

# Shared Heart Review. PROTESTANT CONTROVERSY.

BY A PROTESTANT MINISTER.

## CXIX.

Dr. Hodges declares that Philip II., represented the principle, that is, the theory, that the King is master, and that the people's only concern with the government is to do what they are commanded, and to believe what they are taught.

Now had the Dean said that the German, English and Swedish Reformers represented this theory, he would not have been very far out. The German Reformers, especially, emphatically stood for the principle, *Cujus regio, ejus religio*. "Whoever rules the region has the right to prescribe the religion." This principle was definitely established in 1542, by the time of Westphalia, although by the time the expulsion of subjects whose creed differed from that of the ruler had become infrequent. Yet when, in the last century, the Archbishop of Salzburg, who was also a sovereign, banished his Protestant subjects, this harsh and cruel act was simply the use of 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 took 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 evangelical 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, self without success, pleaded that if the Catholics would not embrace their evangelical monarch's belief, they should be stoned, butchered or burned alive, together with their wives, children and cattle.

As to temporal rights, Bucer maintained 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 that the people are his slaves. They pleaded for the formal reduction of the peasants to slavery, and Luther is greatly vexed because the king was 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 Heretics 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 vanished over with a show of constitutionalism? Is it Catholic Austria, Catholic Hungary, Catholic Spain, Catholic Belgium? No, it is zealously Protestant Prussia, where a man can hardly differ from the Kaiser's taste in the opera without looking to be brought up for "affronted majesty," thinking himself happy if he gets off with only three months in prison. William II. maintains an uninterrupted Prussian tradition of absolute monarchy, dating from the time when the Margrave of Brandenburg took the conscience of his subjects 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 the 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 Lutheranism, 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 avowed main fault of Gustavus Vasa—thirsted after the large episcopal and caputular estates. I do not find from Cornelius or Nolin, or Bishop Muenster, or other Scandinavian authors, that the Swedes were in the least degree active, either for or against the change of religion. They seem to have thought with my old friends, the Jesuits, that the Scandinavian clergy worked either for or against despotism.

As to England, I need only refer to Archbishop Cranmer's declaration, that Thomas Cromwell "loved the king as much as he loved God," and to Archbishop Tillotson's proposition—before

his consecration, it is true—that nothing but a proved revelation from God can excuse a man from accepting any religion imposed on him by the government.

Now, what was Philip the Second's theory? I am not speaking of his practice. As a Catholic he held a high theory 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 as we commonly assume. Of course, 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. Accepting Spanish society as being in time entirely Christian and Catholic, we are told by Hallam that the Spanish divines of that age appear to have been distinguished by an intrepid spirit of humanity and justice. They found no discouragement from Philip in this. Ranko 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 suggestions was assuredly highly honorable to him, and must be allowed in partial abatement of the Mephistophelian expression of his countenance. Indeed, a writer who knows infinitely more of Spanish history than either the Dean or myself, Sir Arthur Helps, says that every succeeding king of Spain, from the Emperor on, was a succeeding helper of 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 into 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 absolute than Castilian haughtiness. For 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 behaved as if all power, and law, and right, emanated from the throne, and as 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 monarchs, with Las Casas, and with the Inquisition, that the true Rex is Lex, and that every nation has the right to depose 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 Fronde remarks, he and the Spaniards went heart and soul together for rooting out heresy in the Netherlands. He was less an independent actor than an agent of his people.

CHARLES C. S. STARBUCK

Andover, Mass.

## FIVE-MINUTE SERMON.

First Sunday after Epiphany.

THE HOLY FAMILY.

"When He was twelve years old, they going up into Jerusalem according to the custom 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 assembled at great solemnities, for the greater honor and glory of God! Oh, 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 most 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 devotion they kneel together at the altar 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, apt to move even the heart of the negligent sinner, who has forgotten the duties he owes to God. How edifying to see good parents, their children and servants assembled around them in their homes, like apostles, instructing them in their religious duties, illustrating thereby touching examples from the lives of the saints, and thus securely placing them on the way that leads to life eternal. Truly, the blessing of God descends on such families, and the possessors Heaven and earth, as far as it can be enjoyed in this valley of tears. On the other hand, what misery and unhappiness are not found in families where the father and mother are careless in the

performance 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 "having fulfilled the days" that is, after the celebration, "they returned." It is customary at procession for the children to lead, followed by the men, then by the women. The same custom prevailed at that time, St. Joseph supposed 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 successfully they must have sought for the Child until at last they found Him after three days in the temple.

Thus, my dear Christian parents, should you seek your children if they wander away. The Child Jesus remained in the temple, because it was the will of His Heavenly Father, but alas! so many children withdraw themselves from the watchful care of their parents, not to follow the devil's instigation. They wish to indulge their passions, engage in revelry, drunkenness, wicked companionship, in 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 ensnared by wicked associates.

Parents are certainly derelict in this most important duty, who leave their children alone, who permit them to spend their time in any way, place, or with any companion they may choose to select. What can be said of those 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 halls, or in questionable company. Verily, it is God's mercy that without a miracle of His mercy, such children will be seduced and forced in the path of destruction. Who must bear the last judgment? From whom will Al mighty God demand these souls at the last judgment? From those blind, deluded parents of whom St. Paul says: "But if any man have denied of his own, he hath denied the faith, and worse than an infidel." (1 Tim. 5, 8.)

And, 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 womanhood. Guard them as you would the apple of your eye; shield them in their youth from the influence of the world, from the alluring temptations of the flesh, 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 employed, remove them at once before they are corrupted. Be not satisfied with questioning them on this point, but see for yourselves, for in their innocence, they may not comprehend the dangers; let not mammon influence you. Remember the souls of your children are more precious than all the riches in the world. Ah, my dear Christian parents, heed this admonition 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 conscientiously 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 will 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 of glory. Amen.

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## GOOSEBERRIES.

On old Carlisle Bridge, in Dublin, there was a fruit stall the keeper of which, "Biddy, the Apple Woman," was a better-known figure than even the Lord Mayor. She had a ready and glib tongue, and never allowed the bal assistant to retire with all the honors. An American visitor, thinking to take a "rise" out of the old woman, took up one of the water-melons she was displaying for sale, and said: "These are small apples you grow over here. In America we have them twice the size." Biddy slowly removed her "duddeens," or clay pipe, from her lips, and coolly surveying the joker from head to heel, said, in a tone of pity: "Yerra what a fool ye must be when ye take our gooseberries for apples!"

## What We Eat

Is intended to nourish and sustain us, but it must be digested and assimilated before it can do this. In other words, the nourishment contained in food must be separated by the digestive organs from the waste material and must be carried by the blood to all parts of the body. We believe the reason for the great benefit which so many people derive from Hood's Sarsaparilla lies in the fact that this medicine gives good digestion and makes pure, rich blood. It restores the functions of the organs which convert food into nourishment, and gives strength to the system. It also cures dyspepsia, scurvy, salt rheum, boils, sores, pimples and eruptions, catarrh, rheumatism and all diseases that have their origin in impure blood.

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