

Sacred Heart Review. PROTESTANT CONTROVERSY. BY A PROTESTANT MINISTER. CXXII.

Dr. Hodges, as we have seen presents 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 convenient to turn against Christians...

No one who knows either Spanish history or Catholic doctrine with measurable distinctness would ever make such a queerly caricatured statement as that the Castilian Inquisition was set up, first, against Jews and Moors, then, against Christians.

However, although Dean Hodges inextricably confuses Spanish history for the century after 1481, he does not exactly falsify it. Reasoning (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.

Here is a muddle, indeed. The Dean betrays not the slightest consciousness that neither the Episcopal, nor the Dominican, nor the Spanish Inquisition had ever dreamed of summoning before it a Jew or Moor to give account of his creed, and that excommunication was expressly denounced against any Catholic who should molest a Jew for this reason...

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 summon Jews before him, would demand of them to abandon their religion, and on their refusal would burn them alive, something which has never happened in the whole history of the Church...

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.

In like manner, the expulsion of the Jews, in 1492, although it was strongly urged by the Grand Inquisitor, Torquemada, 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 purpose.

Mr. Henry C. Lea might have advised 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 than he.

FIVE-MINUTE SERMON. Fourth Sunday after Epiphany. THE VOYAGE OF LIFE.

"And behold, a great tempest arose in the sea." (Matt. 8, 24)

In the beautiful gospel of this Sunday, 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 representative 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 towards a distant haven, namely towards our heavenly home.

Happy, indeed, the man who trusts himself to the guidance of this Divine Pilot and permits himself to be guided by His holy Church; truly, he needs not tremble, even if the storms rage and the surging waves dash against his frail bark; under the holy protection of Jesus, he will arrive in safety at the long-desired port of eternity.

It often happens that on a sea voyage 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 agitated, and the unknown rocks of poverty, sickness and innumerable woes 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 not only beneficial, but even necessary and indispensable.

goods of this world that we would have no desire for the eternal. We would be satisfied to let the bark of our life 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 holy anxiety exert our strength to row towards the haven of our eternal port-heaven.

Why are we fearful in the dark hours of suffering; when the lightning flashes and the thunder rolls, Jesus is with us. "Why are you fearful, O ye, of little faith." If we do not voluntarily banish Jesus from our ship, He certainly will not leave it; He, as whose commands, the storms related in the gospel of to day were stirred, will also command the storms of sufferings to cease; when in our hearts the passions, tower up like billows; when impure, proud, uncharitable temptations, like dangerous rocks, appear in our hearts, will He not calm those winds and tempests? 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, but God does this for His own wise end. He hesitates with His assistance, that we may perceive our own weakness and that with greater humility and confidence, we may the more earnestly beg for His assistance.

Happy, indeed, the man who, during the storms of life, perseveres in confidence 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 dangerous and tempestuous voyage, He will lead His true disciples into the haven of eternal bliss, where all faithful servants will receive the crown of eternal glory. Amen.

IMITATION OF CHRIST. 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, receiveth 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 thyself against the Day of Judgment, when no man can be excused or defended 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; who doleth not to ask forgiveness of others; who is easier moved to compassion than to anger; who frequently useth violence to himself and laboureth to bring the flesh wholly under subjection to the spirit.

It is better now to purge away our sins and cut off our vices, than to reserve them to be purged hereafter.

Truly we deceive ourselves through the inordinate love we bear to our flesh.

What other things shall that fire feed on but thy sins?

The more thou sparest thyself now and followest the flesh, the more grievously shalt thou suffer hereafter and the more fuel dost thou lay up for that fire.

In what things a man hath most sinned, in those shall he be most heavily punished.

There the slothful will be pricked forward with burning goads, and the glutton will be tormented with extreme hunger and thirst.

There the luxurious and the lovers of pleasure will be covered all over with burning pitch and fetid brimstone, and the envious like mad dogs will howl for grief.

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Monday, the Twenty Fifth day of February next, will be the last day for introducing Private Bills to the House.

Friday, the Eighth day of March next, will be the last day for presenting Reports of Committees relative to Private Bills.

CHARLES CLARKE, Clerk Legislative Assembly, Toronto, 10th January, 1901. 11623

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