red Heart Review PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER. CXXII.

Dr. Hodges, as we have seen pre-sents the Spanish Inquisition as having been set up, first, as against the Jews and Moors, for their expulsion from Spain, second, having accomplished this work, as having been found con-venient to turn against Christians "Having rid us of the infidels," said the Spaniards, according to the Dean, "let the Inquisition now rid us of the heretics " These heretics, according to the course of the lecture, can not well mean anything but the Lutherans

Here is a muddle, indeed. The Dean betrays not the slightest consciousness that neither the Episcopal, nor the Dominican, nor the Spanish Inquisttion had ever dreamed of summoning before it a Jew or Moor to give ac count of his creed, and that excom munication was expressly denounced against any Catholic who should mo lest a Jew for this reason, as it also confessedly rested with the Crown, not with the Church, to decide whethe Mohammedan worship, not being idol atrous, should be permitted. So long as the Moors stayed in Spain, and the Saracens in Italy, they practiced their worship openly. As late as 1524, after the Castilian Inquisition had been in operation for forty three years, and that of Aragon from time immemorial, e find the Mohammedans in all parts of Spain, openly practicing their relig ion, and allowed to defend it. On the sole condition of abstaining from contumellousness towards the Church, they were as free of the Inquisition as we are here. Their expulsion in or about 1524, by the Emperor Charles, was not an act of the Inquisition, but of the Crown.

In like manner, the expuision of the Jews, in 1492, although it was strong. ly urged by the Grand Inquisitor, Tor quemada, who was also, I believe, the queen's confessor, was purely an act of the sovereigns, who neither needed, nor used, the Inquisition for the pur Ferdinand, King of Arragon and Navarre, and his wife Isabella, Queen of Castile and Leon, combining their authority, banished the Jews, by several joint edicts, from the whole of Spain. A good many of them took refuge in the Papal states, where they were kindly received, and where the act of the sovereigns was by no means viewed with much favor. They were not, and could not be heretics, and therefore they had not fled from a trib unal of the Church, for they were not subject to it. Accordingly they were received and treated simply as unfortunate guests. Mr. Henry C. Les might have ad-

vised the Dean that neither the elder nor the newer Inquisition ever claimed jurisdiction, in the question of faith, over Jews or Saracens. Indeed. Mr. Lea, by an absurdity peculiarly his own, and pointed out in a friendly way by the Nation, actually reproaches the Church of Rome that, punishing heretics, she did not punish Jews and Moors, who, as he urges, were much further from the faith. That is, he reproaches the Holy See because, view ing itself as entrusted by Christ only with the care of Christians, it did not usurp control over the professors of Massachusetts, but she allows a than suspected parricide of New Hampshire, for whom that state makes no demand, to come and go freely." In In other words, every well ordered power and the Holy See among them, in quires, not after the enormity of the offence, but after its own authority to This is another instance, in try it. Mr. Les, of learned sciolism, crammed with facts, and blind to principles As I have alceady remarked in the Andover Review, this portentous inex actness makes a breach in the very foundation of his History of the Inquis ition. It is of a piece with his exquis-itely funny admission, "shildlike and bland," that "an infallible Pope, with an infallible Council," has power, by Catholic dectrine, to abrogate an article of faith, and to substitute an exactly opposite one ! What is the emphatic dealal of such a power by the Vaticanum to this learned gentleman? Returning to Dean Hodges, we might say this for him. He has a hazy con clousness that for a good while most of those against whom the Inquisition proceeded, although baptized Catholics. and although proceeded against, not as Jews or Moors, but as heretical Christians, were of Jewish blood, in a much lesser measure of Moslem blood He has also a hazy consciousness that, while the expulsion of the Jews and Moors proper was purely an act of the King and Queen, no more concerned with the Inquisition than the expulsion of the Jews from England by Edward , or from France by Saint Lewis, yet it was strenuously urged upon Isabella by Torquemada Accordingly, after a fashion which we have seen him repeatedly using before, he tumbles everything together, Crown and Holy Offise, persons who professed Judaism or Islam and persons whose fathers or grandfathers had once done so, or who had once done so themselves, but who had expressly abjured their old relig Assuming that entirely different classes, if of one blood, may be treated as one class, al hough of two religions (which if conscious, would be anti-S-mitism run mac), and that acts of wholly different characters, executed by wholly different authorities, are one thing if they express one underified Spanish history of the sixteenth or battle, we poor, miseratle teings Contury as hopelessly bewildered it. would become so engrossed with the

a queerly caricatured statement as that the Castilian Inquisition was set up, first, against Jews and Moors, then, against Christians. It was set up over baptized Christians first, last and mid However, although Dean Hodges in extricably confuses Spanish history for the century after 1481, he does not ex. actly falsify it. Renouncing (as we must always renounce in reading these lectures) any hope of precision, we do get a vague impression that the Holy Office and the crown first worked against Jews and Moors, and after a while against real Spaniards. If, for "Christians," he had put "Old Chris

tians," he would not have gone so very far amiss. Dr. James Martineau, however, di rectly falsifies history. In Schaff's Church History, vol. vii., page 689, In Schaff's Note, Martineau, there quoted, speak-ing of the severities of Torquemada, declares that his victims were put to death "not for offences against the moral law, or crimes against society, but for thoughts of their own about re ligion which only God, and not the Pope, had allowed," "or for being Jews that would not be apostates."

Here we have the statement of a monstrous falsehood. Dr. Martineau, the great light of English and of universal Unitarianism, tells us that the Grand Inquisitor of Spain used to sum mon Jaws before him, would demaud of them to abandon their religion, and on their refusal would burn them allve something which has never harp ned in the whole history of the Courch, something the very attempt of which involves the greater excommunica

tion I must give another paper to this matter, for the Protestant world in general, involving such a man as Dr. Martineau, and such a paper as the Spectator, entertains a belief of Roman Catholic doctrine and practice in this matter which is almost the exact reverse of the truth Meanwhile let me say that Dr. Schaff himself was greatly shocked at his own inadvertence in having copied this note, and assured me, in a letter written not long before his fatal illness, that it should be corrected in the next edition. Whether it will be now, since he will not be there to take charge, remains to be He may have forgotten to leave seen. specific directions.

We will continue this topic next week. CHARLES C. STARBUCK.

Audover, Mass.

FIVE . MINUTES' SERMON. Fourth Sunday after Epiphany.

THE VOYAGE OF LIFE.

"And behold, a great tempest arose in the (Matt. 8, 24.) In the beautiful gospel of this Sun-

day, brethren, we find not only a true picture of St. Peter's bark, i. e, the Church, sailing through the storms and waves of time, but also a true repre-sentative of our own life. What indeed, is our life but a voyage on the great ocean of time? On a frail bark, we sail through winds and waves to wards a distant haven, namely to-wards our heavenly home. To insure a safe and successful voyage, and ex-perienced pilot is necessary, one well wealth has executed a simple murderer deep, to guide the frail bark cafely sion than to anger; who frequently deep, to guide the frail bark cofely over the shoals and rocks : so we to are in need of an experienced pilot to guide us on the voyage of our life. Where shall we find such a pilot? In Jesus Christ, the Son of God, the Way of truth and life. He came a Saviour from heaven, to this curse laden earth and brought us the heavenly light of doctrine, the extent of His His holy commandments, and the treasures of His grace. The Church which He established, is as a light house which will, during the mist and darkness on the great ocean of the world, indicate the right road and point out the hidden rocks and shoals on which our bark of ife might be shipwrecked. Happy, indeed, the man who trusts imself to the guidance of this Divine Pilot and permits himself to be guided His holy Church ; truly, he needs by not tremble, even if the storms rage and the surging waves dash against his frail bark ; under the holy protecat the long-desired port of eternity Woe to the unfortunate who rejects the Divine Pilot and closes his eyes to the beacon light of the Church, as a ship without a rudder, he will be tossed to and fro on the surging waves of lite and will never arrive at the eternal port ; his frail bark will be dashed to pieces on the cliffs, and he will be buried in the depths of destruction. It often happens that on a sea vov age the beautiful blue sky is suddenly overcast by dark and fearful clouds in a similar manner, it often happens during our voyage of life when we are rowing gently and quietly ; all things are to our hearts' content, but at once a storm arises, the smiling sun hides his features behind the dark clouds, the ocean of passions is aroused and the unknown rocks of poverty, sickness and innumeratle wees of life make their appearance. Painful situation, indeed, my dearly beloved Christians, but come they must, for as in nature, although the storms arouse fright and terror, and often cause great destruction, yet they are necessary to purify the air, to disperse the germs of disease and to produce new life in field and meadow ; in a similar manner, the storms of sorrow are not only beneficial ou; even necessary and indispensible. lying feeling, he has not so much fals- Without cross or sorrow, without strife

No one who knows either Spanish his tory or Catholic doctrine with measurgoods of this world that we would have no desire for the eternal. We would be satisfied to let the bark of our lite able distinctness would ever make such play continually on this temporal sea, without even desiring to enter the port of eternity, therefore, God, in His goodness, permits these tempests to arise, in order that we will not become oblivious of the heavenly home which He has prepared for us, but with hely anxiety exert our strength to row towards the haven of our eternal portheaven.

Why are we fearful in the dark hours of suffering; when the lightning flashes and the thunder rolls, Jeaus is with us. "Why are you fearful, O ye, of little faith." If we do not voluntary banish Jesus from our ship, He certainly will not leave it ; He, at whose commands, the storms related in the gospel of to day were stilled, wil also command the storms of sufferings to cease ; when in our hearts the pas sions, tower up like billows; when im pure, proud, uncharitable temptations, like dangerous rocks, appear in our hearts, will He not calm those winds and tempts? Ah, if we look up to Jesus and cry: "Lord, save us we perish " will He not also hear our cry? Will He not also save us from these dangers?

It is true, God does not always grant our prayers immediately ; sometimes He appears as if asleep, as if He were not mindful of our dangers and would have to be awakened by our cries, bu God does this for His own wise end He hesitates with His assistance, that we may parcelve our own weakness and that with greater humility and confidence, we may the more carnestly beg for His assistance. Happy, indeed, the man who, during

the storms of life, perseveres in con fidence and in prayer to God ; he will experience the divine aid, Jesus will be his Saviour in all dangers, and at the end of his life, Jesus will command all storms to cease and after a danger ous and tempestuous voyage, He will lead His true disciples into the haven of eternal rest, where all storms cease into eternal bliss, where all faithful servants will receive the crown of eternal glory. Amen.

IMITATION OF CHEIST.

Of Judgment, and the Punishments of Sin.

In all things look to thy end, and see how thou wilt be able to stand before a severe Judge, from whom nothing is hidden ; who taketh no bribes, ceiveth no excuses, but will judge that which is just. O most wretched and foolish sinner,

what answer wilt thou make to God who know all thy evil deeds-thou. who sometimes art afraid of the looks

of an angry man ? Why dost thou not provide for thy self against the Day of Judgment when no man can be excused or de fended by another, but when every one will have enough to do to answer for himself ?

At present thy labor is profitable thy tears are acceptable, thy sighs are heard, and thy sorrow is satisfactory and may purge away thy sins.

A patient man hath a great and wholesome purgatory, who, receiving injuries, is more concerned at another person's sin than his own wrong ; who willingly prayeth for his adversaries. and from his heart forgiveth offences useth violence to himself and boret



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