

Saviour on this subject, in Saint Matthew, chap. ix. verses 6, 7, and 8.

“But, that you may know that the Son of Man hath power on earth to forgive sins, (thou saidst he to the man of the palsy,) Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitudes seeing it, feared, and glorified God that gave such power to man.”—Do not permit yourselves to be led astray by the Pharisæical language of those who amuse themselves by asking how a man who can give neither grace, nor the Holy Spirit, can remit sin! Rely on the words of Jesus Christ, and be assured that God does not remit sin otherwise than by the living voice of man, as He Himself has ordained it. If you do not seek the remission of your sins in the living word, you will look in vain to Heaven to obtain its grace, or, as it is called, *Interior Remission*.

Luther, vol. v. p. 232, b. and 233, a. Jena.

We must acknowledge ourselves guilty of all our sins before God, even of those sins which we do not know: but, before our confessor, we must only confess the sins that we know, and which our conscience upbraids us. And what are those sins? Examine yourself according to your condition and your state of life, upon the ten commandments of God, whether you be a father, mother, son, daughter, master, mistress, male or female servant. See if you have been disobedient, unfaithful, idle; whether you have offended your equals by words or deeds; whether you have stolen, neglected, or abandoned that which required your care, or injured your neighbour, &c.

Luther, vol. viii. p. 351, a. Jena. Written in the year 1546.

#### ON THE CONFESSION OF BAD THOUGHTS.

In the fourth place you must confess the sins of the heart, sins secret and known to yourself only. For it is also necessary to declare in confession the secret sins that you may have committed by refusing *interiorly* to observe the commandments of God.

Luther's Colloquies, p. 196, b.

#### ON SINS CONCEALED IN CONFESSION.

Whoever conceals his sin and his shame from the vicars of the Lord, and thus receives absolution for the purpose of being admitted to the holy table, must take it upon his own conscience, for the confessor is not responsible.

Luther's Colloquies, p. 198, b.

#### THAT THE HOLY COMMUNION IS TO BE RECEIVED UNDER ONE FORM ONLY.

Nevertheless, I am delighted to see that it has been taught that we should be content to receive

under one species only, and to believe firmly that Jesus Christ is not in part, but *whole and entire*, under each species of the Holy Sacrament. I believe it, and I pray every one else to believe it also; my sermons teach the same doctrine.

Luther, vol. i. p. 219, a. Jena. Written in the year 1520.

I have neither said nor taught, and it is quite contrary to my opinion, that either one or more bishops, of their own authority, and without the decision or command of some general council, may give to any person whatever, the holy communion under both species.

Luther, vol. i. p. 211, a.

#### ON THE SACRIFICE OF MELCHISEDECH, AND ITS MEANING.

Melchisedech was king and priest. He offered up bread and wine for the holy prophet Abraham, and his servants. This figure signifies that no one can be saved from condemnation, not even by the most holy life, unless Jesus Christ were offered up for him.

Luther, vol. i. p. 95, n. Jena.

What is the meaning, then, of the bread and wine offered up for Abraham? It signifies the priesthood of Jesus Christ which remains to the end of ages; and, in this sacrifice He offers, under the forms of a Sacrament, His Body and His Blood throughout all Christianity.

Luther, vol. i. p. 96, a.

#### INSTITUTION OF THE SACRIFICE OF THE NEW TESTAMENT.

Jesus Christ, in order to select a people united by the bonds of charity, abrogated the entire law of Moses: and, to avoid giving rise to sects and schisms, He has given but one rite and one law to all His people, and that is the holy Mass. For, though baptism is also a rite, and an outward law, yet it is only administered once in each man's life, and is not, therefore, a religious act which continues for an entire life, like the holy sacrifice of the Mass, instituted to be the sole manner of serving God. Where the sacrifice of the Mass is, there is also the *true* divine worship.

Luther, vol. i. p. 330, a. Jena.

And when the priest elevates the most sacred Host, it is not so much to God that he addresses himself as to us, as if he said to us, “Behold, this is the seal and the sign of the Testament, in which Jesus Christ has bequeathed to us the entire remission of our sins, and eternal life.” It is in this sense also that the choir sings, “Blessed is He who comes to us in the name of the Lord.”

Such as should be the gratitude of him who had received a large legacy from a friend, such, and