

SECRET HEART REVEALED. PROTESTANT CONTROVERSY. BY A PROTESTANT MINISTER.

CXVIII. Dean Hodges' fourth lecture, which is mainly a contrast between William the Silent and Philip II, is one with which Protestants will heartily agree...

Now how did the absolute monarch receive this bold attack on absolutism? With deep reverence, His father, the great Emperor, now in retirement, warmly urged the letter on his attention...

What we have seen before, Dr. Hodges' inveterate disposition to confuse objectionable practice with objectionable theory, will, I think, be found lurking in his treatment of Philip the II's misbehavior, which, as we see, is an unwarranted assumption.

There is one thing, however, to be said for Philip. The cruelties of his agent Alva, in the Netherlands, were, according to the careful testimony of the Protestant Irishman, Mr. Lecky, fully equalled by the cruelties of Elizabeth's agents in Munster.

Dr. Hodges will pardon me a bit of pedantry. Even pedantry has its uses. He speaks of Charles V. as "Emperor of Germany." Now there was no such person. There was an "Emperor of the Romans," the choice of whom was vested in the German nation, and whose plenary greatness of rank inured to him through coronation by the Pope.

Let me remark, that William was not called the Silent from any taciturnity, for he was very free in conversation, but from his power of keeping counsel under the most stunning communications.

Queen Wilhelmina, the last survivor of the House of Orange, is, I believe, a collateral, not a lineal, descendant of the great Prince.

I am sorry that Dr. Hodges, in commenting on the position taken by Philip, should treat as belonging to her several utterly distinct propositions. He says that he held that the king was supreme, and the people were his slaves.

obey his commands, or diverge into any other religion than his, it is the full truth. The Dean, however, presents this as his theory. Now this, it is certain it was not.

Las Casas, we know, was thoroughly orthodox. Indeed, we may say that he was, were it possible, more orthodox than the orthodox. He was a Dominican, and to the Dominicans, from the beginning, had inquisition loved by Him in return.

When Philip had just come to the throne, and was still at London, with his wife the Queen of England, Las Casas wrote a long letter to his confessor, Caranza, to be communicated to him. The immediate end in view was the rights of the Indians, but the Bishop takes occasion to remind the young king that he is not the master, but the representative of a free nation, and that by general consent of Catholic divines his people would have the right, should he govern amiss, to de throne him, or even to set aside his whole line.

Now how did the absolute monarch receive this bold attack on absolutism? With deep reverence, His father, the great Emperor, now in retirement, warmly urged the letter on his attention, and he proceeded at once to carry out its main demand, thereby relieving millions of Indians from their former bondage.

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Charles C. Starbuck. Andover, Mass.

GOD'S WAYS NOT OURS.

How little we know of the ways of God when we consider "success" according to the human standard as evidence of the blessing of God! Our Divine Master, who is infinitely just and infinitely liberal, often allows men to share largely in the good things of this world as a requital for acts of natural virtue which He cannot award in the next life, where only supernatural deeds are recompensed.

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FIVE-MINUTE SERMON.

Sunday after New Year. CONFIDENCE IN GOD.

"Whom the Lord loveth, He chastiseth." (Heb. 12, 6.)

This is the course of life. Whom the Lord loveth, He chastiseth. That is, trials and sufferings are the lot of those who love God, and who are loved by Him in return.

Therefore, my dear Christians, do not be discouraged, "neither be thou wearied if thou art rebuked, for whom the Lord loveth, He chastiseth and He scourgeth every son whom He reproveth," says St. Paul (Heb. 12, 6).

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