BY A PROTESTANT MINISTER.

LXV.

I have already spoken at considerable length of the polygamy of the Landgrave Philip of Hesse, authorized by Luther and Melanchton, by Bucer and Bugenhagen. 1 only recur to it here as illustrating Luther's peculiar views of the obligations of truthful-ness. Truthfulness is the foundation of a good conscience, and as Luther divorced himself from truthfulness in his relations to the Roman Catholic Church, he divorced himself so far from a good conscience. And as his public and private activity for thirty years revolved around his relations to Rome, it follows that for the last half of his life he divorced himself from the foundation of a good conscience. Dean Hodges' commendation of him, therefore, as exemplifying not cour-tesy, indeed, but conscience, appears

hardly well warranted. The main form of inveracity in Luther was absolute recklessness. Undoubtedly this great and rugged nature if entitled to large allowance, in the mighty swing of its controver sial oratory. The trouble with Luther sial oratory. The trouble with Luther is that he submits himself to no limitstions whatever. He overwhelms the Popes, good or bad, living or dead, the Cardinals of all characters and all ages, the Roman Court, in all its representatives and ramifications, the Papacy, I might almost say back to the time of Saint Peter himself, the orders and great schoolmen, with one unending flood of vituperations and vilifications. Of course, for partic ular purposes there are sometimes pauses and concessions, even eulogies, yet the main flood of his oratory, whether from the pulpit or the pen, rightly so described. Now the result of such absolutely unrestrained invec-tive continued for nearly a generation, can not possibly be other than to de bauch the sense both of truth and justice, especially as being poured forth almost as unrestrained against every other religious party, except that owned him for its absolute dictat The Melancthonians said, and with much reason, that out of every twenty words he meant about five. Yet the fifteen, no less than the five, he meant to be believed by the multi-tudes. The unrestrained virulence which has governed the relations of the two religions must be owned as primarily derived from the first great

Yet Lather's public invective was at all events amenable to verification or refutation from history. Luther, however, although his bold, outspoken nature did not lend itself easily to private and sneaking lies, showed, in the case of the Landgrave, that he was capable on urgent occasion, hardly of committing these, but of commending them.

Doctor Sheldon, with one or two of

his fellow professors that have written to me from other seminaries, treats Luther's injunction of rigorous secrecy in this case as if it very nearly acquitted the Reformer of blame. Sheldon does not exactly say that the whole transaction would have been well enough if it could possibly have been kept perfectly private, but the tone of his apology comes a good deal nearer to this position than is becoming to a Christian divine. His defence of Luther is accessible, and any one may compare my judgment of it with the original. However, he does not go so far as a professor of another seminary, who tells me that the polygamous marriage of a great personage, in the hope of finding a lacking heir, would be no crime even in the year 1899. He is referring to Lutber's advice to Henry VIII. he should not divorce Catherine, but should marry Anne, too.

In reality, Luther's injunction of secrecy aggravated, instead of lessen ing, the immorality of this hideous transaction. His doctrine is that polygamy is not against the law of but that, as engendering infinite family strife, it ought to be torbidden by the state, except in special cases. He declares that marriage, being an outward bodily thing, belongs to the sphere of the civil power and not of the Church. Professor Harnack actnally giories in this dismissal of Christian marriage from all control of the Christian Church. Orthodox or so termed Papal dispensation." heterodox, Harnack is a thorough-

going Lutheran. Of course, as Luther holds that polygamy should be forbidden by state except in special cases, it follows, that dispensations to practice it can only be granted by the head of the state. The head of the Holy Roman Empire (then practically conterminous with Germany) was the Emperor Charles the Fifth. He, therefore, according to Luther's theory, alone had the right to dispense for polygamy. The prohibition of polygamy in Germany was not territorial, but imperial. It was not forbidden by the laws of Hesse, which might be declared subject to Philip, but by the the empire, of which Philip was not the sovereign, but himself a Imperial law punished polygamy with death, or by commutation, with imprisonment and forfeiture of half the goods. To this punishment the Landgrave was by law just as much liable as the meanest peasant of

his principality. once, he was bound to have recourse to Charles. Otherwise his polygamy justification, it would endanger the attempted marriage absolutely invalid curse and to biaspheme, or engaged less of his soul. Yet it is precisely to and those which, while not affecting the in back biting, talking scandal and

Charles the Fifth that Luther most rigorously forbade him to disclose his desire and his purpose. He wished to contract polygamy. Luther held that only the head of the state could validate his polygamy. Yet it was precisely from the head of the state that he forbade him to seek the validation he forbade him to seek the validation. He himself, as a priest, and not even a priest of Hesse, was, in his own doc trine, incompetent to dispense. Yet, rather than suffer Philip to seek a license from the only man whom, by regard as competent to give it, Luther "loopholes" consequently will be reand his fellow theologians took upon pudiated only by those who believe that the new teaching, he had a right to themselves to grant a dispensation which by their own showing, was without force or effect, and would leave the Landgrave in criminal con-

cubinage. Now why did Luther at once license Pallip's polygamy and yet forbid him to seek for the only remedy which could redeem it from unlawfulness? Simply because the Reformer knew that the Emperor, as a Christian and Catholic prince, would recoil with horror from the suggestion that he could possibly, or that the Pope could possibly under any circumstances, license a Christian man to live with two wives at once. Charles was not a man of correct life, but he was a man wholly incapable of playing fast and loose with the foundations of Christian morality. Luther, in his transaction, piays fast and loose with morality, with truth, and with his own teachings. Even his pretence for refueing to apply to the Emperor is a conscious iie. The Emperor, he says, is a treacherous man. What if he were

dispensing prerogative, Luther was a usurper and rebel to take it out of his If he would not use it, then by Luther's own previous teachings Philip could not contract polygamy, but must be content to live other Christian men. Charles, however, was not Ranke, Froude, Melanchton, even Bucer, he was a loyal, high minded -" one of nature's gentlemen says Froude-keeping covenant with friends and foes. Only after his ab-dication, in the gloom of a Spanish monastery, does bigotry begin some what to cloud his honor. Luther, therefore, to rebellion and usurpation, adds conscious calumny against the highest monarch of Christendom, his

He was emperor, and if he had this

wn supreme sovereign.
Luther, nevertheless, had no thought that the Landgrave could conceal relation to Margaret von der Sale. All ne asked of him was that he should make the world believe a disgraceful lie concerning her, should cause men to hold her not for his wife but his mistress And one of his theological defenders writes me signifying that if Philip had only followed Luther's advice by act ing this immoral lie, matters would have gone off very decently well. That is, of two immoral relations, he wished him to make the world believe that he sustained that which in his eyes as well as theirs was evil. But Philip, although a tyrant, a drunkard, a lifelong adulterer, and on occasion a deceiver insisted on keeping his contract with Margaret's mother, and present-ing the daughter as a wedded wife. Here, at least, he was an honester man than the whole company of the Witten-

berg divines. There is a short sequel to this mat ter of Philip and Margaret. Then we will consider the translation of Romans III. Charles C. Starbuck.

12 Meacham street, North Cambridge, Mass.

I Minister's Accusation R futed-Matrimonial Dispensation.

Rev. William F. McGinnis of Brook lyn, president of the Metropo tan Truth Society, writes to the New York Times as follows:

Will you kindly permit me to correct the false impression given to readers in your issue of the 27th inst by Rev. Dr. Batten in his sermon or

Marriage and Divorce ?" The reverend rector of St. Mark Protestant Episcopal Church conveyed to his congregation last Sunday morn ing the following choice piece of information: "The Roman Church theor etically allows no divorce after marriage, but really allows some of the greatest scandals to happen through presume that the preacher is speaking of absolute divorce, that is, final sepa ation a mensa et thora, with liberty to contract another marriage, and would inform him that the Catholic Caurch not only theoretically, but very practically, allows no divorce after marriage. Dr. Batten will have made one of the greatest historical discoveries of the century if he will reveal to the world one case in which the Catholic Church has so far forgotten her Founder's laws as to grant a " theoretical or practical " divorce after the consummation of a true marriage.

As the subject of matrimonial dispensations is but little understood by non Catholics, and presumably well educated ministers are continually misrepresenting it, your readers may be pleased to know exactly what is the Church's position in the matter.

We believe that the marriage con tract was raised to the dignity of a sacrament by our Lord Jesus Christ, and that to His Church Chirst committed the care of the seven sacraments the essentials she may not change, but if Philip wanted to have two wives at to her belongs the right to make all the laws pertaining to their administration Now, for very salutary and reception. reasons, she has given us two classes of would be simple confidence of his impediments, those which render an are immediately afterwards open to

validity of the marriage, render the contracting parties guilty of sin. These laws are made for the good of society, and their imitation by the civil law (e. g. the marriages licenses, an imitation of the "banns") testifies to their utility, but as they are enacted by the ecclesiastical authority they may be relaxed by that same authority for reasons which it considers sufficient. There are cases where the impediment would be a source of more harm than good, and in such cases the Church willingly grants dispensations. The the Church should insist upon the ob servance of the impediments even though individual souls be thereby lost and the peace of kingdoms thereby imperilled.

In conclusion, it may be safely as serted that whenever an apparently Catholic marriage has been dissolved and the parties enter into a second matrimonial contract coram ecclesia the first marriage was invalid from the be ginning, although, if the parties were in good faith, they were not guilty of formal sin. Thus, if Dr. Batten wil carefully study the case of Henry VIII he will find that the said King never reamed of the possibility of obtaining from Rome the annulment of his marriage ; he contended that his marriage with Catherine was invalid from the eginning. Is it not passing strange Rome preferred to offend the monarch e a kingdom rather than mak one of those convenient " loopholes?

FIVE . MINUTES' SERMON.

Sunday After Christmas. CHRIST IS SET FOR THE FALL OF MANY

Behold this child is set for the fall, and for he resurrection of many in Israel," Luke 2, 34. While considering the words of that venerable servant of God, Simeon must we conclude that the joy which we experienced, when we received the message of the angel on Christmas night, has come so suddenly to an end God's messenger assured child born in the stable of Bethlehem, is the Saviour of the world and to-day the prophet Simeon tells us that the same child is set for the fall and for the resurrection of many in Israel! For the fall! Oh, terrible word! Did Christ not come to seek and to save the souls that were lost? Oh, ye truly He came for that purpose, but alas! many, yes, the mejority do not wish to find a Saviour in Jesus, they would rather go to perdition than to be happy with Him in Heaven, hence the

divine Infant cannot be the cause of

that He desires it earnestly. He is set for their fall, a terrible fall into eter

their

resurrection notwithstanding

nal perdition, caused not by Christ, but by their own perversity. Who are they who thus prepare so terrible a lot for themselves? are, in the first place, those blinded and hard hearted sinners who wish to know nothing of penance and reconciliation with God. Their soul is lifeless like a stiffened corpse. They have lost their sight, for they no longer see the abyse of hell yawning beneath their feet, and into which they may fall at any moment. They have lost their hearing, for they are deaf to any inspirations of grace, or to the warn ing voice of conscience. They have ost their sense of feeling, for cannot be moved, neither by the love of God, nor by His threats of veng Oh, deplorable condition into which sinners may be cast by their perversity! Nothing but a miracle of grace can save them from destruction. NO DIVORCE IN THE CHURCH. During their life they will have no contrition for their sins, therefore they must repent of them forever in hell. Here on earth they will not undergo a slight penance, therefore they must en dure it in hell, eternally lamenting and despairing in the dreadful pool of

> by the Eternal Justice. The divine Infant cannot be a Savjour to the hard hearted and perverted sinners; he can neither save the sinners, who say they do not wish to be lost, yet by their procrastination mock at penance. How great is not the number of these lukewarm Christians Who can count the multitude who go to confession to procure, as it were, a license for a return to sin! From their youth they drag the chains of vices throughout their whole life, and remain after a hundred con fessions the same drunkards and adulterers. Every year they promise to restore their ili gotten goods, every year they promise to give up their old enmity, or their sinful comnections, and to this present hour they have made no determined effort once for all o carry it into effect. My dear Chris tians, let me ask you, can such negli gence be a disposition that will recon-cile a sinner to God? No, it is nothing but a pretence without truth, like shell without a kernel, a house built of sand, such negligence cannot be called a reconciliation with God, but a mock ery of God's mercy. For such, merely nominal Christians, Christ came not for their resurrection, but will be set for

There is also another class of Christians who do not mock God's infinite mercy and sanctity, neither by their continued perversity nor by their procrastinated conversion, who are on the contrary are considered in the eyes of the world rather as models of virtue and who, unfortunately, esteem them-selves as such, and yet their justice is nothing but a delusion and seif decepother pious associations, but their lips, that were piously engaged in prayer,

destroying their neighbor's reputation. They never fail to attend the Holy Sac-rifice of Mass on Sundays and holy days of obligation, sometimes even they go to Mass and devotion on week days, but from the church they go to the saloons, get drunk and carry on the most shameful conversation, using scurrilous language, thus scandalizing and destroying the virtuous hearts of their youthful auditors. They kneel, perhaps, before the Christmas crib and pray to the King of peace. But in their homes, there is no peace, nothing but strife and contention. They give alms to the poor, but whilst one hand estows a dime in charity, the other. robs his neighbor of dollars by fraud and deception. Tell me, is this true plety or is it not rather pharisaical hypocrisy? Can the divine Infant give His blessing to such Christians or must He not rather exclaim: O poor " If thou also hadst deluded Christian, known and that in this thy day, the things that are to thy peace, but now they are hidden from thy eyes." (Luke 19 42)

Oa, no, my dear brethren, let us not deceive ourselves, if we will not re nounce sin and live for justice, we shall have no place in Christ's king-dom, the angels announced no peace for us, for then we are not men of good will. Hence let us in truth and sincerity, cast off the old garment of sin and renounce all malice and deceit, all sinful habits and wicked passions Let us open our hearts to Jesus by a sincere and good confession and prepare it for Him as a permanent throne whence He shall never be expelled by sin, but reign there forever. will have joy in life, peace in d ath, and happiness in eternity. Then our Saviour will not have come for our fall, but for our resurrection, our glor ous, everlasting resurrection on the last day. Amen

THE PHILIPPINES.

The Rev. Father Coleman has written a book on the Philippines in which he points out that while the uncon verted Pagans, together with the Moros, or Malay Mohammetans, of Mindanao and the Sulu Islands, are not a million in number, there are nearly even million Christian Malays in the archipelago. These seven million Christians were made by the Spaniards. How many Christians have been made by the Americans themselves amongst the Indians or by their so called cousins, Anglo - Saxons, amongst the blacks of South Africa or the Indians of the great Asiatic Pen insula? In comparison with the work done by Spain in the way of Christian izing the natives over whom she took control, that of England and of the United States, with all their opportunities, seems infinitesimal. In all the long history of Anglo-Saxon colonization there is nothing to compare for moment with the record of Spain in the Philippines, where nearly seven eighths of the people are to-day Catholies. But, say the invaders, they are under the influence of bad, corrupt, and useless Friars. These millions of and useless Friars. These millions of people are practical Catholics, and most devoted to their religion, under the very rule of the Friars who are thus impeached. "Christianity," says Father Coleman, "has effected a wonderful transformation in the character of the people, softening and refining it, as we may judge by the con trast presented by their cruel and bloodthirsty neighbors in Mindanao and the Suiu group, who nevertheless belong to the same race, and characteristics they must originally have shared. "Travellers," he adds, have not sufficiently dwelt on this important point. They note that the civilized native is self-respecting and self-contained to a remarkable degree, patient under misfortune, and forbear ing under provocation. He is a kind father and a dutiful son. His relafire, the place of punishment prepared tives are never left in want, but are elcome to share the best his house affords to the end of their days."-

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OUR BOYS AND GIRLS.

"The Dear St. Elizabeth." Early in the thirteenth century Duke Herman of Thuringia, one of the most powerful and influential of the princes of Germany. sent anhassadors to of Germany. sent apbassadors to Andrew II., King of Hupgary, asking that King Andrew's daughter, the little Princess Elizabeth, be given in marriage to Duke Herman's son and heir, the young Duke Lewis. King Andrew, after due deliberation, gave his consent; and the little Princess, in a massive silver cradle, with thirteen noble Hungarian maidens as attend: ants, was escorted by the ambassadors from Hungary to Thuringia. On her arrival at Duke Herman's court she was solemnly betrothed to Duke Lewis, a little boy of eleven. They grew up together, and became very fond of each other. She used to call him "My dear brother," and he addressed her a My sweet sister." Duke Herman treated Elizabeth as

his own daughter. But while she was still a child he died; and after his death his widow, the Duchess Sophia, and daughter Agnes, did not conceal their dislike for her, and their dis-pleasure at her modest, retiring ways. The Duchess did all in her power to induce Elizabeth to take the veil in some convent. Agnes used to tell her that she was only fit to be a waiting-maid. Her great piety was to them a constant, though silent, reproach. Many of the courtiers thought it would be better for the young Dake to nary the daughter of some neighborine prince, who could help him in time f need; whereas Elizabeth's father lived far away, and seemed to have already for gotten his daughter. They advised that her troth-plight be restored to her, and that she be sent back to Hungary. But Dake Lewis remained faithful

to his "sweet sister," who, he said, was dearer to him than all the world; and when he was twenty and she sixteen they were married with great pomp and ceremony. For three days the event was celebrated with feasting, dancing, and the tournament. St. Francis de Sales says, in his quaint, characteristic way: "She played and danced sometimes, and was present at assemblies of recreation, without pre-judice to her devotion, which was so deeply rooted in her soul that, like the rocks about the lake Rietta, which grew greater by the beating of the waves, her devotion increased amongst the pomps and vanities to which her

condition exposed her. From her childhood Elizabeth was distinguished for her great charity, which won for her the title of "Patroness of the poor." During a period of famine she fed nine hundred people daily at the castle gates. She estab lished hospitals and alms houses, one of which, under the patronage of St. Ann, is still in existence. Her charity did not consist merely in the giving of alms, but in her love for all mankind, which culminated in her great love for her husband. There is not in the calendar a model of a more devoted

Duke Lawis is represented by the chroniclers of the tim- as a handsome, manly prince; and Elizabeth as possessing great beauty of the brunette type. They had enjoyed seven years of wedded happiness when the fifth Crusade having been inaugurated, Dake Lewis joined it as commanderin-law of the Crusaders of Central Germany. But, knowing that Elizabeth would be deeply grieved at the though of his leaving her and undertaking so long and perilous a journey, he de cided not to tell her of his resolve unti the last moment. So having received the Red Cross secretly, he did not wear it openly, as was the custom, but con-cealed it in his alms-purse. One day Elizabeth accidently discovered it, an

fainted at the sight.

When the time of his departur came, she accompanied him on horse back to the frontiers of Thuringis Dake Lewis, showing her a sapphir ring which he wore, told her to place full confidence in any message brough her by the bearer of it. When the ed the frontier she went anothe day's journey, and still another. the close of the second day she declare she would never leave him, but wou go with him to the end. As this cod not be, they finally separated wi many tears and embraces. Before sapphire ring, and announced the Duke Lewis had died of a fever board ship while on his way to t Holy Land.

Elizabeth had not had time to

cover from the shock of her husband

death when Henry, brother of Lew having assumed authority, cruelly e pelled her from the castle. It was the depths of winter. With her t maids of honor-Guta and Ysentruc who had been her companions from childhood-and her four children, t eldest a boy of four, she sought refu from door to door, and sought in va Dake Henry had issued a proclan tion announcing that whoever ceived the Duchess and her childr would incur his displeasure. (It m be remembered that the Crusade h claimed the flower of Thuringi Elizabeth at last took shelter in a n erable inn until midnight, when, he ing the bells ring for Matins, she w to a Franciscan church, and spent rest of the night in prayer. The n day she wandered again through town; but none of the people—mos whom had received benefits at hands-would open their doors to h except a certain priest, very poor he self, who gave her refuge in humble dwelling. She spent greater part of the days and the ni in churches. For her children's a she consented to be separated them, some people having offered