

BAD TEACHING.

It Crops out Even When Destitution Stares Its Owner in the Face.

ROCK SPRINGS, Ne., Feb. 6, 1895.— They said she was a pretty woman. She went for aid. Clothing was needed, but she—it is reported—wanted the best and variety of the same kind. As a busy bee she went from flower to flower—from one distributing committee to another. A lady spoke to her about her going to all the places for a good supply of the best. Tears came into the pretty woman's eyes, she seemed to be so unjustly treated. She left the distributing committee, but not to return home, a distance of about fifteen miles, but she continued her search for aid that was beautiful as well as serviceable. A lady followed her and informed the other committee of the injudicious course of the pretty woman. Then the woman, after she had been fully supplied could only say that the Protestants would not give her aid when she asked for it; because she was a Roman, the servant of "bad teaching."

IRELAND.

Luther the Great.

BY SCOTT F. HERSEY, PH. D. When the great Protestant reformation came, like the breath of the morning, over Europe, papal vices and tyrannies had well nigh suspended the last operations of civilization. Political reformers had tried to weaken the power of Rome, and clear her political atmosphere, at least. The Austrian ruler had tried it and failed. The house of Hohenstaufen, imperial family of Germany, and heroes every one of them, sought to deliver the empire from the papal bondage. Henry IV. had thrown all his courage, power and patriotism into the struggle, to humiliate Rome and save Germany the humiliation of a vassalage to the profligate popes. He bent every energy, taxed every resource, exhausted every means, and at last was compelled to bear the most shameful humiliation to which ruler was ever driven by the papacy. In the trenches of the Italian castle of Conessa, in mid-winter, barefooted, with loose garments about him, upon his knees he spent three days and nights imploring the forgiveness of the popes.

Political reform would not reach the case. It had to be a religious reformation. No one man contributed so much to the working forces of the new era as Martin Luther, the honest monk. The sixteenth century was fairly begun, when from the ranks of the common people came this leader, who was to usher in the mightiest moral and political reformation the world had known, while he was to become one of the most monumental men of all the centuries. Carlyle's estimate of Luther is no less true to history than it is matchless in elegance. "I will call Luther a true, great man—great in intellect, in courage, in affection, and integrity; one of our most lovable and precious men. Hero and prophet, a true son of nature and fact, for whom these centuries, and many that are yet to come, will be thankful to heaven." I must take no time for the highly interesting incidents of his boyhood, home and education. He one day found a Bible, read it, began to think, to see, to feel, and the thunderbolt which Europe needed was being forged. Then came a journey to Rome. Some difficulty had arisen in one of the monastic orders, and he was deputed to Rome to settle it. On his way to the papal capital, he lodged in a convent in Lombardy. He is amazed at the magnificence of the apartments, the richness of the dresses, and the delicacy of the viands. Marble, silk and luxury all about him, and his heart sinks.

In Rome he is startled at the profane and heartless way in which the sacraments are celebrated, and at the jokes and buffoonery of the prelates, while he was profoundly shocked at the evident hypocrisy displayed at the mass. He listened to abominations, profanities and blasphemous he had never dreamed possible with any class. He says: "It is incredible what sins and atrocities are committed in Rome." The excessive corruption of the papal society must have been so general and obtrusive as to convince him of the fundamental evil of the papacy. "If there be a hell," he writes, "Rome is built above it; it is an abyss, from whence all sins proceed."

One day while in Rome he ascends Pilate's stairway, on his knees, as was the custom. But his thoughts were on the light he had received out of the Bible. Suddenly a voice seemed to say to him: "The just shall live by faith." He sprang from his feet, and fled from the place of such folly.

Luther's heart was right when he went to Rome; now his conscience was aroused. The great truth of justification of faith, which flooded his soul with marvelous light, awoke his whole moral being, and is one of the mighty foundation stones of living christianity.

Then the pope opened in Germany the great market for the sale of indulgences. This merchandise was simply a traffic in sins. The people believed that as soon as their money was given they were certain of forgiveness, and by the same means they could deliver the souls of their dead friends from the fires of purgatory.

When Luther first heard of the work of the auctioneer of these indulgences

in Germany, he exclaimed, "God willing, I will make a hole in his drum." He did. One day a number of persons came to him to confess their sins. They confessed to the grossest vices and the most enormous crimes. He rebuked and instructed them. His astonishment increased when they declared that they did not intend to abandon any of their sins, and boldly produced their certificates of pardon, which they had received for money paid. Luther at once went into the pulpit and delivered a powerful sermon. It was circulated throughout the empire. It brought on a storm. It was while that storm was brewing that Luther determined upon a bold thing.

He determined to cast himself into the conflict, and stand between the people, and the shameful impositions practiced upon them under the sanction of the pope. He threw the gauge of battle down, when on the memorable evening of October 31st, 1517, he went to the Cathedral door at Wittenberg and nailed to the panel thirty-five arguments against the corruptions and errors of Rome. It was practically an impeachment of the papal authority. The most stupendous moral struggle the world ever felt was on. Luther became the great teacher of national independence. The pope excommunicated Luther. The people burned the bull. Luther addressed an affectionate letter to the pope, promising such obedience as was right in Scriptural things. But he was the keeper of his own conscience. The whole power of the papacy was called into play to crush him. The work of the papal envoy and the story of Augsburg and Worms are familiar to all.

From the whole line of Rome's fortifications, persecution poured its galling fire. But persecution failed, as did all the arguments of Romish doctors and muncios. Luther successfully controverted the right of Rome to rule above the conscience in the church and the state in public affairs. He led the church into the light of a spiritual faith and scriptural doctrine. Martin Luther is the crowing glory of the reformation.

Roman Catholic Warfare.

The Mid Continent publishes the following in reference to the work of the Roman Catholic church in Brazil, which is a manifestation that that church is at her old game and that she changes not. She has her various methods of warfare, all of which cause a person to believe that "the end justifies the means" must be one of their doctrines. She would be glad if she could handle the United States as well as she is managing things below the equator: "A Presbyterian missionary in Brazil recently sent to this country a tract published against the Protestant missionaries of that benighted land. It is called 'Questions and Answers About Protestantism.' Such 'answers' could come only from such Romanized countries as Spain or Brazil. A few selections are quoted: 'What does Protestantism mean? 'It means a rebellion of vain men against Jesus Christ and His church.' 'Who originated Protestantism?' 'Martin Luther, a native of Alta-Saxony, who rebelled against the pope, Leo X, in 1517.' 'What was said of Luther?' 'That he was most depraved, brutal and inhuman, without pity, more of a Jew than a Christian.' 'Who was Calvin?' 'Calvin was a beneficiary of the church, son of a cooper. He was tried and condemned for the sin of sodomy.' 'What was his sentence?' 'That he should be braided on the back with a red-hot iron.' 'What was the end of Calvin?' 'He died (in despair blaspheming and calling on the devil) of a disease the most revolting—eaten of worms.' Speaking, then, of Henry VIII, of England, the questions continue: 'Were there other executions?' 'Yes, during the thirty-eight years of his reign, there were executed only two cardinals, two archbishops, eighteen bishops, thirteen abbots, 500 priors and monks, thirty-eight doctors, twelve dukes, 164 gentlemen, 124 burghers and 110 women.' 'Were such monsters the founders of Protestantism?' 'Yes, these were the great saints, so praised and held up by the Protestants, as more virtuous than the apostles, the holy fathers and doctors of the church; more holy than all the popes, bishops and priests of Catholicism.' It is even to be doubted if from any Romish land, save poor Brazil, such an infamous publication could be issued. There is a strongest argument which the priests in Brazil are most afraid of—the pure, earnest lives of the Protestant missionaries there. The contrast with their own lives is startling, and the 'holy fathers' are aware of it."

The trouble with Martin Luther was he always argued from the Bible, which was perfectly legitimate as a priest, and this is the reason why the Roman (Pagan) church calls him inhuman and more of a Jew than a Christian. If their description of a Jew were correct, we might well wish the world were composed of Jews.

South America contains so many places where the devotees of Mariolatry bow before images, one is convinced of the fact that the Bible is a closed book, and the ten commandments, with the one against image-worship extracted, is taught by the followers of the pope and the "brothers" of Satoll. M. S. A.

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Rome's Arguments.

The North & West has this to say: The Paulist Fathers, whose headquarters are in New York, are planning a missionary enterprise among Protestants in America. The leader of this movement is Father Elliott, a man of unusual ability. He is to begin his more aggressive work in the diocese of Cleveland, Ohio. The bishop of that diocese is to give four priests as assistants and in due time two more. From this headquarters Father Elliott and his four co-workers will go to various localities, preaching what they claim to be the truth about the Catholic church. In other dioceses similar headquarters will be opened under similar circumstances, and in the course of time the whole country will be covered with little bands of zealous priests engaged in this new enterprise. That is one method of propagandism. But if evangelical Protestantism will put as much zeal into saving men, bodies and souls, as Roman Catholicism does to extend the power of an ecclesiasticism, there will be nothing to fear from its growth. This is a free country and they have a right to preach and lecture all they choose and they will not be shot at if they do. At the same time the statements by the representatives may be answered and we want it distinctly understood that we want the same privilege of free speech. It is altogether too often the case that the arguments of the Roman Catholic church are not "bed rock arguments", but "rock" arguments. DUNAMIS.

Only a Fossilized Fool.

Editor THE AMERICAN: Soon after the promulgation of Pope Leo's bull, I had the indiscretion to mail to a popular member of that faith a short rhyme, entitled, "A Conundrum." He acknowledged its receipt with a number of stock proverbs and maxims, including this one, viz., "A fool can ask questions a wise man can't answer." The following is the return compliment:

CONUNDRUM No. 2.
"A fool can ask questions," you say,
"A wise man can't answer." What rule
Explains in a reliable way
To tell which, in fact, is the fool?
To such information, I thought,
A laudable effort in man;
No matter what knowledge is sought,
Get all that he possibly can.
To seek information from those
Who serve in the or hodox school,
Will witness them turn up their nose,
In answer, "Why, man! You're a fool!"
"We're sorry you can't understand,
"The wisdom with which we are blessed;
"To meekly obey the command
"Of Leo—and trust to the rest.
"To be so inquisitive, must
"Detract from our orthodox plan,
"And lead you to doubt and distrust
"Our 'way of salvation' to man.
"The knowledge you need we will give—
"Discard the Odd Fellows and Knights,
"And join with our church while you live
"And realize heaven's delights."
Now, which of these people should we,
In justice consider the fool?
The one who seeks knowledge, or he
Who prates like the parrot, by rote?
Who thinks he is wise, for from youth
He jabbared his orthodox rule,
Will find, in developing truth,
He is only a fossilized fool. —S.

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These Banned Societies.

Says the North American of Philadelphia, regarding the ban placed by the pope upon certain secret societies: To all outward appearance the members of the three inhibited societies average up pretty well in the human crowd. They are presumably as good citizens and even better. In point of thrift, of intelligence, and of orderliness they are above the majority, and form a distinctly superior class. And yet somehow or other they are ineligible for admission to the Roman communion. A saloonkeeper is all right, but a Son of Temperance is barred. A gambler is admissible, but not a Knight of Pythias. A Tammany hall politician is welcome, but the door is slammed in the face of an Odd Fellow. It may be all right, and the authority of the church to make these perplexing discriminations is freely admitted. But it has a mighty queer look all the same, and whether in this land of free thought and general intelligence it is going to promote the welfare of the church may well be doubted. That however is the pope's business, not ours.

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Mrs. J. P. Bell, Ossauntomie, Kan., wife of the editor of The Graphic, the leading local paper of Miami county, writes "I was troubled with heart disease for six years, severe palpitations, shortness of breath, together with such extreme nervousness, that, at times I would walk the floor nearly all night. We consulted the best medical talent. They said there was no help for me, that I had organic disease of the heart for which there was no remedy. I had read your advertisement in The Graphic and a year ago, as a last resort, tried one bottle of Dr. Miles' New Cure for the Heart, which convinced me that there was true merit in it. I took three bottles each of the Heart Cure and Restorative Nervine and it completely cured me. I sleep well at night, my heart beats regularly and I have no more smothering spells. I wish to say to all who are suffering as I did: there's relief untold for them if they will only give your remedies just one trial." Dr. Miles' Heart Cure is sold on a positive guarantee that the first bottle will benefit. All druggists sell it at \$1.60 bottles for \$5, or it will be sent, prepaid, on receipt of price by the Dr. Miles Medical Co., Elkhart, Ind.

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