BY A PROTESTANT MINISTER CIII.

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."
"The essential meaning of of this doctrine is that God looks more at the heart than He does at the hands; cares more about the 'how' than He does about the 'what' of human actions, and accounts no number of external acts as of any value without love.

It is well that Dr. Hodges is Dean of the Divinity School, and not professor of theology. At least, if this is a spec-imen of his capacity to distinguish and state doctrines, he would have to be pronounced thoroughly incompetent. This description of Luther's doctrine is not even a caricature. A caricature must have some relation to the thing caricatured. This description has no relation whatever. It is merely a feeble echo of Froude's Carlylean cant. Froude's "scandalous ignorance and carlessness" in religious and doctrinal matters, even where he is not thinking of controversy, is remarked on by the Expositor, in speaking of his paper on Bunyan. Nay, even in matters pure. ly historical and external he does not take the slightest pains to ascertain the facts, if they are not right in his way. Take, for instance, in his little ok on the Council of Trent, his brief allusion to the relations between Charles V. and his mother. Not only is it, so far as it has a meaning, utter ly at variance with historical fact, but r the most part it has no meaning at all. As Tyndall would have said, you can not make any " mental presentation " of it. Now Froude's intrinsic and univer-

sal carelessness becomes ten times ag-gravated 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 That would be going too far. general principles and instincts of Christian Theism appear to have a pretty fair hold upon him. There he To make any careful endeavor, however confessedly tentative, to state our relations to God, and God's relations to the world, is a labor from which his essentially esthe tic and self-pleasing nature strinks and rebels. Accordingly, although he can not mention Luther without saying something about Luther's doctrine of justification by faith, he gives a deeription of it that is even farther from it than that of Dr. Hedges, if you can talk of more or less in two statements that have about as much to do with the matter supposed to be set

Froude tells us that Luther's docnot 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 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 Froude, however, was infected with Carlyle's endiess and at last canting denunciations of cant and sham, and as Luther was certainly a very ponderous fact in the world, and no illuston, Froude thought that one of Carlyle's tiresome commonplaces might do to tack on for a label to Luther's doctrine of justification by faith, which he himself was too lazy to understand. Dean Hodges follows him, and talks about "the doctrine of justification by self sha!l be humbled." faith, with its emphasis on sincerity and its hatred of a sham." And this about the man who told Philip of Hesse that he was a poor stick if he shrunk from "a good plump lie" for the benefit of "the true religion;" the man that set up in the Lutheran Church the doctrine that there are 'edifying and salutary lies;" the who instructed his preachers to disguise the difference between his worship and the Mass, so that the common people might not remark it; the man who once threatened the people of Wittenberg, when they displeased him, that if they did not stop he would recant all he had taught and leave them in the lurch, adding, "After all, what harm will the Pope's Mass do you?" Here is your emphasis on sincerity, and hatred of a sham ! after all, Luther's doctrine has

something to do with shams. It may be defined as justification by a sham righteousness. What is imputed righteousness but a sham righteousness when it justifies a man who not only has no inherent righteousness, but who receives from God, in the act of believing, no power or principle that engenders inherent righteousness? God, it is true, "quickeneth the dead, and calleth things that are not as though they were." We could underthough they were." We could understand God's justifying a soul that in a sense is empty of good, if we understand that in pronouncing it just He communicates the justice which He improvements that the device which He improvements are the statements. putes. But this is denied by Luther. So far from emphasizing love, as Dr. Hodges insists, he denies the necessity of love. He owns that it is desirable but postpones the absolute necessity of it to the heavenly life. It was the Catholic Church, not Luther, that de clared love necessary to salvation "Justified before love and without love;" where is the emphasis laid on love there? Are these words genuine or not? Doelinger quotes them from Referring them to champions of Luther, I find no denial of their authenicity. It is not love that Luther requires as a condition of jug facation, but simply confidence of being justified. Dean Luther; Newman from Doellinger. Referring them to champions of Luther,

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

Does 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 out-ward form? Not at all. God, according to him, in justifying, takes no ac-count either of inward dispositions or of outward actions. He only asks: Has this man, in order to be justified, a confidence that he is already justified! If he be lieves this irrational and impossible thing, this transparent and aggra-vated sham, then I justify him. Otherwise I do not. His inward dispositions and his actions, good, bad or indifferent, antecedent, concurrent or sub-sequent, have nothing whatever to do with his justification.

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 a cup of cold water, given in the love of God and man, has a covenanted claim on an increase of charity and justification, merited it of condignity. On the other hand, she teaches that to give all our goods to feed the poor, out of ostentation, deepens our condemnation, and that even to distribute them wisely and laboriously, out of simple natural passion, though certainly not dis-pleasing to God, has no covenant claim on the bestowment of charity and justi-fication, although it is permitted to believe that such things, done in sin-cerity, help to dispose the soul to an easier reception of justifying grace, as was also held by John Wesley and the early Methodists. Indeed, they went to lengths which the Catholic Church will not permit, teaching that the reception of the Eucharist has a converting value even where the receiver knows himself to be in mortal sin, something which she accounts sacrilege, excusing it with difficulty

in cases of ignorance. In a word, 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 ascribed then, as much as now, to a small action animated by charity a value, not of degree but of kind, infinitely above that of the greatest action not animated by charity. Heedessness and slovenliness of statement, legenerating into direct reversals of fact and truth, deform his account of this matter from first to last.

CHARLES C. STARBUCK. Andover, Mass.

FIVE . MINUTES' SERMON. Sixteenth Sunday after Pentecost.

PRIDE.

"Every one that exalteth himself shall bumbled." (Luke 14, 11).

Pride was the predominating passion of the Pharisees. This vice of all vices, this root of all evil, appeared on all occasions, especially at banquets, where they strove for the first place, the place of honor. Hence our Divine Saviour, as related in the gospel of today, reprimands them, reflecting their behavior before them as in a mirror and giving them the wholesale admon ition : " Every one, that exalteth him-

God abhors all sins, but on no sin does He show forth His anger and ven-geance as on the sin of pride. Of the truth of this assertion, the Holy Ghost assures us in the book of Proverbs "I hate arrogance and pride." (Prov. 8, 13,) and again "Every proud man is an abomination to the Lord." (Prov. 16, 5) We are told in Holy Writ, that Moses was commanded to announce to the people of Israel their certain des truction if they yielded to the sin of pride. We also read in the prophecies of Jeremias that God commanded him o go to the bank of the river Euphrates and dig up a girdle which he had hidden there and "Behold, the girdle

"And the word of the Lord came to the prophet saying . . . After this manner will I make the pride of Juda and the great pride of Jerusalem rot." (Jer. 13, 9) In these and many other utterances and menaces of Holy Scripture, God makes known to us how abominable pride is

was rotten so that it was fit for no

in His sight.
Why do I see the prophet Jeremias dissolved in tears? Why do I hear him lament so bitterly? What sorrow dissolved in tears? Why do I hear him lament so bitterly? What sorrow greatly afflicts his soul? It is the fall of the angels. Ah! he exclaims: "How art thou fallen from Heaven, O Lucifer, who didst rise in the morning . And thou saidst in thy heart : I

will ascend into Heaven, I will exalt my throne above the stars of God . . . I will be like the Most High." (Isaias 14, 12.) The angels fell through pride; they wished to be like to God and now their punishment is to be the most detestable of all creatures? They wished to ascend the throne of the Mos High, and now they are sunk to the bottomless pit of hell, to the eternal pool of fire. O you infernal serpent, who deceived our first parents in the garden of Paradise, who brought death into the world, oh, that you had never come forth from the infernal abyss

but must, as poor miserable creatures subject to sickness and death, labor in

this valley of tears.

What brought Goliath, the giant, "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. Why do you see Absolom, the most beautiful man in all Israel,—his heart pierced with three lances, -hanging on an oak be-tween heaven and earth? Pride fast ened his head to the oak, for the proud son attempted to usurp his father's throne. Behold Holofernes, the proud and victorious general, lying decapitated in his tent. The proud man.de-sired to be at the head of al! Israel, and as a punishment he lost his head at the hands of Judith, a weak woman. You all know the fate of proud Aman, the prime minister of the Persian King Assuerus ; in his pride he could no brook that Mordochai, the Jew, did not bend his knee and worship him. demanded worship and was rewarded by being hanged on a gibbet fifty cubits high. Beloved Christians, are not these examples sufficient to prove that pride is an execrable vice, an abomination in the sight of God.

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. Were He to relinquish these, He would cease to be God. The proud man, however, denies God the honor due Him : he will not acknowledge a Sup reme Being above himself; he acts, as if that which he is, and has, came from himself. He removes God from the throne of his heart and adores only his own, miserable self. But this is a detestable injustice to the rights of God which cannot remain unpunished therefore God announces to the arro gant by the mouth of His apostle "God resisteth the proud, and giveth grace to the humble.

James 4,6) He also proclaims through Mary, His most Holy Mother: "He hath scattered the proud in the conceit of their heart." (Luke 1, 51) Therefore He Himself teils us as we heard in the gospel of to day: "Every one that exalteth himself shall be humbled, and he that humbleth himself shall be

exalted." (Luke 14, 11.) My dear Christians, must not our hearts be hardened in impenitence, if we require further admonitions to teach us to abhor a vice which, as you have heard.God Himself calls an abou ination, a sin which even in this life is cursed and punished by Him more than any other, a sin which has pre pared, and still continues to pave the way to hell for millions of unfortunate Oh, no, let us be convinced of the fact that we are poor sinners and deserve hell; let us continue to keep before our minds that only evil, viz sin is our work, everything else, how-ever, a gift of the merciful God who can at any moment deprive us of it; and, certainly, the poisonous root of pride will die in us, we will gladly resolve to follow in the footsteps of Jesus and His most humble Mother, and like her, give due honor to God, but consider ourselves as poor, miserable creatures. Then, certainly, the way of humility will, according to the pro mise of our Divine Redeemer, end in our glorious exaltation in the heavenly

> IMITATION OF CHRIST. Resisting Temptation.

Jerusalem. Amen.

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

Hence it is written in Job, (vii. 1.)

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

deceive him. No man is so perfect and holy as not to have temptations sometimes : and we annot be wholly without them.

Temptations are often very profitable to a man although they may be trouble some and grievous; for in them a man is humbled, purified, and instructed.
All the Saints have passed through many tribulations and temptations, and

have profited by them: and they, who could not support temptations, became reprobates and fell off. There is not any order so holy, nor place so retired, where there are not temptations and adversities.

A man is never entirely secure from temptations as long as he lives; be-cause we have within us the source of temptation, having been born in con-

cupiscence. When one temptation or tribulation is over, another comes on; and we shall have always something to suffer, because we have lost the good of our

original happiness. Many seek to fly temptations, and fall more grievously into them. By flight alone we cannot overcome but by patience and true humility we are made stronger than all our enemies.

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ly and doth not plack 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 harsh-ness and thine own importunity.

In temptation often take counsel, and deal not roughly with one that is tempted; but comfort him, as thou wouldst wish to be done to thyself.

Inconstancy of mind, and small confidence in God, is the beginning of all temptations.

For as a ship without a rudder is

tossed to and fro by the waves, so the man who is remiss, and who quitteth his resolution, is many ways tempted. Fire tries iron, and temptation tries a just man. 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. Whence a certain man said. With-

stand the beginning, after remedies For first a bare thought comes to the mind; then a strong imagination; afterwards delight, and evil motion,

And thus by little and little the wicked enemy getteth full entrance, when he is not resisted in the beginning.

And the longer a man is negligent in resisting, the weaker doth he daily become in himself, and the stronger doth the enemy become against him. Some suffer great temptations in the beginning of their conversion, and some in the end.

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. We must not therefore despair when

we are tempted, but must pray to God with so much more fervor, that He may vouchsafe to help us in all tribulations who, no doubt, according to the saying of St. Paul, will make such issue with the temptation, that we may be able to bear it.—1, Cor. x. 13. Let us therefore humble our souls

under the hand of God in all tempta tions and tribulations : for He will save the humble in spirit and exalt them -Psalm xxxiii. 19. In temptations and tribulations

man is proved, as to what progress he hath made: and to them there is great. er merit and his virtue appears more Nor is it much if a man be devont

and fervent when he feeleth no trouble out, if in the time of adversity he beareth up with patience, there will e hope of a great advancement.

Some are preserved from great temptations, and are often overcome in daily little ones ; that, being hum bled, they may never presume of them selves in great things, who are weal

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OUR BOYS AND GIRLS. THE COWARDLY HEROINE.

Minnie Leland was not a welcom guest when she made her appearance at Sweet Briar farm. The day the letter announcing her proposed visit was received there was quite a commo tion among the younger members o the Randolph family. It was her firs visit since babyhood, and for some rea It was her firs son her cousins had gotten it into their heads that she would spoil the good times that they had enjoyed among

"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 no air because she does not find city ac commodations on the farm," muttered George. "I have seen girls from the refinement not to know a cow when they sawone, and who boasted that they could not tell a sheep from a pig."

'She will laugh at our plain clothes

and the way they are made, too," sug gested Ellen. "Of course she wil gested Ellen. "Of course she will bring half a dezen trunks packed with finery, and spend nine tenths of her before the looking-glass, primping."
"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 mus

exercise more charity toward you remonstrated Mrs. Randolph You have not seen her since she wa 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 as though they were mad out of a better quality of clay than or dinary people."
"I do not think that my sister Mary daughter can be the useless, disagree able creature that you have described,

said Mrs. Randolph, reprovingly. "W always credited Mary with more that ordinary common sense, and I'll b surprised if her child resembles th picture you have photographed." The expected guest arrived a day of two later, but instead of the half doze trunks packed with finery Ellen ha predicted, she brought with her only an ordinary-sized telescope, which proved amply large for the mode wardrobe she carried. Her dress though bright and fresh, were as it

expensive and as plainly made either Amy's or Ellen's, and she was mor unselfish and unassuming than eith of them. She insisted on making he elf useful, too, and the dainty wa she kept her room proved conclusive that she was not being reared in idl ness, as her cousin had plainly in mated. Still, regardless of her swe temper and the helping hand she walways ready to lend, the giris conti to look upon her with critical eve and more than once during the for and more than once during the longit's visit she was wounded deep by the little home thrusts they seem to delight to fling at her. The bo to delight to fling at her. The bowere more thoughtful, but they cou not control their merriment when th saw her fleeing in affright from t her visit was over they had made their minds that she was a regul

little coward. One bright autumn afternoon M and Mrs. Randolph went awa leaving the little ones and house in charge of the older childre Everything passed off pleasantly un just as they were sitting down to t in brushing past the stove, Edna's c ton gown caught fire. In a momentum she was enveloped in flames, while frightened children ran hither a thitger, wringing their hands and c ing for help. In the meantime Min rushed forward, and snatching u heavy rug by the stove, forci wrapped it around the screaming ch thus smethering out the flames alm instantly. Then, calling for soda, went to work to wrap up the little gi burns in the way she had seen mother do when the skin was not brok Her coolness in the face of danger g her cousins confidence in her abil and in a very short time quiet was stored, and the children returned their supper with an exalted opin of the "cowardly "cousin who had

ran about screaming for assistance was out of reach. A little later their parents return to find no trace of the fire except Ed bound up, but not painless burns, the few blisters that Minnie carr the result of her fight with the flat

"Dear Minnie, I tremble to the what the result would have been for her bravery!" said the mother she pressed the baby to her heart. 'And to think that we refused Amy, regretfully, thinking of all

"We must try in some way to m amends for our unkindness," un George. "I am sure I shall n think of her as a coward again, even if I should see her running good-natured, sober, old Mooly." "It would not be wise to do so, sidering the shameful way we ru

to save Edna's," Frank remarked emphasis. "She is a regular heroine, and I mean to tell her