FIVE . MINUTES' SERMON.

First Sunday of Lent.

OUR WARFARE AGAINST THE INFERN TEMPTER.

"Jesus was led by the Spirit into the de to be tempted by the devil." (Matt. 4, 1. In the gospel of to-day, my dbrethren, we see that the prince darkness dares to tempt even the very and Sanctity, namely the of God. Hence we need not be prised nor can we complain if we p sinners are tempted by the devil, ing whom he may devour." (1 P. 5, 8). No, we should neither amazed nor disheartened, "But rehim strong in faith." (1 Peter 5, We should also remember the conso words of St. James, "Resist the d and he will fly from you." (James We shall certainly be victorious in temptations and all the assaults of infernal serpent, if we heed the sol admonition of our Lord, "Watch and pray that ye enter not into to tation." (Matt 26, 41). For, sapious divine, "where vigilance ects and prayer assists, the devi

Watchfulness is, indeed, the and most necessary means to gain tory. How do we act to protect selves against thieves? Do we selves against thieves? carefully lock the doors and bolt widows? Now, we must act in a ilar manner regarding the doors windows of our souls, which are ou ternal senses. These we must wand guard carefully, so that the and guard carefully, so that the may not enter into our hearts, be imprudently gazing on immodel jects or by listening to wicked con-sations, and thus kindling the s bering fire of passions. You must not be satisfied m

with guarding your senses, bu

observe the greatest vigi

against Satan's allies, the sea giver, the seducer who come to y ravenous wolves, who by impure guage, wicked examples, alluring versations and promises, attem make you partners of their c You carefully avoid a person or a where you know there is a contr disease, but I say to you : be still careful in avoiding wicked pe for they kill not the body, but the which is infinitely more valu they do not destroy your ter happiness, but they will bring y to eternal perdition. By ye the warned by Moses, that holy serv God, who spoke not only to the people, but whose inspired war also directed to you: "Dapar the tents of these wicked me touch nothing of theirs, lest you volved in their sins." (Numb. 1 Yes, depart from the wicked, neither their books nor their wo not join in their amusements a tertainments for, "He that to pitch, shall be defiled with it that hath fellowship with the shall put on pride." (Eccli. 13) We must, moreover, gua heart, lest the devil enter it by

of our innate sensuality. Wi

temptation rises in the heart, th

stands before it, knocks and se mission. Do not act like our Eve in the garden of Paradise,

tempted to argue with Sata

hence was conquered. As soo tempter's voice is heard, say "Begone, Satan." If a spark

fall on your clothing. You quench it or shake it off in lest it should burn your g Now, with the same quickness termination, you must shake quench the first spark of conc as soon as it rises in your he the beautiful garment of innoc injured or destroyed. St. a Kempis admonishes us in lowing of Christ that we si watchful, especially in the be of temptation, for then the more easily overcome, that we victorious in the combat if w suffer him to enter the doo mind, but refuse him entrance ment he knocks. Alas! our weakness and are so great that even with

careful vigilance, we can cape all temptations of th

cape all temptations of the No one knew this so well Divine Saviour, hence He in the gospel, not only the talso to pray. Praye weapon with which we must gain the victory. "Our prast. Augustine, "ascends to and God's mercy descends The cause of all the sins have committed must be att the want of vigilance in p had we prayed earnestly an ly in time of temptation, would never have conquered my dear brethren, taught b perience, let us carefully he admonition of our dear Lord only watch, but also pray th not be led into temptation. our morning and evening pray to God for the grace to the assaults of the devil, also, at the first moment of e tation, raise our mind to Go refuge in the Sacred Hear and Mary. Let us always upresence of God, be mindf and eternity, for Holy teaches, "In all thy works thy last end, and thou sin." (Eccles 7, 40.) But the tree week frequent received. let us by the frequent rece sacraments, renew and stre life of grace in our souls, from our Divine Saviour which will make us strong ible against all attacks of

Then, united with our Lor we shall, like St. P. love, we shall, like St. P. good fight, finish our cour

PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. LXXIV.

Philip Melancthon is so essentially sociated in action with Martin Luther, that we can hardly think of the one without the other. It is question-able whether the Lutheran Reformation would have taken root in Germany and in the world without Melan-cthon's agency. O' course he bears no comparison with Luther in greatness of character and in genius. was in no sense an original mind, and never pretended to be. He subordinelf entirely to Luther, and seems to have willingly recognized that this was their true relation.

How much real affection there was between them is a question. It cer tainly bore little resemblance to that beautiful friendship which subsisted etween Loyola and Xavier-a friendship in which the complete subordina-tion of the younger man left him in the absolute possession of his individ-ual liberty, in all the joyous buoyancy of his wonderful character. Loyola was a masterful man, but he was not a tyrant. Luther was something very much like a tyrant, and no one felt it more than Pallip. He prudently held his peace during the life of his princil, but after his death he made it known that he was not without experience of corporal buffetings from him.
"Colaphos ab eo accepi," says he.
When overtures were made for reconciliation with the Catholics, he remarked that he should not be found difficult, for that he had been used to bear the yoke of servitude. Doubtless it might have been more magnanimous bad he said some of these things while Martin was alive, but then he could not have lived with him at all. Himself a layman, not even in minor orders, and living in blameless marriage, hawas naturally disgusted with what he deindecent familiarity of Luther with the runaway nuns, although I judge that he does not mean to say that this was absolutely crimin-He does not seem to have had the courage to remonstrate with the offenders, but he confides his disgusts to his triend Camerarius. " Now that Catherine von Bora is the lucky one that has succeeded in entrapping him, which they have all been trying their best for, let us hope that this new life will make a more decent man of him." Yet I can not believe but that after all he had a good deal of affection for his chief, for there was much in Luther's

Freat and ragged nature to love.
Undoubtedly Melanchthon's theological influence on Luther was beneficial. Luther's own doctrine of justification, I think we shall soon see, was out andout Antinomianism. The Augsburg Confession, however, with its sequels lays a stress on holy living which

greatly mitigates it.
While I was writing this I received my last Independent, which takes me to task for saying that Milton upholds polygamy. This illustrates the dan-ger of advancing a grave charge at ond hand. I do not think I often do it, but I seem to have done it here, and to have been well rapped for doing it. In so long a series of papers it can not be but that I have made other grave blunders. I have already appealed to my fellow Protestants to cor rect me in any such, but Doctor Ward to answer my appeal. I am deeply obliged to him, for, as Piato says, the best thing for you is not to be in fault. but the next best is to be punished for it. It can not be supposed but that I shall now and then give occasion for it in the future, and as Doctor Ward has shown himself a good Christian now, I

The austerity of Milton's own morals is beyond dispute. So is the austerity of Melancthon's, yet Melancthon maintains the lawfulness, and occasion al expediency, of polygamy. No one could be more blameless in life than the theological professor who has written within a year to me declaring that there would be no crime "even now, in advising a sovereign who needed male heir to seek him in a polygamous union. This gentleman, for himself, were he on a throne in like circum stances, I am sure would as soon think of committing murder as of contracting polygamy. His determined champion-ship of far worse propositions of Luther's than this does not reflect on his morals, but on his impartiality.

I have said that I do not believe general Protestantism to be inclined to simultaneous polygamy. To say otherwise would be ridiculous, for Protestants are almost all of the European races. Yet I do not doubt that Doctor Ward would allow that, with all draw backs, there are certain great advan tages in having an authoritative organ of doctrine, which can check such scandalous divagations from the standard of Christian monogamy as some that we have considered. As to Milton, I can not allow that any man however austere in his personal mora's, is pure in the Tennysonian sens- who regards woman as in her very creation inferior to man. In the innocentseeming line

" Not equal, as their sex not equal seem'd." I think we have the root of Milton's brutality to his daughters, of his early harshness towards his first wife, and his whole attitude of lordly disdain towards the other sex. In the "Samson Agonistes," almost his latest work, it is still more baldly expressed. Milton is a magnificent, and as the Spec tator says, a most salutary possession of the English race, but Mr Gladstone is well warranted in entering an emphatic caveat against an unexcepting worship of him. Gladstone and Tennyson stand on the same exalted plane;

Milton, as respects the relations of the sexes, stands on the borders of a muddy pool far, far below them. I will not deny the advantage of two conturies more, yet I cannot forget that a cen-tury before Milton the Blessed Sir Thomas More had said: "When the great harvest is gathered in, who will ask whether it was a man's hand or a woman's that gathered it in ?"

Threescore and twelve easily forgets and confuses names, and I have looked in vain for the Independent's article of Stevenson's stepson, but we know the man. I reason thus. He is a man in good repute and of public standing. He knows that what he charges upon the Protestant missionaries of Samoa above all in the Independent, will be sharply scrutinized by the whole Pro testant world, especially the whole Auglo Saxon world. He declares that a London Society missionary in Samoa once proposed to him to lure Matasfa to the mission-house under a safe con-duct and then hold him fast. No doubt this is true. We can not dispute it until every London missionary that has been in Samoa together with this gentleman, denies it. Yet here is only a perticular instance showing a low conception of public faith, and, as the name is not given, the Society could not, without playing the inquisitor, punish it by recall, even if the ffender is still there.

Not so with the other accusation Stevenson's stepson says that a London missionary, some years since, married Malietoa Laupepa, having one wife undivorced, to another. Here there is a public act in question. If the charge is false, we should expect an indignant denial from every London missionary who had ever seen Malletoa. As the Independent, which has published the charge has published no refutation: as an answer from the Society which I have seen cited contains no reference to it : as an eager Weslevan missionaries in defence of the Congregational says nothing of it, what can I suppose but that the neither be denied nor defended Surely I have no right to say that the charge is true, but that the London Society thinks the double marriage so trifling a concession to a barbarian king, to keep him from going over to the Wesleyans or the Catholics, as not to be worth affirming or denying This would be simply monstrous. London Missionary Society now stands under the imputation of having tolerated the celebration of a polygamous marriage by one of its missionaries. What is the truth? This is either a tremendous slander or a tremendou scandal. Let us know which it is.

The Independent thinks that as " candid enemy," I give great help and comfort to the adverse side. But I do not count myself an enemy of either side, candid or uncandid. No doubt if ignorant, candid and tricky, courteous and abusive, what can my endeavors do but to admonish reasonable Protestants to be more careful about choosing their points, both of attack and eulogy Personally, in my view of the Church and her ministry, I am considerably farther from Rome than the platform of the Evangelical Alliance. Yet as far milder rectifications of Protestant errors on my part have been rejected by all sorts of Protestant organs, I do not mind now giving them some stronger doses through a channel which will convey them

Charles C. Starbuck. 12 Meacham street, North Cambridge, Mass.

GRATITUDE TO GOD.

All are familiar, I dare say, with he story of Androcles and the lion, a story that is well authenticated. An drocles, who was a slave, fled from his cruel master and buried himself in the forest. One day, a lion approached him and, with piteous moans, held up his paw, which was swollen with corruption. Androcles, at once inter-preting the cause of the lion's pain, extracted the thorn and thus relieved the suffering beast. The lion maniested his joy and gratitude by frisking about and, at last, crouching at Androcles' feet. His gratitude and affection did not stop here. He began to share his prey with his benefactor. Some time after, Androcles was re-captured and condemned to be devoured by wild beasts. Imagine the astonishment of the spectators assembled about the arena when they saw that the hungry lion, which proved to be the forest companion of Androcles, after bounding toward his ntended victim, instead of seizing and devouring him, gambolled about him and, in every possible manner, manifested his joy on meeting again his benefactor.

O what a lesson this king of the forest teaches us all! When we were groaning under the weight of our in-iquities, our Saviour God drew the poison of sin from our heart at the sacrifice of His own life. He healed our wounds with His own Precious "He was wounded for our iniquities, He was bruised for our sins." He died that we might live. He be-came a slave that we might be free. How do we repay Him? Like the lion, with the cravings of hunger. Our hunger is lust and avar-Angels look on as spectators, to We are met by our Divine Benefactor ceived for us. He appeals to our grat- steal so as to be sent to jail. itude. Our passions appeal to our per-

Benefactor to our hungry concupi-scence. Gratitude gives way to appe-tite. We "crucify again the Son of God, and make Him a mockery." "Go to the ant, thou sluggard," says the Wise Man, "and . . . learn wisdom." Hs could say, likewise:

"Go to the dumb beast, thou ingrate, and learn gratitude to thy Redeemer."
The Apostle of the Gentiles is never weary of giving thanks to God. In his Epistle to the Romans, in both of his Epistles to the Corinthians, in his Epistle to the Ephesians, to the Philippians, to the Colossians, in the two to alonians, in both of tho dressed to Timothy, and in his Letter to Philemon, he pours forth his thanks for the spiritual blessing bestowed on every instance, his expressions of gratitude occur in the opening chapter, as if to admonish us that all our prayers and good works should be inaugurated by thanksgiving.

The Church is not less zealous than

the Apostle in fulfilling this sacred Our Saviour was once sacrificed duty. for our Redemption on the altar of the cross. And, from the rising to the set ting of the sun, she daily commemo ates this great event on ten thousand altars by the great Eucharistic Sacrifice which, as the very name implies, is a sacrifice of thanksgiving. — Cardinal Gibbons.

THE DUTY OF CATHOLIC SOCIE

my writing stood alone, it might be ns might become of inestimable value in that battle against the forces of ignorance and prejudice which the Protestant championship, learned and Church is continually waging. At

this noticeable among the Catholic societies, every one of which should be centre of activity in the spread of knowledge concerning Catholicism and its teachings. At present they are far from being so. Each and every one of them is isolated. It conducts its its own business in a perfunctory sort of way, with absolutely no reference or relation to other societies, and with. apparently, no concern in the larger life of the Church, in which all the ocieties must interest themselves if they are to be worthy of the name Catholic which they bear.

As individuals, we Catholics may not be able to exert much influence upon our Protestant fellow-citizens, but our societies should be something beyond mere social organizations de signed exclusively for our own benefit. They have the means to do great deal of good in dispelling the clouds of prejudice that darken the minds of Protestants concerning the Church; and to be true to the best that is in them, to be really worthy of the name Catholic, and in line with the onward march of the Church in this country, they must be, in a certain sense, Catholic truth societies. - Sacred

A PECULIAR CASE

An altogether novel plea was entered before a Chicago justice last week. A woman arrested for larceny protested that she deliberately committed theft in tull view of the owners of a large store in order to avoid going to an asy-lum for the insane. One of her lum for the insane. One of her friends, who professed to be a palmist, assured her that the lines of her hand plainly indicated that she should one ice. Angels look on as spectators, to day occupy a cell either in a prison or record the issue of our struggle with an asylum. She seems to have been a our passion. We rush into the arena. woman of good character, but nervous, and the fear of madness preyed upon who shows us the Wounds He has re- her mind so that she determined to

There ought to be a very strict law to sonal gratification. We sacrifice our protectignorant people against palmists

and kindred humbugs; but perhaps the remedy would be simpler if people who surely know better would set a good example. We never could understand why educated young ladies are so anx tous to consult fortune-tellers, in whose tions they profess to have no faith. - Ave Marie

REV. MR. WATSON AND THE CRUCIFIX

The importance of giving due prominence to the crucifix is shown even by outsiders. It ought to be the most conspicuous object in every church in the world. Nothing else can fill its place. The most exquisite of statues, the most life like of paintings are as a book to a voice compared with the crucifix. In "The Potter's Wheel." Ian Maclaren writes this fine paragraph :

paragraph:

When one enters the dimness of a foreign cathedral, he sees nothing clearly for awhile, save that there is a light from the eastern window, and it is shining over a figure raised high above the choir. As one's eyes grow accustomed to the gloom, he identifies the cructix repeated in every side chapel, and marks that to this Sufferer all kneel in their trouble, and are comforted. From age to age the shadow hangs heavy on life, and men walk roftly in the holy place; but ever the crucifix faces them, and they are drawn to His feet and goodness by the invitation of the pierced hands.

APPRECIATED KINDNESS.

THE DUTY OF CATHOLIC SOCIE—
TIES.

All our Catholic organizations should be Catholic truth societies. However they may differ as to other axims and objects, here is something upon which they should all agroe. Foresters, Knights of Columbus, Catholic Knights of America, Hibernians, and all the rest, when are you going to combine for the delence of the Church whose teaching and practice are so often mise-stated or attacked day by day through ignorance or malice in nearly every secular newspaper in the country? When are you going to unite in an aggressive campaign of education against that ignorance of the truth and the beauty of the Church, which prevails to-day so widely not only among Protestants, but even in our own ranks? When are you going to insist upon higher ideals of living among your members, so that the Church's teaching may be more fully exemplified by them! When are you going to insist upon higher ideals of living among your members, so that the Church's teaching may be more fully exemplified by them! When are you going to insist upon higher ideals of living among your members, so that the Church's teaching may be more fully exemplified by them! When are you going to insist upon higher ideals of living among your members, so that the Church's teaching may be more fully exemplified by them! When are you going to insist upon higher ideals of living among your control of the control of shall be done by as she has done unto others

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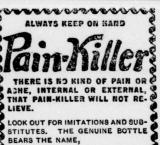
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