BY A PROTESTANT MINISTER.

LXX.

We had begun to consider Luther's relations to general humanity, but have been diverted into a consideration of his relations to moral purity, as it is about this point that the apologies of his zealous defenders chiefly turn. We will, therefore, finish this up, and then revert to the question of his

A special interest attaches to the on of Luther's moral teachings question of Luther's moral teachings from the light they cast upon the view of morality held by some modern Protestants. The Lutherans, to do them justice, soon came to reprobate Luther's teachings respecting the relation of the soxes, at least in their grosser excesses. Yet, as we have seen, not to speak of Milton and Romeyne, a modern American Bishop and a theological profeseor, both of intensely Protestant churches, (the former holding Anglo-Catholicism in especial horror) commit themselves, the one in print, the other in correspondence, to the intrinsic lawin correspondence, to the intrinsic law-fulness, and the latter to the occasional possible expediency of polygamy among Christians, the latter defending even such possible unions formed after baptism, at least by persons of rank. Would that the professor stopped

case," yet agreeable to the deeper principles of right "in the eyes of our here. He is in perfectly good stand. ing. He is not suspected of any ec-centricities of teaching. He belongs to a great and leading Church. His own life is beyond reproach, and his instincts of pudicity, so long as un-troubled by the fanaticism of theological championship, are the same as those of any other Christian man. Yet when asked what he thinks of certain declarations of Luther, too abominable to be stated in a family paper, authorizing in certain circumstances an inconceiv-ably loathsome compound of adultery, incest, and imposture, he has given an answer that is enough to take away the breath. He owns, to begin with that the passage in question is "hidcous." He uses this very word. He notes that, on account of its hideousness, it has been left out of some later editions of Luther's works. These pro-fess to be complete editions. Those who buy them of course suppose they have Luther precisely as he is. Not finding this hideous passage in their own edi-tions, they will, naturally, if they hear it quoted against him, declare it to be a malicious fabrication of the Catholics, or Calvinists, or Free thinkers. To omit it from a professed edition of Luther's Collective Works, Saemme liche Werke, is just as distinctly an immorality as Luther's own addition of allein in his translation of Romans III, Yet this theological professor (building on Doctor Sheldon's apology, but leaving Sheldon quite out of sight) not only defends Luther in virtually all he does and says (except in the point of courtesy) but extends his defence to cover the immorality of his modern editors, in suppressing a vital instance of his teaching. The professor is act-ually infatuated enough to declare this suppression identical in principle with the expurgation of certain classics intended for the study of youth! A strange defence, to give out something of Luther's as so beyond measure loathne that ripe and learned scholars can not be trusted to read it without danger moral corruption !

Having made such work of the endeavor to defend the suppression, what has he to say about the passage itself. He owns it to be "an extreme case, but declares that Luther's decision "is agreeable to the deeper principles of right." The deeper principle of right, according to Luther, and his defender, is this. The great end of marriage is the multiplication of the human race. Wherever, therefore, the sacredness of a particular marriage stands in the way of a more rapid multiplication of the human race, the sacredness of mar riage must give way. The form of marriage may be maintained, and sometimes ought to be, but in certain causes a husband ought to give his wife as broad a license (covering it, however, with false representation) as Spartan husbands sometimes gave their wives, in the interest of securing ro buster citizens to the state. And this vagrant license, which pagan Athens would not allow, and which pagan Rome, in her purer days, detested, is presented by the teacher of a leading theological school as agreeable to the deeper principles of Christian moral

The mere multiplication of the human race is not the end of Christian marriage. It is the multiplication o the human race within the ethical bounds of Christian morality, guaran teeing unshaken mutual faithfulness, genuineness of birth, purity of home Where offspring can not be born and reared under such in fluences, Christians will refuse to have offspring. Yet, in Luther's eyes (and | ial appointment of God. in the eyes of his modern defender) so entirely does the mere multiplication ot offspring outrank everything that he declares a chaste nun or monk to be unworthy to rock the cradle of an unlawful child! The parents of this, he declares, though they would have pleased God better by entering into marriage, have pleased Him even now, whereas the monk and nun, remaining chaste, will certainly be damned by reason of their chastity! This conclusion is legitimate, from that principle which Lather and his defender declare to be sound and supreme, but which is the principle of a beast, not of a man, least of all of a Christian.

Cardinal Newman says that it has always appeared to him that an in-

conclusion. So long as these teachings of Luther are not emphatically reprobated by the whole Protestant world, it will be hard to stand up against this imputation.

From times absolutely immemorial, earlier than history, we find heralds and ambassadors held sacred. Vio lence offered to them has always been abhorred, as shaking the very possi-bility of human intercommunication. In the Iliad we see how neither craft nor brutal force oversteps this invio two nuncios to the empire, ambassadors standing under the solemn sanctions of international law, that sanctions of international law, that absolutely unscrupulous man, Uiric von Hutten, formed a plot to intercept them on their return. In this plot Luther fully concurred, and expressed his disappointment when it failed. Sigismund's failure to keep his pledge of sefectory of the place of the secondary of the place of the place of the secondary of the place of the p of safe-conduct given to Huss is one of the commonplaces of invective against the Catholics, although that safe conduct bound the Emperor but in no way the Council. Yet when a plot is formed to intercept ambassadors, against whom no charge is lying, Luther finds nothing amiss in it, and our theological professor finds nothing amiss. Had Hutten intercepted the legates and murdered them (as very probably he intended doing) it would doubtless have been all right in Luther's eyes, and would doubtless have appeared, though "an extreme

theological professor.

The truth is, Luther had a very strongly developed religious nature but apparently not a strongly de veloped moral nature. Reverence for right, for truth, for purity, do not eem to have formed a very decidedly predominant part of his character. His theory of justification and his correspondence with Melancthon both show that he concerned himself very little about any renewal of our nature in this life. "Sin, sin mightily, but believe more mightily," is his watchword. A Christian man can not lose his justification, even if he would, so long as he does not lose his con-filence." "There is but one mortal sin, the loss of confidence," incredulitas, that is, as all his teaching shows, the loss of confidence in one's own justification. "Sin by unchastity, or by murderousness, times innumerable, and you lose nothing by it, so long as you do not lose your confidence.' Loss of goodness, or failure to achieve it, seems to count for little with him. Work out your own salvation with fear and trembling," is a part of Paul's gospel, but hardly a part of of Luther's He looks for a magical change in our natures, at death, or at the day of judgment, but he seems to be perfectly content to let that take care of itself. So utterly devoid was the gospel with which he imbued the German masses of any care for the cultivation of holiness, that when at last, after Luther's death, Melancthon and Oslander began to insinuate that some attention to this

cases years of liberty.

I shall come back to this matter of justification, but meanwhile we will consider how far Luther can be called Charles C. Starbuck. humane. 12 Meacham street.

house and fortune, and in one or two

North Cambridge, Mass.

IMITATION OF CHRIST.

OF PENITENCE.

It is the only way left us to return to God when separated from Him by sin. There is a penitence of heart, and an active penitence; the one affective, the tribulations, mounted the heights of other effective ; they must be united as the several circumstances of our condition require.

An active or effective penitence is to be put in practice when sickness and any involuntary affliction befalls us, or when through a penitential spirit we punish ourselves.

We practice it when in affi ctions: As often as we receive them with this intention, that being criminals in the sight of God, we look upon them as a punishment justly sent by a tender parent for our amendment; or merciful judge, who indicts a penalty in this life in order to spare us in the nex . In a word, as often as we contess our sins with true repentance, and receive the punishment with due sub mission.

In order that these two interior acts may make the deeper impression on our hearts, it will not be improper to ecompany them with the following re

That if the crimes for which we are punished were to be weighed against what we suffer, how light would the latter be in comparison with the form-

That what we endure is by the espec-That His design in sending it is our

advantage, in satisfying by it for our offences.

That it is in order to remind us of our wickedness; since we seldom think on it before we feel the hand of God. That if by the sacrament of penance we are already restored to a state of

means of satisfying the divine justice for the temporal punishment due to That the punishment due to mortal

grace, this effliction is sent us as a

sin unrepented of, is oternal damnation, fire never to be extinguished, and an irrevocable banishment from God. That millions have perished, who

perhaps were guilty but of one mortal stinct of sexual grossness is inherent in Protestantism, although he does not profess to have come to a final committed.

In order to apply these truths to our own case when any affliction befalls us, we ought to retire into the closet of our arts, and reason thus with ourselves: Is it not an article of faith, that when

committed the first mortal ein after baptism my portion from that moment ought to have been with these like my ought to have been with these like myself, the reprobates in hell? Alas, my
God, how many years should I have
already passed in that place of horror!
Instead of those horrible and ever
enduring torments, for which thou
hast graciously exempted me, thou art
pleased to send this affliction, and yet
I murmur, am impatient, and untractable.

What I suffer cannot last long ; what

I have deserved is eternal.

An active penitence is exercised by depriving ourselves of any satisfactions of body or mind, with an intention of making some atonement to the Divine justice; by bearing patiently any contempt or injury, and offering it to the Almighty in expiation of our

FIVE - MINUTES' SERMON.

Fourth Sunday after Epiphany.

SUFFERINGS, A SIGN OF PREDILECTION Behold a great tempest arose in the sea,

A tempest at sea is a graphic picture of the storms of suffering and misery which we must undergo during life. When the thunder peals, the lightning flashes amidst rolling billows; when the wind shricks, as it were; when as the foaming waves rise to mountainous heights leaving behind a yawning abyss that threatens to ingulf the ship that is turned about like a leaf in a whiriwind, then even the sturdiest mariner's cheek blanches, and the fear of death enters his soul. Thus it hap-pens when in the voyage of life, the lark clouds of impending misfortune threateningly gather above, and around us, when disease prostrates us, when poverty and ill-fortune destroy our former prosperity, when all kinds of calamities crowd around us, when the angel of death appears and snatches a dear one from our midst, then indeed we tremble with a fear not unlike that of the apostles when

they thought they saw a watery grave

open to engulf them. But "Jesus said to them ; Why are you fearful, O ye of little faith?" (Matt. 8, 26.) Jesus addresses the selfsame words to us: "Why are you tearful." Why do you fear the weight and the burden of the cross? Is not every trial sent to lead you to God? The world may contradict the statenent and attempt to undermine it by a thousand arguments, but nothing is more true. In prosperity and good fortune, we so easily forget God and ecome oblivious of the end for which we are created, we do not seek our happiness, our heaven above, but are satisfied to find it here on earth, we lose sight of the one thing necessary, namely, the salvation of our immorta During trials and tribulations, souls. however, God and heaven are near us might not be amiss, the anti-Lutheran our helplessness compels us to seek God, to lift up our hearts to Him in heresy nearly cost Osiander his life, anxious supplication, then we try by penance to make ourselvas worthy of and cost the children of Melancthon being heard on account of the despair of our bleeding hearts; we are compeiled to think of the future, to seek that peace which the world with all its promises and allurements cannot give. Who can enumerate the perverted and hardened sinners, who have found count the number of lukewarm Chris-

> perfection and acquired sanctity ! Traly, therefore, did the angel speak to the sorely-tried Tobias: thou wert beloved by God, this trial had to come upon thee, and St. Pau remarks for our consolation "For whom the Lord loveth, He chatiseth, and He scourageth every son whom He

receiveth." (Heb. 12 6.) My dear Christians, does not the whole gospel contain examples where in those who suffer with Christ and carry the cross are called bless Do you wish to hear what the saints thought of sufferings? The daily prayer of St. Teresa was: "O Lord, let me either suffer or die." St. Aloysius, an angel in human form, said "There is no surer mark of predilection than the trials and tribulations sent us by God when we are striving to serve Him. These sufferings are a precious ring with which our Lord espouses a soul whom He oves." St. Chrysostom says "If God grants you the power to work miracles He truly grants you a great gift, but it is not so great as the one He bestows when he sends you misfortune and suffering. By receiving the power to work miracles, you become indebted to God, but by enduring sufferings, God ecomes your debtor, and according to His faithful promise He will give you an eternal reward." How re-assuring and consoling are not these words should they not encourage us to per severe in the school of Jesus crucified

Since the fall of Adam, afflictions and sufferings have been our inevit able lot. What will it avail to weep and lament, to groan and complain? No matter what you do, you cannot escape the trials and tribulations of this life. Willingly or unwillingly ou must walk the way of the cross If unwillingly, you double the weight of your burden, offend God and lose merit for Heaven. As Christians, you firmly believe in a future life, in an eternal reward. What can be more reasonable than to sanctify your suf ferings by means of the love of God,

which lightens every burden, and sweetens every yoke. Sanctify them, sweetens every yoke. Sanctify them, by taking as your model Jesus who has suffered so immeasurably for you; has suffered so immeasurably for you; sanctify them by meditating on purgatory, which will be lessened by patiently bearing the cross; sanctify them by a firm hope of attaining that Heaven where the angels are preparing for you a glorious attaining crown ing for you a glorious, eternal crown of victory. Pope St. Gregory says "We can become martyrs without fire or sword, if we preserve patience and divine charity." What a joy will be ours, if we can justly say: it is true, I have often offended my Lord, but it I have often offended my Lord, but it is now in my power to offer Him sufferings, thus giving Him pleasure. Let us bring Him many gifts of patience and submission to the will of God, and in the hour of death, for our consolation and eternal joy, we shall experience, how truly the apostle St James spoke when he said: "Blessed is the man that endureth temptation. is the man that endureth temptation for when he hath been proved, he shall receive the crown of life which God ath promised to them that love Him. James 1, 12) Amen.

NUNS WHO ARE BLACKSMITHS IN SOUTH AFRICA.

Not the least interesting thing in South Africa to day, when the din of conflict between Briton and Boer is echoing the world over, is a band of Dominican nuns who not only pass their lives in religious devotion, but have adopted a strange occupation-"passing strange," say all who know of it. Eager to sow the seeds of faith in South Africa, they established themselves some time ago near King William's Town, Cape Colony.

The New York Herald tells the rest of the story : " In the new country where the nuns set up their habita tion the Boer neighbors looked upon their work with suspicion and resent ment and even the English looked with disfavor upon the convent. The consequence was that the Sisters bought an extensive farm, and finding that farm laborers were scarce in a land where most of the digging was for gold and for diamonds, solely as a means of self-support the nuns put their hands to the plough. But accidents will happen even in a con-vent, and in time the ploughshare became broken. There being no blacksmith in that region the nuns

sent to Capetown and got the materals to build, and the tools and implements to supply a smithy. A blacksmith as a tutor was found, and the nuns learned how to blacksmiths. They have thus far proved not only their equality with man, but their superiority to him, for, when the blacksmith, disregarding his religious environments, went on a prolonged spree, the nuns speed-ily forced him out of the settlement, and determined henceforth to do al

their own work. "But the nuns went even further. They found that blacksmithing among the Boer and English residents was profitable work, and they built a smithy, with a brick forge, a strong capacious bellows of oxhide, and all the customary paraphernalia incident. al to the vocation of the votaries of Vulcan, and established themselves as a convent of female blacksmiths. The visitor who rides to the convent from King William's Town come upon the puns brown clad and busy, h ploughing and shoeing. Tethered to the strong caken rack in the centre the way to God and Heaven in the of the shop stands a horse. With a school of the cross, and who now in nail-box beside her, a nun bends over the ranks of the holy penitents, stands the hind foot, with a foot resting in the ranks of the holy penitents, stands before the throne of God chapting the eternal hymn of praise! Who can Beside her stands arother nun, who is busy making hinges, hooks and staples, ring bolts, and other articles of builders' hardware out of small rod and hard iron. The feminine black smiths of the Dominican convent are The presence of the experts. hammer-swinging nuns seems to ex ercise a sort of fascination over the rest of the neighborhood, for they will go out of their way on their daily tasks to gaze at the hard working Sisters of the smithy."

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OUR BOYS AND GIRLS.

A Clever Bird A gentleman brought with him from Mexicoa parrot named Jocko. It hap-pened that the bird's perch stood for several days close beside an electric

bell. When this was touched and the servant immediately appeared, Jocke would give a croak of astonishment. After a time it was evident that Jock began to see some connection between the button and the servant. At last after studying it for a long time and running his beak softly around it, Jock discovered the connection and presse the button. As the servant appeare the little schemer said, "Jocko's hur gry." The laughter of his mistre and the astonishment of the servar did not disconcert him in the lease He had rung for what the wanted, ar be insisted upon having it. The be insisted upon having it. The scheme worked well, to Jocko's man fest delight.

Charity. A beautiful illustration of Christia charity is afforded in the following i quested by Alexander the Great sketch his likeness. Alexander had scar upon his brow of a sword-thrue For a time the artist was perplexed to how he might make a good likenof the king, and yet show this definity. He finally hit upon the expient of having the monarch seated the throne with his head slightly reing upon his hand, thus concealing When we sketch the charac of others, let us kindly lay our has over the scars, and when others co to sketch us perhaps they also will the hands of charity over our scars, we have them, too. Thus shall en preserve and set forth the beauty of other, and forget the deformity t more or less mars us all.

A Boy With a Brush.

Ludovico Cangiagio, a fam Genoese painter, worked equally w it is said, with both hands. By unusual power he executed more signs and finished more great we himself, in a much shorter ti than most other artists could do the aid of several assistants.

At the age of seventeen Cangia was employed to assist at paintin fresco the front of an elegant he On beginning his work, the other ists, who were Fiorentines, observ his youthful appearance, conclude could be nothing more than a gri of colors— "a boy with a brush and wondered at his presumption. soon, therefore, as he took up palette and set to work, they be apprehensive that he would spoil eventing; but after a few strokes pencil, they had reason to be of a different opinion, and paid tribu his uncommon abilities

A Boy's Diary. A mother describes in the Ist how she came to look upon the ru

in her boy's drawer as his unw diary and the basis of his au graphy. She said to him one da "My son, your bureau dray full of rubbish. You had better it out.

Yes, that would be his great de This horseshoe is of no use— Oh yes, it is; I found it

grandpa's corn-crib, and he have it. These clamshells you'd

break up for the hens-Why, mamma, I got them beach, you know, last summer ribbon-1 And this

up." Oh, no! That was our class for the last day of school, and to keep it. Here is that old tin flute

Why do you heap up such trash. That is a nice flute that Wil me two Christmasses ago. Did have a splendid time that day?
"Well, this bottle is good for

ing-"
"Oh yes, it is. That is the used for a bobber when we we ing at Green's Lake. A blace pulled that bottle away under Then the mother thought the stroy these historical relics w to obliterate pleasant memories

A Little Queen. The snow is lying out in the It has been swept from all t walks, and that makes good sle The butchers and grocers ha going about with jingling be boys have been snow Just now a little queen pass sat in a rocking-chair that securely on a pretty red sled. shawl had been put on the ch and then she sat down an tucked all about her. On her a coat ; she wore a jacket, the jacket a white flannel sh must have been hers when bady. A tightly fitted hot veil over her face completely little queen. Her horse is h He has no gloves on, and no and his shoes are quite old, prancing and kicking in the lent fashion, and when the li-nearly falls from her throne l the horse starts off at a co trot, and the bell on his nec gayly. Here they come ba I hear them laughing. The prancing and arching his generally behaving in a reck ner. How the little queen and, strange to cay, so does Away he goes down the hil trot, and the little queen

back with great dignity. The little queen lives in rooms, probably, with a g other people living in the sa There may be no carpet of