

all of the ministerial brethren. Paul's injunction to Titus was that he charge his flock to "speak evil of no man;" and this involved the corollary that Titus himself must be a forceful example in this regard. If Titus would expect that his oral instruction in this matter should be heedfully observed, he must conspicuously lead his people, not only by a negative attention to the subject, but also by speaking well of all men, which, of course, includes the ministerial brethren, and in a positive fashion. If we would persistently illustrate this vitally gracious principle, it would add immensely to our spiritual leverage and personal influence.

A PASTOR.

Luther on Eternal Punishment.

To the Editors:—You ask me what are the facts in regard to this item in a late issue of the *Christian Union*:

Editor *The Christian Union*—DEAR SIR: It seems important now that the religious public should be fully informed as to the extent to which the "hypothesis" of a second probation has been entertained by orthodox divines in times past.

I find in Alger's "Doctrines of a Future Life," p. 428, a citation from Martin Luther, as follows: "Whoso hath faith in Christ shall be saved. God forbid that I should limit the time for acquiring this faith to the present life! In the depths of divine mercy there may be opportunity to win it in the future state."

SAMUEL PORTER.

P. S.—The words of Luther are referred to as "in a remarkable letter to Hausen von Rechenberg, dated 1522."

S. P.

You will find this charge and quotation fully examined in my book, "Doom Eternal; or, The Bible and Church Doctrine regarding Future Probation," which you have advertised in *THE HOMILETIC REVIEW*.

On pp. 303-306 of that volume, in reviewing the "Fallacies" of the advocates of a second probation, I examine this alleged utterance of Luther, as cited by Farrar from Alger, and reproduce the original letter to Hausen von Rechenberg. I leave those pursuing the inquiry to their own conclusions as to how the words there given bear out the charge that Luther taught future probation; but I suggest that they will arrive at the opinion of Dr. Krouth, of the Bible Revision Com-

mittee, who assisted me in the investigation, viz., "I CANNOT RECALL A MORE IMPUDENT PERVERSION OF FACTS." J. B. REIMENSYDER.

New York.

New Themes for Children's Sermons.

[IN response to request of C. B. E., in Nov. HOMILETIC, we have received the following.—Eds.]

I. WHAT A LEAD-PENCIL TELLS ME ABOUT BOYS AND GIRLS.

1. The pencil is *made up of two parts*: the wood on the outside, and the "lead" within. So each boy and girl is made up of two parts, body and soul. The lead the most important part in the pencil; the soul the most important part in us; but the wood and the body valuable to protect.

2. The pencil has been *sharpened*. So boys and girls must be sharpened. Suppose the pencil did not like to be sharpened, as boys and girls sometimes do not like to go to school, to have their "wits" (mind or soul) sharpened. We need to sharpen the pencil again and again, as long as it lasts. Our education is not finished when we leave school, but should continue as long as we live.

3. The pencil has been *polished*. Boys and girls need to be polished—to have good manners.

4. The pencil *makes marks*. Boys and girls are "making their marks," good and bad. Giotto sent to Pope Boniface VIII, as a proof of his excellence, a perfect circle drawn with one sweep of his hand and without a compass. Christ can take you, like Giotto took the pencil, and make a perfect mark of love and well-doing, such as no rubber of time or forgetfulness can erase.

Adrian, Mich. C. H. MORGAN.

I FREQUENTLY preach a sermon to the children on Sabbath morning, and sometimes hold meetings with them at my house. The line of subjects that I have found most heavily freighted with good results is the *Christian Doctrines*.

Take one of the leading doctrines, such as sin, atonement and regenera-