PROTESTANT CONTROVERSY.

ST A PROTESTANT MINISTER.

CXIX.

Dr. Hodges declares that Philip II. represented the principle, that is, the seory, that the King is master, and the people his slaves, and that the e's only concern with the govern do what they are com manded, and to believe what they are

Now had the Dean said that the German, English and Swedish Reformers represented this theory, he wold not have been very far out. The German reformers, especially, emphatically stood for the principle, Cujus regio, eius religio, "Whoever rules the region has the right to prescrible the religion." This principle was definitively established in 1648, by the Peace of Westphalia, although by that time the expulsion of subjects whose creed differed from that of the ruler had become infragment. Yet when, in the come infrequent. Yet when, in the last century, the Archbishop of Salz who was also a sovereign, banished his Protestant subjects, this harsh cruel act was simply the use of that prerogative which the Reformers that prerogative which the Reformers had strenuously maintained, after they had found that they could not sweep the whole board, and were forced to allow some rights to the Catholic princes also. Said the Calvinistic Elector Palatine, who had turned from Lutheranism, and was compelling his subjects to do the like: "The conscience of my people is mine." His Lutheran successor too the same action, in the reverse order. That a subject had any religious right except to believe what he was taught, was something wholly foreign to the thought of these evan gelical princes. I am wrong; they and their divines did commonly allow one right to the refractory, namely, to leave the land For the Catholics, Luther wavered between demanding their expulsion, or their massacre. Yet as the princes were less cruel than the theologians, he had to content himself with the milder penalty. Bucer, though without success, pleaded that if the Papists would not embrace their evangelical monarch's belief, they should be stoned, butchered or burned alive, together with their wives, chil dren and cattle.

As to temporal rights, Bucer main tained that a subject is bound to obey his sovereign's command, whether good or evil. If evil, the sovereign not he, will be answerable. Luther and Melancthon [maintained explicitly the theory which Dr. Hodges falsely ascribes to the Spanish King, that the monarch is master, and the people his slaves They pleaded for the formal reduction of the peasants to slavery, and Luther is greatly vexed because the princes were not willing to go so far. However, says he, if the world stands you will have to come to it yet. Meanwhile, he enjoins, be strenuous in burning, heading, hanging, breaking on the wheel. Treat Herr Onnes as you treat other beasts ; give him scant provender and plenty of floggings. These are the monstrous

words of the monstrous man. After Russia and the half known Balkan states, what country of the European continent appears to be nearest to despotism, though varnished over with a show of constitutionality? Is it Catholic Austria, Catholic Hun- the Netherlands gary, Catholic Spain, Catholic Belgium? where a man can hardly differ from the Kaiser's taste in the opera without looking to be brought up for "af fronted majesty," thinking himself happy if he gets off with only three mouths in prison. William II main-tains an uninterrupted Prussian tradition of absolute monarchy, dating from the time when the Margrave of Bran denburg took the conscience of his sub jects into his own keeping, shaking off the last restraint of Catholic teaching in favor of the rights of the people.

And as in state, so in Church. Master and Lord, and likewise Summus Episcopus. It is this Supreme Bishop, and nobody else, who at his discretion requires his clergy to believe in the resurrection of Christ, or allow them to deny it. This one is too orthodox for the latter license. What the Dean says without warrant, we may say with a very little straining of the truth here: William the Second, namesake and lineal descendant of the great Prince of Orange, holds that the people so far as they are truly loyal, will content themselves with doing as they are bidden and believing as they are

taught. In Scandinavia, there was a strong pulse of popular freedom, which gradually overcame the despotic teachings of Lutherantsm, while yet leaving the people sincerely Lutheran. Yet all three Scandinavian countries, after the Reformation, went through a time of absolute monarchy. The Reformation in Sweden was accepted at the sole will of the king, whose avaricethe main fault of Gustavus Vasacapitular and monastic estates. I do not find from Cornel us or Nolin, or authors, that the Swedes were in the against the change of religion. They God, but no same rule.

I do not find that the Scandinavian

much as he loved God," and to Arch are not found in families where the bishop Tillotson's proposition—before father and mother are careless in the

his consecration, it is true—that noth-ing but a proved revelation from God can excuse a man from accepting any religion imposed on him by the govern-

Now, what was Philip the Second's theory? I am not speaking of his practice. As a Catholic he held a high ory of chastity, yet in practice he was a very incontinent man. So also as a Catholic he held a high theory of popular rights, though in practice he was very far from coming up to it.

Yet even his practice was not as bad we need say nothing about the expulsion of the Jews and Moors. That took place under his great grandparents, and was in his time a settled fact. cepting Spanish society as being in his time entirely Christian and Catholic, we are told by Hallam that the Spanish divines of that age appear to have been distinguished by an intrepld spirit of humanity and justice. They ound no discouragement from Philip in this. Ranke tells us that the administration of justice at this time in Spain was remarkably excellent. We find then that Philip had no notion that the mere will of the prince makes the law. Philip's unvarying reverence for Las Casas and his sugges assuredly highly honorable to him, and must be allowed in partial abatement

of the Mephistophelian expression of is countenance. Indeed, a writer who knows infinitely more of Spanish history than either the Dean or myself, Sir Arthur Heips, says that every suc-ceeding king of Spain, from the Emperor on, was a succeeding helper of the Indians. The first thing Philip did was to abolish hereditary bondage of the natives. A second thing was to insist, like his father, only more stringently, that the Inquisition should let them alone.

So far was Philip from imagining that he could lay new taxes without national consent, that some reigns after him the Inquisition threw a priest prison who pleaded for such a power in the Crown, and only released him on promise of an apology from the pulpit.

Philip was disdainful of provincial rights, but that was much less absolut ism than Castilian haugh iness. the overthrow of the municipalities his father is answerable, although he himself is answerable for approving it.

We see, then, it is far from being true, even in practice, that Philip be haved as if all power, and law, and right, emanated from the throne, and s if the people had no right but that of mere submission.

In theory, Philip undoubtedly held, in common with Catholic theology, with the canon law, with the Spanish Dominicans, with Las Casas, and with the Inquisition, that the true Rex is Lex, and that every nation has the right to dethrone an obstinately misgoverning king or line of kings.

The thought, universal among the Protestant princes, that the people were bound to follow their master in their belief, assuredly never entered Philip's head He held, indeed, that they were bound to follow the teachings of the Roman Church, but he held that he himself was just as much bound by these as the meanest peasant. The arrogant baseness of Louis XIV, angry that a part of his subjects would not accept "the king's religion," I will venture to say never came into Philip's mind. As Froude remarks, he and the Spaniards went heart and soul together for rooting out heresy in He was less an in-

FIVE - MINUTES' SERMON.

First Sunday after Epiphany.

THE HOLY FAMILY.

"When He was twelve years old, they oing up into Jerusalem according to the cuspus of the feast." (Luke, 2, 42)
The gospel of this Sunday, my dear brethren, gives us a most touching and instructive example for parents and children. St. Joseph with conscientious fidelity complies with the onerous precept obliging all men, young and old, to go annually on the feast of Easter, and that of the Tabernacles to the temple in Jerusalem; Mary, although not obliged, willingly accompanies him. How touching how edifying to see the holy family as sembled at great solemnimes, for the greater honor and glory of God! that, like Mary and Joseph, they would implant the seeds of the fear of God and piety into the hearts of their children during infancy, and in their youth lead them on the road to Christian perfection! It is truly mos edifying to see father and mother leading their children on the Lord's day to the house of God. To see parents and children assist in common at divine services, where rapt in de-votion they kneel together at the holy sacrifice of the Mass, or, at the altar railing to receive their Lord and God in holy Communion, is a sight joyful to the angels, edifying to the pious, thirsted after the large episcopal and apt to move even the neart of the neg ligent sinner, who has forgotten the duties he owes to God. How edifying Bishop Mueater, or other Spandinavian to see good parents, their children and servants assembled around them in least degree active, either for or their homes, like apostles, instructing them in their religious duties, il us seem to have thought with my old trating thereby touching examples friends, the Jamaican blacks, 'Same from the lives of the saints, and thus securely placing them on the way that leads to life eternal. Truly, the clergy worked either for or against blessing of Go descends on such families, and the possess Heaven and earth, as far as it can be enjoyed in Archbishop Cranmer's declaration, that this valley of tears. On the other Archoisnop Craimer successfully, that the same of the

parformance of their religious duties, where they are entirely absorbed in the pursuit of riches, engrossed with temporal affairs and educate their children only for this world! In these families, parents and children go their own way, indifferent to their own salvation and that of others, indifferent as to their meeting in eternity.

The gospel relates filled the days" that is, after the cele bration. "they returned." It is cus-tomary at procession for the children to lead, followed by the men, then by the women. The same custom preposed that the child Jesus was either with the children or with Mary, His Mother. The Blessed Virgin was sure that He was either with St. Joseph or with the companions of His own age. Who can describe their anguish when they stopped at the resting place in the evening, and found Him not! They "sought Him among their kinsfolk and acquaintance, and not finding Him, they returned into Jerusalem, seeking Him. And it came to pass that after three days they found Him in the temple" (Luke, 2, 44 46) What bitter tears must have filled their eyes, what agony oppressed their hearts during these three days! How anxiously they must have questioned every one, how quickly they must have hastened back to Jerusalem, in the darkness of night, how incessantly they must have sought for the Child until at last they found Him after

hree days in the temple. Thus, my dear Christian parents, wander away. The Children if they wander away. The Child Jesus remained in the temple, because it was the will of His Heavenly Father, but slas! so many children withdraw themselves from the watchful care of their parents, not to fulfil God's com mandment, but to follow the devil's They wish to indulge their passions, engage in revelry, drunkenness, wicked companionship, in instigation. a word, they wish to sell their souls to the devil Hence parents should be ever watchful of the charge committed to them, guard their children day and night, that they may not be ensuared

by wicked associates. Parents are certainly derelict in this most important duty, who leave their children alone, wro permit them to spend their time in any way, place, or with any companion they may choose What can be said of those to select. parents, who can enjoy repose, whilst their sons are frequenting saloons and gambling dens; whilst their daughters are spending the nights without protection in dancing halis, or tionable company. Verily, it in que must follow that without a miracle of God's mercy, such children will be seduced and forced in the path of destruction. Who must bear the re sponsibility? From whom will Al mighty God demand these souls at the judgment? From those blind, deluded parents of whom St. Paul says: " But if any man have not care of his own, and especially of those of his house, he hath denied the faith, and is worse than an infidel." (I. Tim.

Ah, my dear parents, if you wish to stand on the right side with the elect on judgment day, you must be, not only educators of your children, but their protectors and guardian angels, and as such keep a vigilant eye over them, not only in their infancy and youth, but also when they have grown to the age of man and womanho Guard them as you would the apple of dependent actor than an agent of his pour eye; shield them in their youth ful inexperience from scandal, from that threaten to undermine their faith and their innocence. Guard them from the dangers of bad companions, immoral books, dances and plays. When looking for employment for your boys, rather select a place, where, though the wages be less, strict order is observed among the employees, and immoral language not tolerated. Be prudent in selecting a place for your daughters. If you find morality does not reign supreme where they are em ployed, remove them at once before they are corrupted. Be not satisfied with questioning them on this point, but see for yourselves, for in their out see for yourselves, for in their innocence, they may not comprehend the dangers; let not mammon in fluence you Remember the souls of your children are more precious that all the riches in the world. Ah, my dear Christian parents, heed this ad monition or a direful woe awaits you Tears during life, despair in death, and a terrible judgment in eternity If, however, you perform your duty towards your children, and conscien tiously try to keep them in the path of virtue, then you will be rewarded with peace, happiness and God's blessing. Your loving and grateful children with be a consolation to you in your old age, and for your faithfulness to parental duties, God will reward you with the most beautiful crown glory. Amen.

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JANUARY 1

Little children! The Who have neither ti Gold nor silver, yet Gifts to Jesus if they There are ways—Jes And His children all How to find a flower Underneath the deep How to wreathe a lo Winter though it be How to give the ran Costing—something How to buy, and bu Gifts that He will lov Gifts that He will lot Nor to grudge the ce Cheerfully, for Jesu Does this seem so st Yet 'its surely notth All may give Him I Shall I tell you of a Well, sometimes 'its To a word unkind or And to smile s lovin, Do it, and you give And to smile a loving Do it, and you give Thoughts of Him in Smallest grains of it Cast upon a burning Rise in perfumed of There are sometime Little murmurs that Even a loving heart And you give our Sflowers—why, I ne Telling of the good yet I'll tell you how In what garden plot Modest violets, mee Holy illies white an Loving tendrils, hei If they only would a And they will—such They are not of mo And such garlands Fade not like the fl And I think you all And I think you all They are emblems, They are emblems, In the rarest and th Actsof love and dee Now, dear children Have you still no g At the throne of our Any hour or any da Let us give Him—I Our first gift—the p Give our hearts to How to give Him a The above lines deaf and dumb girl

A pretty stor Duchess of Teck, hood was a fav royalty to the E she was a you which she thou birth was sugge "No," she sai Princess Mary Ireland. And "
-"I feel it here

Among the ro the Swedish sove Jean Bernadotte upon the high owes to his rauk taught to all th lives. One day, says

and Curios of o poor boy att the Prince. "Let me thr low, father," he "You may h must not throw may be a prince

Prince Charle his mother, in the highest One day she fo length on the so taking your ea mamma," he si titude from He The Prince

are as learned Bostroem vou not before. One day the which was abs royal children. 'You are P not let you pas

"Then you the boy ran to that the man lashes, the us sulting a mem "Here," as for doing his o

sentry. "He as I promised twinkle in his understood .-Using Opportunity

door at least some do not ti the door to story told in vocate illustr saying that n who will not A gentlem fore a sign boys were to

tated and the "Six," wa to day." "Then th gentleman, le boys themse wondering "

" Воув," вя them scrutin know there trained dogs The faces and that the some points i a blind man

ollowed a v