FIVE-MINUTE SERMONS.

Eighth Sunday after Pentecest.

SPIRIT AND FLESH. *For if you live according to the flesh you shall die. But if by the spirit you mortify the deeds of the flesh you shall live. (Rom. viii.,

What does the Apostle mean by this? This only, that the flesh with its concupiscence and lusts must never get such power over our will that it will carry us along with it and make usobey its longings and desires when we know these are forbidden by Almighty. I say "this only" because to have the flesh is no sin; neither is it a sin to feel the disorderly movements of the flesh that lead to sin; but it is a sin to consent to these and to follow them. For this reason we are told that if we mortify the deeds of the flesh, to which these movements of the flesh, to which these more there's the flesh lead us, we shall live. But what does the word "mortify" mean? It means to destroy that which makes the life of a thing. Notice here the Apostie does not tell us to mortify the flesh itself but the deeds of the flesh. To do this we need not then attempt to kill the flesh, but we must destroy all that gives life to its deeds.

What are the deeds of the flesh? They are the seven capital sins-pride, covetousness, lust, anger, gluttony, envy, sloth. Can we kill them? In the most important sense we can get them so under our control that, after awhile, they will move us but slightly and cannot influence us to any great We shall feel from time to time that they are still present in us, but that cannot disturb us much. We shall have taken their strength away. We shall have made them so weak that we can check them easily.

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Ought not each one of us strive to get ourselves into that blessed state? But how can we do it? Make up your mind to do it. Form a good resolution, one that will not change but that will be firm for life. Then live according to that resolution. When pride is aroused, refuse to follow its promptings; when covetousness moves the heart, stop the eager desire for gain; when lust would lead you away, contend against the thought until it is driven out; when anger disturbs, seal the lips with the sign of the holy cross; when gluttony makes you long for feasting and drinking, refuse to go where these things are going on; when envy racks the soul, pray for the one who is the object of envy; when sloth tempts you to self-indulgence and inactivity, stir up the fear of God and holy shame within the soul, for sloth is a destroyer indeed of all that is truly manly and heroic in us.

But all this is about as hard to do as anything a man can do, some may say. Yes, it is hard to do, but the much for the good of his soul and for eternal life in the next world?

really is by putting it all together and by thinking we are to do it all at once. This is not true. It must be done by degrees, slowly, patiently, persever-

get stronger day by day. In them the flesh and the movements of sin this; they are not conscious of it; they grow less day by day. The devil, how-ever, wishes us to believe the lie he tells, to make us give up the struggle. Do not listen to the lie, and it cannot hurt you. Remember always, it is a lie, and the mind will not take hold of

We can make it all the easier by trusting God, who will always help us Neither Dante nor Columbus would then help us and remove much of the burden by good advice. Go to Com-Christian ideal were threatened. by giving his own strength to the soul at that time. Only begin earnestly to control the flesh, continue perseveringly to use confession and Com-munion. This, with daily morning and evening prayer, will take away very many difficulties. Soon we shall find we have truly mortified the deeds of the flesh, and then indeed we shall live, for the flesh will then be dead or dying fast and too weak to hurt the soul. Keep, then, in the mind the text from the Epistle of to-day: "For text from the Epistle of to-day : if you live according to the flesh you shall die. But if by the spirit you bortify the deeds of the flesh you shall live."

Mrs. G. M. Young, 1 Sully Street, Grove Street, Liverpool, Eng., writes that the contents of one bottle of St. Jacobs Oil cured her of lumbago after she had given up all hopes of ever being better.

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Mothers and Nurses.

All who have the care of children should

COLUMBUS THE CHRIST-BEARER.

BY PROF. MAURICE FRANCIS EGAN Although many men of our time are delighted when the epithet "broadminded" is applied to them, few realize that it is impossible to deserve it unless they have attained the precious quality of sympathy. Broad-mindedness in historical matters cannot exist without sympathy, and sympathy must depend on knowledge; and without that knowledge, the highest form of broadmindedness is merely a suspension of judgment. A great historian, Mr. Gardiner, is accused of want of perspective, because he is charitable alike to the just and the unjust. He sees even the personal character of James I. of England, without an attempt at making the veriest fool in Europe utterly odious. The rarity of this quality in the historian ought to be applauded as a new reason for popularity. Mr. Gardiner knows enough to be sympathetic—to judge a man according to his surroundings and the influences of his time. And that great man who sailed "for the back door of Asia and landed at the front door of America "deserves from us this sympathetic treatment more than any other genius who made an epoch. Voltaire fatally weakened the character of French patriotism when he, shrieking epileptically, pelted Joan of Arc with mud; and we should beware how we encourage that national levity which is rapidly making our wit and humor irreverent or blasphemous by drag-ging into light the defects of our

Our judicious writers have treated the life of George Washington with discretion. Surely Christopher Columbus deserves at least equal respect. But when we remember that he not only gave a new world to Castile and Leon, but that this new world was given purely for the honor and glory of the God of the Christians, the indecency of attacks on the character of Columbus seem all the more shocking. One is almost willing to accept Edmund Burke's denunciation of the new order of things, in which a queen is but a woman, and a woman an inferior animal, when one sees that the boast of the broad-minded among us is that the feet of all heroes are clay. Columbus is, then, a mere scientist, with an avarice as consuming as that of Dante's she wolf, and so vile and hypocritical a character that he devotes himself to an illicit love while he utters the highest Christian sentiments. English historians have themselves

taught us how to value their history. They have shown themselves incapable of projecting their minds beyond the gulf made by the Reformation, and this has biased them fatally. When success is sure. Shall a man do less for God than for himself? See the time and labor spent to secure that lieve Schopenhauer, when he says, in which is necessary for the body and success in the life of only a few years in this world. Shall a man not do as This insular notion is at the bottom of the attacks on the morality of Colum-Is it really so hard as it seems? By one means. We make it harder than it writers so persistently cry out that the feet of the prophet, the discoverer, the hero, the Christ-bearer, are of the vilest clay, and that he, tyrant and miser, deserves a place in the boiling blood of Dente's "Inferno." Let us the Infante Don Juan.

became his heir; they were both pages, pantheon set round with andre and the images of the greatest mental the The devil makes us think it harder by telling us, when we feel the sharpness of the first struggle, "You can't bear it this way, for life." You can't and most people, almost all Christian souls, do not have it "this way, for life." Those who keep up the struggle get stronger day by day. In them the fiesh and the movements of sin this; they are not conscious of it; do not realize how completely three centuries of Protestantized English literature has cut them off from the sympathetic consideration of what went before. Again, to appreciate the motives of Columbus, one most divest one's self of that feeling for nationalism which has developed only of late. in the struggle. Pray more. Go to confession often. The confessor will into their own country, if the unity of Christendom or the development of the numion often, and God Himself will with Dante, intensest of patriots, make it easier for us than we imagine by giving his own strength to the soul Columbus feared only one enemy, and this enemy was not so much a national enemy as an anti-Christian enemy.
The Saracens threatened Spain and all Europe; the Turks held the Holy Sep-ulcher; the Spaniards fought both for Christ and Spain; Columbus, who was not a Spaniard and who doubtless looked on the campaigns of Ferdinand and Isabella with the impatience of a man seeing small things impede the view of a great one, burned devoutly for the salvation of an unknown world of souls and for the treasure of unknown lands, that the new crusade might be undertaken. Spain was interesting to him-only so far as it helped his great project. Portugal had deceived him; he had nothing to expect from Italy; Spain, saved from the Moors, would listen with com-

Isabella. We must remember, and all veritable history helps us to do this, that Columbus believed that Christ is God more devoutly than he believed in his own age, and number of wrappers. Winners'names will be published in The Toronto Mail on first Saturday in each month.

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prehension to his plan for the recovery of the Holy Sepulcher; he appealed to Castile and Aragon. He desired, above all, to add a new world to

Christendom, not to the dominion of

Did the Madonna appear in a dream, to crush one in affliction? It was but natural; had she not suffered, and was she not the Mother? Why should not the Lord Jesus cause His statue to come down from the Mother's carved.

to support his claim that there was a famous. vast world beyond that mysterious and fearful Atlantic Ocean, which the vulgar imagination had so monstrously purpose during those long waiting purpose during those long waiting Don Diego de Deza, the Dominican,

made any reasonable man believe; but apostle, a prophet, a seer; like he counted the cost too closely; he Dante, a Christian giant overtopping

penses of the expedition; he demanded as well, to be well paid if he succeeded. He asked much, as he who was sure of himself had a right to do. He would be Admiral of the Ocean and Victoroy religious man of his time openly probe Admiral of the Ocean and Victoroy of the Indies; he declared that his descendants on whom the task of regaining the Holy Land might fall must be equipped to sustain the charge. They should not be beggars, while Spain, strong in the fruit of his work, went on without them to Palestine. Philippina Muniz Perestrello, and Don Fernando, son of his second wife, the calumniated Beatrix Enriquez de the glory of Castile.—The Independent. Drana. Don Diego left the world for the cloister; Don Fernando wrote an

less pride than Galileo, who certainly must have exasperated his wise friend, Cardinal Bellarmine. There was moment when it seemed as if the Inquisition—not by any means murder-ous to men of science—might be obliged to give Columbus pause in his work of interpreting Scripture; but his arguments were too strong, and he was left to follow up his advantage with the He had labored twenty-one court. years to get his world to recognize his idea. It possessed him; it inflamed him; not because he was of that species of scientist who, after hav-ing devoted himself for a lifetime to the study of the eye of the beetle, dies regretting that he had not given all his years to the examination of the throat of the humming-bird. Columbus no more labored for the love of science than Shakespeare wrote in order to produce the finest blank verse ever written. Science with this great man was a handmaid of religion. Nor are we to believe that the Dominicans and the Franciscans, at least men like Fra Diego Deza and Fra Juan Perez, supported Columbus because they were anxious to prove that the earth was spherical. It made very little differspherical. spherical. It made very fittle difference to the Queen and her confessors.

'And they shall come and see my glory," and "I will send them that shall be saved to the Gentiles into the shall be saved to the integrate off of the saved to the standard of the saved to t . to the islands afar off, to them that have not heard of me, and

be mystically united with Him, was the chief object Columbus desired. In Christ were living and real. There our time, when faith is a "water unto wine," we give every missionary the benefit of his zeal, and why should we deny it to this many whose often asserts. deny it to this man who so often asserts learned astronomer, Fra Antonio de la it at a time when the childlike belief of St. Francis d' Assisi was the rule? Juan Perez de la Marchene, Colum-

come down from the Mother's carved arms and play with other children? of the Atlantic, that no crew in our lift the little children wanted him badly enough, why should he refuse? He had been a child not so long ago.

"See," cried the Italian woman, pointing to the curling hair of Dante, without the curling hair of Dante, between the proposed of Palos disliked this foreigner, Columbus. No man of Palos, except the Pinzons, ancient mariners, sympathized with him in his hopes. The pointing to the curling hair of Dante, "there is he who has come through Purgatory; his locks are crisped by the fire!" It was an age of faith, and of reason, too. See how well Columbus reasoned, and how Isabella, one of the most religious women of her time, understood his reasons. But with them both faith was above reason.

Columbus appealed to the Scriptures pointing against the expedition; but ungrateful Palos never approved of it until it made her Columbus appealed to the Scriptures never approved of it until it made her

gar imagination had so monstrously peopled. His mission was prophesied in Isaias; and not only he but learned and devout ecclesiastics believed with His best friends were the priests; which the billows of the sea had Diego de Deza, the Dominican, brought, but a stronger belief that God, Don Diego de Deza, the Dominican, was the truest of all; without them his case would have been hopeless. Ferdinard was skeptical and prudent; it is hardly possible that he doubted the proofs of the existence of the new world; accumulated so laboriously while the hairs of the seer whitened and his heart sickened, they would have made any reasonable man believe; but he counted the cost too closely; he lacked faith; and then came that splendid scene when the Queen, Portia-like, with a woman's finer instincts getting the better of her, cried out that she would pawn her jewels. It was not the prudent King, but the chivalrous Santangel who prevented this. Ferdinand was not thinking of glory or of the altitude—life, was, the vestibule of a nand was not thinking of glory or of the altitude-life was the vestibule of a fate of unknown souls or of the re- more glorious life. He raised his hand covery of the Holy Sepulcher; he was and touched the wounded hand of probably calculating that if his wife's Christ: for his Lord was not vague or funds ran low in this undertaking, commendable only in rich princes who could afford to think of souls, she might want to borrow of him.

Columbus believed in God and in himself. He of the mysticism of St. Francis d'Assisi, of St. Teresa, of Dante. Failing this, our modern literary embroiderers Columbus believed in God and in himself. He offered to share in the exman who needs no such illegitimate

additions by misinterpreting facts and went on without them to Palestine.
The descendants of whom he thought with much love and pride, were Don never have set sail from Palos, nor Diego, whose mother had been Dona would the most valiant woman of her

At the top of his mind the devout untrustworthy life of his father, and became his heir; they were both pages, him; sometimes they speak and wave their solemn hands. Always they look up to the Highest. Purified and hallowed he gathers his soul together, and omes away from the worshipful inter course, serious, serene, glad and

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to them that have not neard of me, and have not seen my glory." These texts were more to them than the proving of makes Hood's Sarsaparilla Peculiar to Itself.

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