Secred Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

CIX.

This man Hill represents me as an "ill bird, that fouls its own nest. Hill has yet to learn that only ex treme ignorance, incapable of refuting, and even of criticizing, will think to discharge itself of responsibility and a nasty proverb, imprudent-

ly applied. It is true, I have shown, and could have shown more fully had decency allowed, the infinite repulsiveness of Luther's teachings concerning the re-lations of the sexes. It is true, we have here a nest fearfully defied, but it is not I that have defiled it. It is Friar Martin himself. Nor is it my nest. I have been used to cleaner company. Mr. Hill may, if he likes, lie down and wallow in this mass of un speakable filthiness, but I shall not join him. He may, if he will, venerate it as the nest of his spiritual nativity, but I say of such teachings and such teachers: "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." The only spiritual birthplace which I acknowledge is the blessed company of all believing people, a company that are known as such by their constant endeavor to wash their robes and make them white in the blood of the Lamb.

As I have said, Hill, by enclosing "theologian" within contemptuous quotation marks, designates me as not a genuine theologian, but a pretender. I doubt whether he himself knows the ace, but the world does. For considerably more than a generation I have been known in America, and then beyond it, not as a great theologian, for that I am not, but as a true one He can find my name honorably men-tioned in Adolf Harnack's Theologis che Litteratur Zeitung, in the Unitar ian organ of London, and in the Revue Catholique des Revues of Paris, as also in the theological publications of the brothers Clark of Edinburgh. Such authorities may be presumed to know the difference between a pretender and

a theologian. The trouble with such hasty ignoramuses as this Hill is that wh strike out so spitefully with an implication of incompetency against some in-dividual whose name is not, and never will be, prominent in the theologica world, they may easily entangle them-selves in charges of incompetency against wide circles of much more em inent personages and bodies. In insinuating that I am only a theologian of Theological Wisdo in my own esteem, (I certainly am that), Hill signifies against three great not know the difference between real ity and pretence. I should say that he will have a heavy account to settle with these, but, with all his presump tion, no doubt he has an inner sense of his own insignificance, and knows that he is safe enough. They will never trouble him.

In presenting me as an incompetent -for he can make nothing else out of his inverted commas—this man pre-sents as an incompetent and distinguished editor of Lange's Bible work, a publication circulated wherever Eng. lish is spoken. He will there find assigned to me, not some minor book, for translation merely, but the gospel of Luke, for translation and annotation, and that in continuance of the minent editor's own beginning, who remarked in a letter that my work was ne entirely to his satisfaction. Now either this divine, whom kings have delighted to honor for his world-wide fame, did not know a the he found him, or this man Hill does not. Which shall it be? The answer is not

The five editors of the Andover Re view are usually esteemed as among our leading divines, both as to knowledge and discernment. But Mr. Hill knows better. He can tell the work that for at least one hundred and fif teen out of the one hundred and twenty numbers of the Review they were blindly using an incompetent to write articles, book reviews, mostly theological, and off and on editorials. How sad to think of the fate that must befall President Smyth, President Tucker, President Harris, Professor Hincks (Professor Churchill has gone home) if they should present the n selves on one side in defence of their own theological discernment and my theological standing, and Hill should appear on the other to challenge both! e did not overthrow the four Golfaths with David's pebble, he has at his constant command an implement to which also Scripture attributes great If it could accomplish so much when dead and dry, what may it not achieve in its living resonance I should expect a whole army of the wisest men to flee before it, if only from the force of congenital antipathy

Mr. Hill ought to give up his news paper and go about as a touchstone o the true theologian. Had he done it a little earlier, he might have saved the editors of the Atlantic Monthly from the sad mistake of soliciting a theological article from me. It is true I did not write it, for the particular topic was out of my range, and I know my own limitations, but had they consulted this Cambridge mentor earlier, they might have escaped the mortifica-tion of thinking, with the world at large, that I know something about these matters. I do not know the gentleman's age, but if he were only old enough how serviceable he might have been, a generation back, in warning against my incompetency the ansus-picious innocence of the Presbyterian

Review, and later down that of the Bibliotheca Sacra under Dr. Park, and of the New Englander and the Thinker, and the Reformed Quarterly, and the Independent under Dr. Ward, and later still of the Methodist Review, and of the New World, under Mr. Gilman. These are all eminent gentle men, but it is plain they will never know the difference between reality and sham until they are coached by

Mr. Hill. The Presbyterians are a scholarly body, but when I presented to the Southern Presbyterians a paper vary ing considerably from their theologica traditions, they accepted it and pub-lished it simply because it came from me. Ah, why had not Mr. Hill the

gift of prophecy, to have kept them straight betimes! Thirty five years ago Dr. William A. Muhlenberg and Dr. Alexander H. Vinton, although I was then a Congregational clergyman, strongly recom-mended me to Bishop Alonso Potter for the chair of Church History in the new Episcopal Divinity School at Philadelphia. The Bishop received the application favorably. It was warmly supported by Dr. Schaff, whose illustrious name it is enough to mention, and by Dr. Harry B Smith, undoubtedly then

the greatest divine of the New School Presbyterians. Another gentleman, of much greater note, was proposed to Dr. Vinton, but he spoke decidedly for me. However, I did not then see my way clear to be episcopally ordained, and the proposal came to nothing My ompetitor also, for the same reason, refused to compete, and neither of us retained anything except a lasting good will towards the new school, which has shown itself abundantly worthy of it.

Now certainly I do not know less Church History than I did thirty-five years ago, but incomparably more. It is true, I am not so serviceable now as then for a particular Church, but I conceive that I am more detached for the service of truth and justice, and as St. Anselm says, he that suffers at the hands of the ungodly for justice suffers for Christ.

I may be asked what of my subsequent violent breach with Dr. Muhlen Certainly this did not come erg. about over the question of my compet ency. There was a lady, whom he thought worthy of translation, and whom I signified to him that I thought

nearer worthy of transportation. yond doubt one of the two was blindly infatuated, and let us charitably presume that it was I. Be that as it : this woman was neither Faith Hope nor Charity, and assuredly she was not the Blessed Batrice, the embodiment

of Theological Wisdom.
"I am become a fool in glorying;
ye have compelled me." This is my
only answer to the ignoble sneers of that), Hill signifies against three great seminaries, Andover, Union and Opersonian in the lin, in one of which I have taught the lin, in one of which I have taught the lin, in one of which I have taught the signoble man. I have treated him as utterly and absolutely my inferior, because he is not worthy of being I do not deal so treated otherwise. I do not deal so with Dean Hodges, because he is both a gentlemen, a Christian and a scholar. Even when he is shallow and superficial, as he seems largely to be in the little way that I have gone with him, yet he has the temper of the historical scholar; as will appear more conspicuously before long. Moreover, even where he appears objectively untruthful or unjust, he never in purpose betrays the cause of truth and justice, and would always much rather praise than dispraise. His lectures may do something to redress the un worthiness of his editor.

CHARLES C. STARBUCK. Andover, Mass.

IMITATION OF CHRIST.

The Examples of the Holy Fathers.

Look upon the lively examples of the holy fathers, in whom true perfection and religion were most shining, see how little and almost nothing that is which we do.

The Saints and friends of Christ erved the Lord in hunger and thirst, in cold and nakedness, in labor and weariness, in watchings and fastings, in prayers and holy meditations, in ersecutions and many reproaches.

Ah, how many and how grievous

ribulations have the Apostles, Martyrs, Confessors, Virgins and all the rest gone through, who have been willing to follow Christ's footsteps! For they nated their lives in this world, that they might possess them for eternity. Oh, how strict and mortified a life

did the boly fathers lead in the desert What long and grievous temptations did they endure! How often were they molested by the enemy! What fre quent and fervent prayers did they offer to God! What rigorous abstin-ence did they go through! What great zeal and fervor had they for their spiritual progress! How strong a war did they wage for overcoming vice How pure and upright was their in tention towards God

They labored all the day, and in the night they gave themselves to long ough, even whilst they were at work, they ceased not from mental

They spent all their time profitably every hour seemed short, which they spent with God: and through the great sweetness of divine contemplation they forgot even the necessity of their bodily

They renounced all riches, dignities, honors, friends and kindred; they desired to have nothing of this world : thew scarcely allowed themselves the necessaries of life; the serving of the body, even in necessity, was irksome

They were poor therefore as to earthly things, but very rich in grace and virtues.

Outwardly they wanted, but in-

they daily advanced in spirit, and obtained great favor with God.

They were given as an example for all religious, and ought more to excite us to make good progress than the munber of the lukewarm to grow slack. Oh, how great was the fervor of all religious in the beginning of their

hely institution : Oh, how great was their devotion in prayer! How great their zeal for vir-

What great discipline was in force amongst them ! What great reverence and obedience in all flourished under he rule of a superior !

The footsteps remaining still bear witness that they were truly perfect and holy men, who, waging war so stoutly, trod the world under their feet. Now he is thought great, who is not a transgressor and who can with patience endure what he hath undertak-

ence of our state, that we so quickly fall away from our former fervor, and are new even weary of living through sloth and tepidity !

Would to God that advancement in virtues was not wholly asleep in thee, who hast often seen many examples of the devout.

FIVE . MINUTES' SERMON.

I wenty Second Sunday after Pentee THE VALUE OF THE SOUL.

"Whose image and inscription is this. (Matt. 22, 20.)

On every piece of coin we find an emblem of the country, and at the same time an inscription that designates its value. Our soul is, as it were, a coin, for it bears not only the image of the King of Heaven and earth, having been created according to His likeness, but it also has an impression which indicates its great value. "O soul, thou art worth as much as the Blood of Jetus Christ, the only Begotten Son of God." "Yes," I exclaim with the holy doctor of the Church, St. Augustine, "so great a price hast thou been, O soul, to God that He has purchased thee with His Precious Blood : for thee alone has He descended from Heaven into this val-ley of tears, for thee He has been laid as a child in the manger ; for thee has He suffered for three and thirty years all sorts of miseries and persecutions, and yet deemed it not sufficient No, He considered thee adequately valuable to offer His own life and to permit Himself to be put to death in a most cruel manner." Oh great and inestimable treasure! Can inestimable treasure: Can there be anything more precious and of greater value than this glorious soul coming from Heaven, destined for Heaven, which has cost the Eternal Son of God

those tears, those drops of sweat, those sufferings, His Blood and His life? And yet there are Christians who do not wish to know the price of their souls, who either live as if they had no soul or if the object of their lives was to barter to the devil. What care they for the Precious Blood of Christ? What does Heaven or hell concern They live only for the world and its vanities; they have eyes only for that which shines and glitters; hey labor only for money and the goods of this world, for honors and pleasures, for frivolities and sensual gratifications. They have but one soul, and this they utterly neglect, and by their wickedness bring upon it

eternal damnation. My dear Christians, imitate not these hich we do.

Alas, what is our life if compared to heirs!

The Saints and friends of Christ

The Saints and friends of Christ

Called, but few are chosen!" Ob, that these unhappy creatures would not by their utter forgetfulness of God bring upon themselves eternal perdition Since it is, alas! too often the case have compassion on them, pray for them, but do not walk in their foot steps. Daily say to yourselves : I have a soul, and but one soul, and this sou has been redeemed by the precious blood of Jesus Christ! it has been created to live eternally; hence death is not the end of all existence. The grave wherein my body will rest will not enclose my soul, for it will live as long as the all holy God lives, viz,

I have an immortal soul! How foolish and unpardonable then would I act, if I failed to hearken to the words of our Blessed Redeemer: "For what doth it profit a man, if he gain the whole world, and suffer the loss of his own soul? Or what exchange shall a man give for his soul?" (Matt. 16, 26.) What do all the pleasures in which King Solomon in-dulged, avail him now? What do all the riches and treasures which Croesus the king of Lydia, possessed, profit him

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world to Alexander the Great? Of what benefit are greatness and glory to those who possessed riches, and who indulged in all the pleasures the world could give, if by them they have lost their immortal souls, and are now compelled to endure the fearful fires of hell for all eternity? Can all the glory of this world compensate the world compensate the world compensate the glory of this world compensate the glory of the world compensate the glory of the glor

of Heaven, of their eternal happiness, of their souls? "Or what exchange," says Jesus, "shall a man give for his

If now, I have all that my heart deif now, I have all that my heart de-sires, if I attain a prominent position, accumulate riches, abundantly provide for all under my care, but in the end lose my soul, lose Heaven, and hell be-comes my eternal habitation, what have all these things profited me? Ah! life is fleeting, youth fades, honors vanish, all earthly greatness stuks in the graye, this whole world will page the grave, this whole world will pass away with all its glory, vanities and pleasures. Even were it possible for me to gain the whole world, and to enjoy all its pleasures, it could never compensate me for the loss of Heaven, for "what exchange shall a man give for his toul ?"

If you meditate seriously on this subject, verily, you will also understand the rage of hell when a soul escapes its clutches. You will understand the strenuous endeavors of Satan and his assistants to murder our souls, to sep arate them from God and to entangle them in the meshes of sin. Even in the estimation of the devil, our souls are so precious that he attempts every-thing in order to get them into his possession to torture them forever. Is it possible that we should be indifferent regarding the salvation of this immor-tal soul? Should we not use our ut most endeavors to save them for God, for eternal happiness, and to preserve them from hell? Oh, yes, our souls must be saved, at whatever cost! This day we will begin that great work of salvation, and each succeeding day shall see us earnestly employed in this work. We will spurn the world with its pomp, splendor and vanities. Our hearts shall be dedicated to God in eternal fidelity and love. We will

ance make good the evil we have com mitted, and by a life of virtue and plety, make ourselves worthy of the promises of Christ. Amen. Every Movement Hurte When you have rheumatism. Muscles feel stiff and sore and joints are painful. It does not pay to suffer long from this disease when it may be cured so promptly and perfectly by Hood's Sarsaparilla. This medicine goes right to the spot, neutralizes the acidity of the blood, which causes rheumatism, and puts an end to the pain and stiffness.

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NOVEMBER 3, 1900.

OUR BOYS AND GIRLS

Ruskin's First Lesson. Mr. Ruskin, who wrote so n famous books, said that the first le "One evening," he says, "was yet in my nurse's arms, I was to touch the tea urn, which was be

merrily. It was an early tast bronzes, I suppose; but I was res about it. My mother bade me my fingers back; I insisted on pu them forward. My nurse would taken me away from the urn, bu mother said, 'Let him touch it, n "So I touched it, and that we first lesson in the meaning of the

liberty. It was the hist philiberty I got, and the last which some time I asked." — Youth's A Little Heroine. A little Italian Catholic girl,

Santello, aged eight, dragged from the rails to save the Chica press, on the Lehigh railroad, Bound Brock, N. J., on Sunday, Half a dozen men stood by, the coming danger, but fearful personal risk of averting it. child saved the train, but in l citement, as she hung herself through the trestle, grasped t instead of the ties. The train

over the poor little hands, as child who saved so many live live out her own life with her hand and part of her left gone. May God take the little here her reward in heaven, and r martyr's palm in those baby She risked her life for strange it were sad if she were to surv grateful memory and much help that should follow her i

years, which humanly speakir be little worth living. Brief Hints For Bright Gi Some one has suggested things that every girl can le fore she is fifteen. Not every learn to play or sing or pai enough to give pleasure to her but the following accompli are within everybody's reach, far toward making the true la who casts brightness all around

Shut the door, and shut it so Keep your own room in tas Have an hour for rising, a Learn to make bread as cake.

Never let a button stay off four hours. Always know where you Never let a day pass without something to make somebody

Never come to breakfast

collar. Never go about with your buttoned. Speak clearly enough for e

to understand. Never fidget or hum, so turb others.

Never fuss or fret or fide Nothing Like Trying

When a task seems hard grow despondent about doin then that if you make up you do that act, that the great will come from its accomp Pick and muster up a littl and you'll be surprised at th sults in the end. Here is an "It is such a stony little tween here and Mrs. Harve cannot bear to go over it," se

"And Dick Harvey does any better when he comes o said Frank. "I heard him got ever so many stone brui path. He was grumbling yesterday.'

Why don't you clear th tween here and your neacked Mr. Morris. "You w better do that than to tal grumble about it." "Why, we could never stones out of that path," cri "Not all in one day, not all the stones at once," said "but if each of the boys

there would take a stone way every time he goes, would be done. Try it." The boys did try it. The half dezen young lads wh path, and each one helped by doing a little every tim that way. By this means were cast out, and the path This is exactly the way easier and pleasanter for o world. Let each one make

ness, as he goes through l some little hindrance out whenever he can. Little is be cured, and little temp caused unwary feet to stu be removed. Small u should be confessed and c amended. Trifling slight smoothed over and sh dropped in fits of ill temper taken back, as far as m these things will make the smoother. It is well wo clear the way.

Determined to Suc The following is one tions of a manufacturing gow, Scotland. Thirty y barefooted raged urchi himself before the desk cipal partner and asked for

errand boy.

'There's a deal o'redune," said Mr. Blan affecting a broad Sc Your qualifications wu The boy, with a grav peared. He lived by d