Two of them, who were discharged a week earlier, arranged to meet him as soon as he

It was in the evening when he laid off his convict garb and resumed the clothes he had worn outside. There was a society in the city for the care

"You'll find your wife there, and a new home," he said. "Begin a new life, with God's help." John walked down the corridor, and across the prison yard, with no hope in his heart. It was long since he had his heart. seen his wife. She could not love a niserable jail-bird! He would not go seen his wife. to this place, where she was respected, to disgrace her! He would not bring a taint on his baby girl!

The men were waiting for him across the way. He had no mind to go to stealing, or to any kind of crime, but a few days' drinking, or a plunge in the river would end it all and take him out of everybody's way!

The gate unclosed. He passed were there. He stopped, looked at the ticket in his hand, and then — crossed

the street to join them. Just at this moment a dog rushed out of the jail gate, and jumped upon him, barking, licking his hand, fairly mad

The poor prisoner stopped, trembling from head to foot. "Why, it's Wag! he said, "It's poor old Wag!"

ne said, "It's poor old Wag:
With the sight of the dog came back
his home that he had disgraced and
ruined; Mary, and the baby in its
cradle. A sick longing filled his heart to see them again.
"It's my wife, it's my little girl,"
he thought. He stood irresolute a

minute, and then walked hastily to the

'Come, Wag, we'll go home," he

This is a true story. John Dash is living now, an honest citizen, and the old dog still sleeps on his hearth. The gatekeeper's wife was not wrong when she said that God has a use for all things that He has made. Even a poor cur may help, with its faithful love, to save a life.

St. Gregory's Guest.

The beautiful summer day was passing away, and the western sky was aglow with the setting sun. It bright ened the bare, bleak walls of the narrow cell in which a monk with bowed head and clasped hands was kneeling in devout meditation. One soft beam rested like a halo on the bending fig-

The monk raised his angelic face and turned it towards the glowing west and fixed his gaze attentively

heart's hopes. the image of our crucified Lord, which stood upon a small desk, and thought with loving pity on the agony of his

Maker.

leafy ivy quivering against the one small pane which served as a window. A shadow darkened the narrow door-way; a man in tattered garments, with pale, worn face, and trembling, outstretched hand stood therebling, outstretched hand stood thereblin

Years passed, the monk Gregory was chosen ruler of the Catholic world. His charitable heart reached out to all the poor. Every day twelve poor men, in memory of the twelve Apostles, were given dinner in the Pope's palace, and the Pope himself assisted at the table. On a certain day when the Holy Father entered the dining-room, he found thirteen seated at the table. One of these though dressed in tattered clothing, had still an air of nobility. The Pope gazed in surprise at this man, and his wonder increased, when he noticed the appear ance of this man change from time to

The Holy Father called his almoner and asked him if he saw anything peculiar in this uninvited guest. replied that he did, and added moreover that twelve only had been admitted. The Pope advanced to the man and said, "You were not bidden to come. How is it you are here?" The man answered, "Do you not remember me?" and so saying drew from his him in the world. Their horizon

ragged robe a silver cup.
"Oh, my mother's cup!" exclaimed
the Pope. The stranger handed the cup to the Pope, and at the same instant an unearthly radiance filled the apartment, and the stranger, raising his hand in benediction, while the Pope and his guests fell prone upon their faces, said in a voice of thrilling sweetness: "I am the Wonderful, through whom whate'er thou asked shall be given ;" and He vanished.

That old legend is true in effect, for with the poor God always comes to us: "Still whereso'er pity shares Its bread with sorrow, want and sin, And love the begar's feast prepares, The uninvited Guest comes in.

Unheard, because our ears are dull; Unseen, because our eyes are dim; He walks the earth, the Wonderful, And all good deeds are done to Him."

LETTERS FROM MISSIONARIES.

Mission of St. Bernard,
Lesser Slave Lake, March 14, 1894.
Right Rev. J. Clut, Bishop of Arindele:
My Lord and Beloved Father—Your two letters of Dec. 30th and Jan. 20th have just arrived by the winter mail. Thank you, my Lord, for your kindness. I always anxiously await news from you, and I was almost discouraged when your letter of January brought back my hopes. I had already decided on sending away all our orphans, for without the assistance of the Sisters I did not see the possibility of keeping them. Just imagine thirty children left to themselves! What confusion and what moral misery! Our poor Delima walks with crutches, and I am alone, as it were, to take care of the children. I am obliged to wash and comb the smaller ones, and you know all the other occupations which take much of my time.

care of the children. I am obliged to wash and comb the smaller ones, and you know all the other occupations which take much of my time

Nearly all our orphans have been ill; one of our little girls, aged nine years, died. Her precious little soul went to heaven. I heard her confession and anointed her at noon and she breathed her last in the evening.

My room has been changed into an infirmary since the beginning of the year. I get no rest either day or night. A strange disease, which we do not understand, is diminishing our population. Thirty of our poor natives have already fallen victims, and more of them are in imminent danger. The Fathers have escaped, so far, without much sickness.

R. F. Falher is on mission since the 15th December, but he will soon arrive from Wabaskaw. R. F. Dupè is devoting himself at Cœur River, which is only one hour's distance from St. Bernard, on the other side of the lake. We have there only a church and a small house 25x20 feet, and it is in the latter the children go to school.

The Sisters (1) will stay at St. Bernard's if God sends us any. We shall let them have the house which we now occupy and which is pretty large. It is 30x24 feet, contains three stories and has a small addition on one side. You see, the Sisters will have ample room.

As to the country, nothing is left to be desired for those who wish to do something to merit Heaven. It is doubtlessly for this reason they come here. Well, tell them not to fear, they will be fully satisfied. If the Sisters accept our mission, they must necessarily be at Athabasca Landing on May 15. I shall start at the beginning of May to go to the Landing, from whence I shall write to you. If I possibly can, I shall go as far as Edmonton to meet them. At any rate, they will be in safety also.

Now, it is hard to say what the Sisters should bring for the children. They would do well to bring, it possible, a boat full of bales. It would not be too much. Let them also bring a quantity of school books. As to provisions, let them bring all th

community.

I assure you, I have two excellent companions, Rev. F. Falher and Dupé. Only one thing is left for us to desire, and that is to have you in our midst. We would take good care of you and you would soon cure. However, we would not wish to deprive you of the happiness of seeing once more "Votre belle Exame."

more beauteous sun that shone above the radiant sky—the Light of the Heavenly Jerusaiem, that home of his heart's hopes.

Ever and anon he cast his eyes on the image of our crucified Lord, which the image of our c

St. Bernard's Mission, Lesser Slave Lake, 16th March. Feast of the Compassion of the Blessed Virgin No sound disturbed the sacred still-ness of that solitary place save the Right Rev. I. Clut, Bishop of Arindele: My Lord and Beloved Father—I have just

having great need of him, cannot let me have him any more.

In concluding permit me once more to express my most sincere thanks for having interested yourself so much in our cause as to finally succeed in procuring Sisters and so many generous benefactors. We shall never cease praying for these charitable persons. May God render them a hundredfold for all that which they have done for our dear mission of St. Bernard!

Adieu, my Lord, and believe me as ever.

Your very humble brother in O. L. and M. I. A. DESMARAIS, priest. O. M. I.

P. S. Thonk you once more, my Lord and

P. S. Thank you once more, my Lord and A. D.

(i) Thanks be to God! The Sisters of Providence of Montreal have accepted the foundation of an Orphan Asylum at St. Bernard's Mission in the Vicariate of Mackenzie River.

A Parson Advocates the Mass.

A lecture delivered during the week had for its subject "The Principles of Christian Worship." These are some statements which are to be met with in the lecture: "The Bible was evolved from the Church, not the Church from the Bible, and from the Church, and not from the Bible, did Christianity take its origin. Christian principles must be sought for from the practice and tradition of the Church, and verified by the testimony of the Bible. Of the character of wor-ship in post-apostolic times we have ample evidence, and chiefly by the tesiimony of the liturgies we know that it consisted of reading the Scrip tures, of the oblation of bread and wine, afterwards consecrated as the Body and Blood of Christ, of intercession for all, and of sacramental recep tion. This worship was sacramenta in the sense of being in harmony with

New Testament teaching. According to the Christian idea sacrificial Eucharistic worship should be offered up every Lord's Day, and all Christians should assist thereat." This was not, as might be supposed, a lecture delivered under the auspices of the Catholic Truth Society by a Catholic speaker. The speaker was a parson rejoicing in the sonorous title of the Rev. Provost Ball, Cumbrae Cathedral, and the address was delivered to what is called the Glasgow Ecclesiological Society, an organization which embraces ministers of all the sects. It

is said that an animated discussion followed. Well might it be so. For in Christian worship throughout the world there is only one ceremony har monishing with Provost Ball's descrip tion, that is a ceremony in which he in a circumlocutory way designated "the sacrificial Eucharistic worship, and which he might plainly have called the Mass. To paraphrase th words of London's latest lyric, "W don't know where we are," Protestant parson gets up to tell a number of other parsons that they hould all hear Mass on Sundays. London Catholic News.







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