

Protestant Controversy

BY A PROTESTANT MINISTER

III.

I have said that Dean Hodges no more gives us Luther's real gospel than Luther gives us Paul's. This is how Dr. Hodges describes Luther's doctrine of justification by faith.

It is well that Dr. Hodges is Dean of the Trinity School, and not professor of theology. At least, if this is a specimen of his capacity to distinguish and state doctrines, he would have to be pronounced thoroughly incompetent.

Now Froude's intrinsic and universal carelessness becomes ten times aggravated when he has to speak of doctrine. I will not say that he despises religion so much that he despises every attempt to give it an intellectual form.

Froude tells us that Luther's doctrine means about this, that God does not love a lie or a sham, and that a sham in the long run is no good.

Now all this is perfectly true. It is also perfectly true that the planet Mars revolves between Tellus and Jupiter, not counting in the asteroids.

But one of these true statements has about as much to do with Luther's doctrine as the other, that is, nothing at all.

Hodges seems to have exactly reversed the relative positions of the Catholic and the original Lutherans.

Dean Luther teach that God, in justifying, looks more at the "how" than at the "what" of actions, that is, more at the inward dispositions from which they proceed than at their outward form?

It is the Catholic Church, not Luther, who teaches that God regards the "how" more than the "what" of actions. In other words, she teaches that of God and man, has a covenant claim on an increase of charity and justification, merited it of condignity.

In a work for aught that I can see, Dean Hodges everywhere plucks the plumes of Catholic doctrine, in order to cover with them the unevangelical nakedness of original Lutheranism.

He describes as hatred of sham a doctrine the very core and center of which is a sham. He praises the emphasis laid upon love by his hero, who puts love out of court as an irrelevant thing, almost an impertinence.

He censures the Catholic Church for putting the form of action above the spirit, whereas she has ascribed them as much as now, to a small action animated by charity.

Heedlessness and slovenliness of statement, degenerating into direct reversal of fact and truth, deform his account of this matter from first to last.

CHARLES C. STARRUCK, Andover, Mass.

but must, as poor miserable creatures subject to sickness and death, labor in this valley of tears.

What brought Gollath, the giant, of "six cubits and a span" prostrate to the feet of an unarmed shepherd boy?

His pride was to be punished, for he who deemed himself a god of strength, was cast into the dust and lost his head by the hands of a boy.

Be not surprised at this, for God is a Being above all beings, the Infinite Being, and must, therefore, demand of all His creatures honor and adoration.

My dear Christians, must not our hearts be hardened in impotence, if we require further admonitions to teach us to abhor a vice which, as you have heard God Himself calls an abomination, a sin which even in this life is cursed and punished by Him more than any other, a sin which has prepared, and still continues to pave the way to hell for millions of unfortunate souls?

As long as we live in this world we cannot be without tribulation and temptation.

Hence it is written in Job, (vii. 1.) Man's life on earth is a temptation.

Therefore ought every one to be solicitous about his temptations, and to watch in prayer; lest the devil (who never sleeps, but goeth about seeking whom he may devour) find room to deceive him.

ly and doth not pluck out the root, will profit little; nay, temptations will sooner return to him, and he will find himself in a worse condition.

By degrees and by patience, with longanimity thou shalt by God's grace better overcome them, than by harshness and thine own importunity.

We often know not what we can do; but temptation discovers what we are. However, we must be watchful, especially in the beginning of temptation; because then the enemy is easier over, come, when he is not suffered to come in at the door of the soul, but is kept out and resisted at his first knock.

And some there are who are much troubled in a manner all their life time. Some are but lightly tempted, according to the wisdom and equity of the ordinance of God, who weigheth the state and merits of men, and preordaineth all for the salvation of his elect.

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OUR BOYS AND GIRLS. THE COWARDLY HEROINE.

Minnie Leland was not a welcome guest when she made her appearance at Sweet Briar farm. The day the letter announcing her proposed visit was received there was quite a commotion among the younger members of the Randolph family.

"I wish she would stay at home," said Amy, emphatically, after the letter was read. "I do not like these city people who make their country visits merely from selfish motives. It's a duty visit, I'll warrant and she'll insist on riding round over the hills and being entertained from first to last like a nineteenth century prince."

"And go round with her nose in the air because she does not find city accommodations on the farm," muttered George. "I have seen girls from the big towns who thought it a mark of refinement not to know a cow when they saw one, and who boasted that they could not tell a sheep from a pig."

"I am sure I shall not draw an easy breath while she is here," grumbled Frank. "Nor eat a good square meal in her presence," added George, with a knowing wink. "You will have to improve your table manners greatly if you do not offend her fastidious taste."

"Come, come, children! you must exercise more charity toward your cousin," remonstrated Mrs. Randolph. "You have not seen her since she was a very little girl, and it is both unfair and unkind to condemn untried."

"We are only judging her by the average city girl," excused George. "They are all proud and stuck-up and act as though they were made of a better quality of clay than ordinary people."