THE VOICE OF GOD IN HISTORY.

BY

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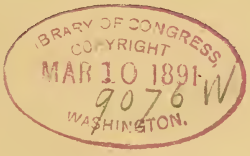

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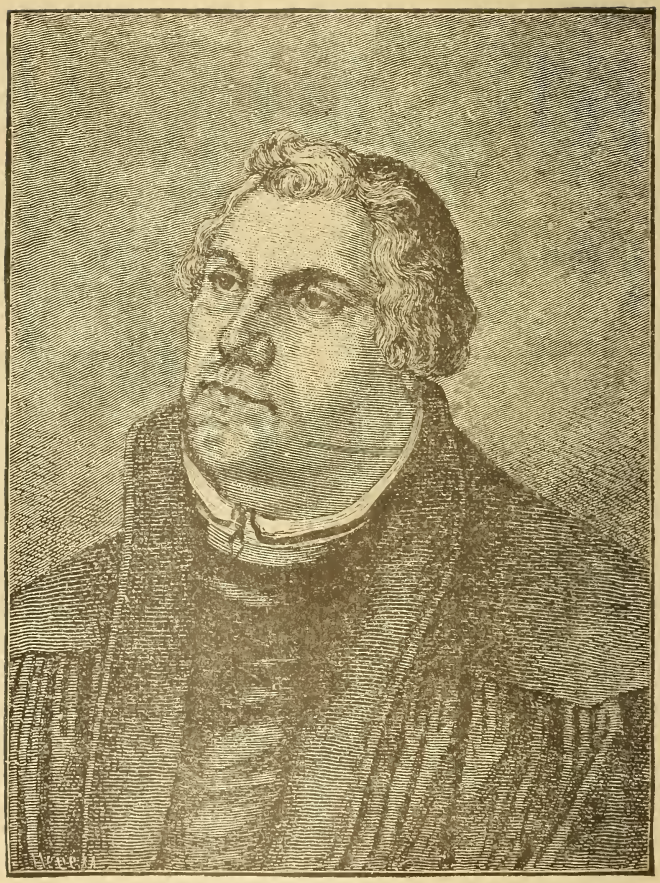

LUTHER.

DEDICATED TO

Mrs. Sarah Howard Kerr,

Whose pure and gentle character has been, for four-score years, a blessing and a heavenly witness in the world, ever brightening to the present time. The Author, who can remember no word of her's which he would wish unspoken, nor deed undone, and feeling that he can never repay the debt he owes to her whom he is proud to call

MOTHER,

begs to lay this humble tribute at her feet.

PREFACE.

NEXT to the knowledge of God, the best study for mankind is men. History, from one standpoint, is a record of the doings of men, and one learns the philosophy of humanity from the story of the race. From another standpoint, history is the study of God; for the Divine Ruler has not left the world to itself, but is continually acting in it, bringing to pass his great designs. God is sovereign, and man free; and history records the divine and human as they move together in the world. In history, then, man learns God and himself. If this be true, there can be no more profitable study. The Bible itself, the Book of books, is history; yes, history; not naked annals, but lines of events as they stand related to certain great fundamental truths, glowing with the interest which attaches to the joys and sorrows of humanity, overshadowed by an infinite love. Real history is the annals, the truths, and pathos of human existence combined; in other words, it is the world's life lived over again.

The object of such study is that we may gain, without the cost of labor and tears, the results of other men's experience. We shall be wise if we ponder the past; but the man who refuses to study history is beginning over again the experiments of the ages. He may learn by his own experience; he will learn much; but he ought to add to it, or, rather, adopt as a foundation for his own, the experience and wisdom of those who have gone before. The greatest dangers of our day lie in an ignorance or a rejection of the lessons of history; and the best safeguard of our cherished institutions, which are the objects of fierce attack, is, except the Holy Spirit and the Bible, a full knowledge of whence those great heritages came, and what it cost to win them. This knowledge must be disseminated among the masses of men.

A gloomy view of human existence is prevalent, or well-nigh universal, that nations are born, gradually grow to maturity, and then fade away and die by the operation of an invariable law. It is sad, indeed, to think that our splendid civilization must decay and fall to ruin, like that of Egypt, Babylon, Greece and Rome; and that where are now our busy marts of commerce shall some day be wilderness, with nothing to remind men of the power and glory of a previous age but heaps of dust or ivy-covered ruins. Is this our destiny? Yes; unless we read history and heed its lessons. If nations sin grievously, they are pun-

ished grievously, and punished in this world; but if we are faithful to ourselves, our fathers, and our God, there need be no decay; there will be none. If we repeat the sins of other nations, we shall be punished as they have been; but why should we not learn from their history, and avoid their errors? To the end that the people may know the lessons of the past, let us give them histories, brief, but comprehensive, which they will have the time and the inclination to read. Let these histories not be mere outlines, but the linking together of causes and effects in the operation of certain natural laws, and under the divine government, as God leads the course of human events. Let us show men not only the facts of history, but also the *whys* and *wherefores*, and, above all, God in the midst of the world. There is a God in history; let us listen to his voice.

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NO sooner had the ruin of sin begun in Paradise than God came, and uttered a great promise, which mankind, as they left those happy fields, were to carry with them on their pilgrimage through the world. It was that the seed of the woman should bruise the head of Satan, or that a great Conqueror or Deliverer of men should at length arise to "save his people from their sins." God was going to show two things in history: *first*, the utter folly and failure of the experiment of sin; and *second*, his own way of redemption.

The dread experiment of rebellion against the Most High, begun by Satan's temptation of Eve to take the forbidden fruit, was to have a full opportunity to show its results. If complete and universal salvation had supervened immediately upon man's first sin, and all the stupendous consequences of that step had been prevented except the shedding of a few tears by our guilty parents, the awful heinousness of sin would not have appeared. Sin was in the world, and must be allowed to work out its full significance before the eyes of an intelligent universe.

So Christ did not come for four thousand years. The promise was given, and all who believed in the Deliverer to come were saved. God would not that any should perish, and so the intention to send a Redeemer was not kept secret. So far from being kept secret, it was heralded abroad to all men at the very fountain of the world's history. As is well known, many of the nations descending from the first pair lost the promise, but God selected one people, the Jews, whose very existence as a nation was to be an advertisement and a type of the coming King. The whole system of religion in the old economy was an elaboration of the promise of Eden, called the Protevangelium. Every step in Jewish history was a sign pointing to the great Deliverer, and every ceremony of their religion was a voice divine foretelling the glorious advent.

The heresy of all heresies is the lust for power. By this sin fell the angels, who were the first sinners, and all human iniquity has this for its background. "Ye shall be as gods" was what induced man to disobey. Let the universe see in the fallen angels and in the mournful annals of the race of man that the lust for power is only a source of evil and sorrow. Let earthly power combine and concentrate in great cities and empires, and what is the result? The frightful moral degradation which preceded the flood and God's terrible punishment of it answer. Let Babel speak, Nineveh, Assyria, Egypt, Persia, Greece, Rome. Empire after empire was allowed to rise, wax great, and decline, without making men better. Power was to be permitted to try and fail. Not until "the world by

wisdom knew not God" was God by his Son going to save the world.

The last aggregation of earthly power was the greatest one. The Roman empire exhausted the possibilities of worldly combination. The earth has seen no more brilliant days than those of the glory of Rome. Rome had all the learning, the wealth, the military resources of the known world. What Rome could not do could not be done by worldly power. After all, the greatest product of any civilization is the men it produces, and the best test of its development is its religion. Religion is the expression of man's moral and spiritual ideal. A nation's religion is the best thing it knows. What kind of men did imperial Rome produce, and what were their religious ideals? Cæsar, Pompey, Pilate, and the rest answer the first, while Jupiter, Juno, Mars, Venus, Cupid, and the host of gods and goddesses which filled the ancient sky give answer to the second.

After four thousand years of fruitless experiment the world was a failure. It could not make a man or imagine a god. Failure was written all over the face of history from Eden to the cradle of Bethlehem. Then Christ came, the perfect man and the perfect religion.

The infatuation of power permeated the Jewish nation at the time of our Lord's advent. The Messiah they desired was one who would overthrow the thraldom of Rome and establish a universal Jewish empire. Deliverance from sin was the last thing they dreamed of. They hugged sin, and longed for the dominion of the world. To "repent" was contrary to all their

ideals, and to "lay up treasure" in another world entered not into their plans.

The birth of Christ was one of the greatest of all disappointments. Instead of another and a greater Cæsar, we see a "man of sorrows;" instead of a warrior, we behold one whose symbol is a lamb, and who said, "Whosoever shall smite thee on the right cheek, turn to him the other also." His kingdom "was not from hence," was "not of this world;" it was of all the universe, and this earth was but a grain of dust upon its floor. He was establishing an empire to contain the universe, but it was spiritual. No helmetted legions were to tramp the continents at his command. The emancipation of humanity from sin was his scheme, and to make men new creatures. The great atonement was to be made on Calvary by submission unto death, and then the Holy Ghost was to apply it to men's hearts in every age and clime.

What a simple but sublime scene was the birth of Christ, in the little town of Bethlehem! Among the poor he lay, even with the beasts of the stall. The world knew him not, but heaven did. The stars told the secret to the astrologers of the east, and the angels informed the Judean shepherds, singing a natal hymn.

The simple, unobtrusive life of Jesus has revolutionized the earth. It was "a still small voice," but it was God's voice, and it has sounded down the avenues of time to the present as the prevalent force of all forces. The eternal "Word" was spoken then, and it can never cease. "He that hath ears to hear, let him hear." It sounded in such tones as these: "It is not by might, nor by power, but by my Spirit, saith the Lord." "If

any man will be great among you, let him be your servant." "If any man will come after me, let him deny himself and take up his cross and follow me." "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly of heart, and ye shall find rest unto your souls."

Millions have heard his voice and come to him, and the whole earth shall do it. This is the mission of time itself, to bring a penitent, believing world to cast itself at Jesus' feet.

CHAPTER II.

The Conquest of the Roman World for Christ.

ONE of the most remarkable phenomena in the history of mankind is the rapidity with which Christianity displaced heathenism in the first four centuries of our era.

Jesus of Nazareth was a poor man, unlettered in human arts and sciences, so far as the world could see, belonging to a conquered race, and yet in his short public career of three years he established an organization, with certain unworldly truths, principles, and forms, which soon became the ruling power of the whole earth. After a brief period of public teaching, during which he gathered a handful of humble men about himself, he was ignominiously executed as a malefactor; and though his friends declared that he arose miraculously from the dead, and during forty days appeared often to them, which testimony many of them confirmed at the cost of their lives, yet the world henceforth saw him not. Then began that continued miracle of the onward march of Christ's kingdom, overrunning a hostile world, which is not one whit less marvellous than the miraculous deeds attributed to him during his life. If any man could disprove the opening of the eyes of the blind, the healing of the lame, the deaf, the sick, the raising of the dead, and the resurrection of the Lord himself, he would still

have left the impossible task of showing how Christianity conquered the world by natural causes. One cannot fail to hear, if he will but honestly listen, the voice of the Almighty in the gospel of Christ, and to recognize in it "the power of God unto salvation."

The whole world was against the humble men whom Jesus sent out to preach to all nations. The Jews, out of whose religion and national history the new doctrines came, despised them, and hunted their Author to death. The heathen priesthood of all Gentile nations were opposed to Christianity from the very instinct of self-preservation. The splendid literature of Greece, Rome and Egypt had hallowed with all eloquence, statesmanship and poetry the worship of the mythological gods. Every temple, every tomb, every great victory in war, every noble achievement in peace, all their glorious history, were indissolubly associated with those deities which were supposed to rule the affairs of this world and the next. What a colossal undertaking, to displace all this crystallized, chiselled, beautiful fiction with a new and despised religion! Who could put the gospel in the room of Sibylline books, the Lord's supper in place of the Saturnalia, the cross before the Roman eagle, and seat Christ on the throne of Jupiter as universal King in the faith and affections of the world? Who could do it? No one that is human. To propose it would be to announce one's self a madman. But it was done; done quickly, done in the face of the combined opposition of the whole world. Who did it? Man? No! Not man; not even John, James, Peter, Paul. God did it. All reason and common sense declare it. Christianity

proclaims Christ as divine, and his gospel as THE VOICE OF GOD IN HISTORY.

The work was effected in less than four hundred years. By that time the Roman empire, the civilized world, had accepted Christ, and Christianity was the established religion of the nations. The five causes assigned by Gibbon as having produced this mighty change are utterly insufficient in themselves to account for such a result: (1), The inflexible and intolerant zeal of Christians; (2), The doctrine of immortality improved by every additional circumstance that could give weight and efficacy to that important truth; (3), The miraculous power ascribed to the primitive church; (4), The pure and austere morals of the Christians; (5), The union and discipline of the Christian republic, which gradually formed an independent religious state in the heart of the Roman empire. These were fitting accompaniments of the power of the new religion. But did they produce Christianity, or did Christianity produce them? Christ implanted these in the hearts of a few, and sent them to preach the gospel, while he went with them working miracles of grace in the lives of the millions of earth. It requires something more than mere moral principles to transform a brutal, lustful, cruel heathen into a loving, self-denying Christian; to regenerate the hideous criminality of ancient Rome into the genial blessedness of the communion of saints. Infidel writers would fain prove that Christianity is the voice of man, his best voice, and highest teaching; but the verdict of history, honestly read, will be that that which has done more for the advancement of the human race than all other causes combined is nothing

less than the voice of God, which carries with it at once the authority to command and the willingness and the ability to obey.

The work of preaching the gospel in "all the world," and "to every creature," was begun by the apostles and other immediate followers of our divine Lord. The most aggressive, the most statesman-like, and the strongest in all that goes to constitute a missionary, was the character of the Apostle Paul. No greater man has lived since Moses. He was the evangelist of Europe and Asia. His industry, his devotion to the glory of God and the welfare of man, his organizing power, his splendid writings, give him a right to stand at the very highest pinnacle of human greatness. The place and the circumstances of his death are not certainly known, but it is probable that the city of Rome saw his last days and witnessed his martyrdom. The New Testament, though it exalts the agency of noble men like Paul, and honors them, does not pretend to give their histories with completeness or with minuteness of detail. These matters are only incidental, however great and noble. The end and aim of the book is to exalt Christ, and no one can be for a moment admitted to competition with him. Christianity is not Pauline, nor Petrine, nor Johannic; it is Christ, all Christ, and nothing more. We know almost nothing about the deaths of the apostles; not one of their graves is marked; they came and went before the person of Christ, shining in his light, and when their work was done they passed away, leaving always with us the glorious presence of our ever-living Lord.

After the disappearance of the apostles from the

scene of history, certain influential disciples of theirs, called "fathers" by the grateful church, succeeded as the leaders of thought and enterprise. They had no more authority than any other preachers of the word. The ministry had but one rank, and in "every church" were ordained ruling elders, to whom, together with the pastor or teaching elder, was committed the government of the body. The polity of the Christian church was no new organization. It was the ecclesiastical system of the church of God from the beginning, with the temple and sacrificial, or typical, service left out, because Christ had fulfilled it, and nothing more. The order of bishops, as now understood in prelatical churches, was a later growth upon the ancient simplicity of the Christian republic.

The early "fathers" of the church were Clement of Rome, Ignatius, and Polycarp. Two others are classed as "apostolic fathers," or fathers who had been personally acquainted with the apostles, but they are known only as the authors respectively of the *Shepherd of Hermes* and the *Epistle of Barnabas.* After these, down to the year of the Council of Nice, 325 A. D., came those who are called ante-Nicene fathers, Irenæus, Justin Martyr, Origen, Clement of Alexandria, Cyprian, Tertullian, and Gregory Thaumaturgus. Among the "post-Nicene fathers" may be mentioned Ambrose, Athanasius, Augustine, Basil, Chrysostom, Cyril of Jerusalem, Cyril of Alexandria, Epiphanius, Gregory Nanzianzen, Gregory of Nyssa, Gregory the Great, Hilary, Jerome, and Leo.

It will at once be inferred from this subdividing of early Christian history with reference to the Council at

Nice in 325 A. D., that this was a most important event in the annals of the church, and so it was. Perhaps it is not too much to call this the most important assembly ever held in the church. Christianity had by that time ceased to be the despised religion of a small sect. The days of persecution were about over. No longer were Christians to expire in extended torture on crosses, to be devoured by wild beasts for the amusement of the Roman populace. It was fast becoming the greatest of all forces amongst men. It had made its way by rapid advances to almost every part of the known world. The mightiest were not ashamed to bear its name. The emperor of the world was about to assume the banner of the cross. The conversion of Constantine was the most momentous event in the history of Christianity after the ascension of Christ, because it marked the end of the epoch of persecution, and the beginning of the period of trouble from within the body of the church itself. Constantine's father, Constantius Chlorus, was favorable to Christianity, though he died as he had lived, a heathen. Constantine, his son, called "The Great," was a man of splendid physical appearance and of uncommon mental endowments, though thoroughly immoral. He consolidated the divided empire under himself, and established his power so firmly as to leave in the field no rival aspirant for the throne. His keen statesman-like sagacity showed to him that Christianity, as a moral and political force in his dominions, could not be ignored. As a spiritual power it is doubtful that he ever understood it. He had been accustomed to contact with this religion all his life, and knew its wonderful history. He

saw that it was going to take the world, and therefore he determined to attach it to his crown, and to use it to strengthen his power over men. So he suddenly became "converted" to Christianity. He professed to have been called, as was fitting in one so great as himself, by a sign from God in the sky. It was considered worth heaven's while to show a radiant vision in the firmament to win the emperor of the world. So Constantine declared that he was converted by seeing a shining cross in heaven bearing the significant inscription, in Greek, "By this sign thou shalt conquer." Eusebius first mentions this alleged miracle. At all events, Constantine became a Christian, whether from policy or some other higher motive, and the world began to march behind the banner of the cross. In 312 and 313 he issued edicts, the first from Rome and the second from Milan, giving Christians perfect liberty and protection, the official recognition of the state, and reparation of previously incurred losses. In 321 A. D. he ordered Sunday (*dies solis*) to be observed as a universal day of rest. His conversion cannot have been at this time, however, very thorough, for upon his coins he had engraved, on one side, the name of Christ, and upon the other a figure of the god Apollo. Moreover, the same year in which he issued the Sunday decree he gave orders that if any public building were struck by lightning "the haruspices should be consulted, according to ancient usage, as to what it might signify, and a careful report of the answer should be drawn up for his use." He is held responsible for some base crimes, also, long after he embraced the new religion. Constantine must have

credit for his courage and genius for statesmanship. Perhaps no monarch has arisen in the Christian era whose government has been followed by more far-reaching consequences. He was the founder of the complex political system which exists among all civilized nations at the present day, by which the civil, the military and the religious departments are separated and held distinct. The very idea of such distinctions was, before Constantine, unknown. He saw in Christianity the strongest political and social, as well as religious, agent that has ever affected the destinies of mankind, and as such he adopted it for his government, though he was not baptized until just before his death, in 337, and then by an Arian (Unitarian) bishop.

Constantine was greatly troubled by the bitter controversies which were continually waged in the church. Christian students of the Bible did not agree as to the doctrines taught therein, and the science of theology, which many centuries afterwards became so well defined and systematic, was in its original state of chaos. The great question of that time was as to the divinity of Christ—whether Christ had the same nature with God, or a similar nature. The emperor summoned an œcumenical council in Nice Bithynia in 325 to settle this question, and to state the belief of the church. Arius denied the divinity of our Lord, and the system of doctrine represented by that denial has ever since been termed Arianism. Athanasius was the great opponent of Arius, and the Athanasian creed, still used in many churches, was attributed to him. The council decided that Christ was divine, and

stated the doctrine in strong terms, requiring all to accept it. Arius was banished, and the circulation of Arian writings was made a capital offence by proclamation of the emperor.

This was the beginning of theology as a human science, and it was logical that at first the most fundamental of all doctrines should be carefully formulated. The Christian church has never receded from the position of the Nicene fathers on the doctrine of the divinity and eternity of Christ.

It would not be well to close this first chapter of the Christian church's history without calling attention to the fact that the conversion of Constantine, and the adoption of Christianity by the government, was the beginning and fruitful source of untold harm to religion. The church has always lost spiritual power by contact with the state; the bride of Christ should never lean upon the arm of Cæsar. From the day of Constantine's adoption of Christianity as the religion of the empire, dates the beginning of its decadence in that force which the Holy Ghost alone confers.

CHAPTER III.

Israel.

THE most illustrious of all races, historically, are the Jews. They are so because they are the chosen people of God, because they have given to civilization its moral and civil institutions, and because they have furnished to the world a Saviour. Theirs has been a most remarkable history. Called of God at the beginning, they have been divinely protected, favored and guided through the revolutions of thousands of years. They have come through what would have destroyed any other nation, going on from age to age, and for the last two millenniums from land to land, like the "Wandering Jew" of fable, possessed of a deathless life. They are the only people who seem to have attained an earthly immortality, and that are now without a city, a country, or a home.

The Jews are a perpetual miracle. It is impossible to account for their history or their present national existence except by granting a divine intervention in their behalf. They are the gulf stream of humanity. The waves of revolution come and go, but this narrow current flows on in the sea, and yet independent of the sea, obedient to an impulse felt by no other people, and peculiarly its own. There can be no shadow of doubt but that this impulse is divine. A king of Prussia is said to have asked his chaplain for

the best argument to prove the divinity of the Bible, and his answer was, "The Jews." The answer is a good one. The correspondence between the history of the Jews and the prophecies concerning them in the Scriptures is a miracle, and revelation is a miracle. If there ever was a voice of God in history it has been in the annals of this wonderful race.

The history of God's chosen people down to the close of the Old Testament canon is too well known to need rewriting; but from that period to the present their varied experiences, full of interest and instruction, are comparatively unknown among Christians. Aside from mere historical curiosity, there is every reason why we should be familiar with the post-biblical history of the Jews. Nothing like a complete review, even in outline, can be given in a work like this; but still it is hoped that what is set down here may serve as an incentive to further research into what is the most remarkable of all histories. In this case, more than in any other, may be seen exemplified that common adage, "truth is stranger than fiction."

When Nehemiah returned to Palestine, the country was a province of the Persian empire, and it so continued for one hundred years, until 336 B. C., when Alexander the Great became master of the eastern world. While engaged with the business of reducing Tyre, the potent Greek sent messengers to Jerusalem to collect tribute. Troops and provisions were both refused to the conqueror on the ground of loyalty to the Persian government. Tyre subdued, Alexander came down to Jerusalem to chastise these hardy Jews for disobeying

his orders. But the high-priest, with a prudence which would have done honor to father Jacob, organized a procession of priests, himself at their head, all dressed in the impressive vestments of their order, went out to meet him who was regarded as the terror of the world, and humbly besought his clemency. It is recorded by historians of their nation that the Jews were so successful in this wise measure as not only to placate the wrath of Alexander, but also to gain his favor; and the conqueror, joining the company, proceeded at the side of Jaddua the high-priest to Jerusalem, where he ordered sacrifices to be offered in the temple. He granted his new subjects full liberty of religion and remitted for them the taxes of every seventh year. So grateful were the Jews, it is declared, that every man-child born during the year of the conquest was named Alexander.

But the conqueror of the world died not many years afterward, 323 B. C., and in the division of his vast dominions among his generals, Syria and Judea fell to Seleucus Nicator. This new master was kind to his subjects, but after a time dissensions arose among the rulers of the small principalities, and Judea fell under the power of Egypt. It was during the period of Egyptian rule that Ptolemy II., Philadelphus, is reported to have found a copy of the Hebrew Bible in his library, and that, being greatly desirous of acquainting himself with its contents, he arranged for its translation into Greek, which was the universal language of the cultured people of the day. He sent a letter, accompanied with costly gifts, to the high-priest Eleazar in Jerusalem, requesting that he select a number of learned men,

who, under his direction, might rewrite the Scriptures in a language which all could understand. Seventy-two men were at once sent down to Alexandria, and the work was successfully accomplished. That translation was called the Septuagint, which means seventy, and came into general use, our Lord himself quoting from it repeatedly. It has come down to our times, and may be found in the libraries of nearly all scholars at this day.

The Egyptian kings were not all so considerate as Philadelphus. Philopator insulted the Jews on their most sensitive point—their religion. The affront was resented, and so great was the animosity engendered that on a convenient occasion, under Ptolemy V., Epiphanes, the Jews allowed themselves, with feeble resistance, to be taken by the Syrians, and their country to become a Syrian province. Antiochus, their new king, was a lineal descendant of Seleucus Nicator, under whose sway they had enjoyed peace and prosperity long before. During several reigns all went well, but when Antiochus IV., called Epiphanes (the Illustrious), or Epimanes (the Madman), acceded to the crown, he persecuted the unfortunate people, who had already endured so much, beyond anything they had hitherto suffered. He fell upon the holy city, robbed the temple, forbade all worship of God, swine were sacrificed, and all Jews were required to apostatize or die. Thousands of faithful ones were put to death in the most ignominious manner and with the most horrible tortures. Among the rest were a pious mother, Hannah, and her seven sons. She was compelled to witness their deaths one after another, in the most excruciating

agonies, as she exclaimed, "O my sons, tell your Father in heaven that Abraham was willing to bring his one son as an offering, but I have given seven." Then she herself followed them into the other world, breathing praises to God until her voice became silent in death.

The atrocities of that reign brought forth their natural fruits, and a rebellion broke out under a heroic family of the Hasmonean race residing at Modin, near Jerusalem. Matthias and his five sons were commanded to introduce idolatry into their town. But they refused, and the father returned answer: "I and my house shall remain faithful to our God." Seeing a Jew about to worship at a heathen altar, the aged Matthias slew him on the spot. This was the signal for a general uprising. Matthias and his sons, calling to their aid a few faithful ones, betook themselves to a stronghold of the mountains. From this fortress they made desultory attacks upon the Syrians. On their flag was inscribed in Hebrew the words, "Who is like unto thee among the mighty, O God?" Before the father died he appointed Simon to be counsellor and Juda general of the force. Well did the latter deserve the trust. He was a lion in battle, and long did he keep up the unequal contest. At last, in a contest with tens of thousands of the enemy, his own force being only eight hundred, he fell, an immortal hero. He was carried from the field amid wailings and lamentations, and tenderly buried in Modin. Juda Maccabi was a man of heroic mould, and merits the esteem in which he has ever been held by his admiring nation. He was the noblest of the Maccabees.

The cause consecrated by the blood of Juda ultimately triumphed under his brother Simon, and the full independence of Judea was regained, for the first time since the destruction of the temple and the conquest of the nation by Nebuchadnezzar. This glorious result was attained, however, only after twenty-five years of bloody warfare. A new era now began, the Simonean replacing the Seleucedian, and it continued one hundred and sixty-five years, from 311 to 146 B. C. Simon called into existence the famous court of the Sanhedrim, of which so much is heard in later history. During this period the Old Testament Apocrypha (excluded writings) were written. They were the product of the degenerate religious condition of the people at that day.

After the death of Simon, his son, John Hyrcanos, so called from his having defeated Kendebaias the Hyrcanian, became prince and high-priest. Under his rule the nation prospered greatly, and extended its domain until it approximated the glory of Solomon's reign. He held the reins of government thirty-one years, and died after becoming a Sadducee, bequeathing his crown to his wife, and the priestly office to one of his sons, Aristobulus. This son was ambitious of holding both offices, and to secure the crown he resorted to the most brutal measures. He imprisoned all his brothers except one, and caused his mother to perish with hunger. His wife, Salomé, upheld him in his vile schemes, and at length persuaded him to have his brother, Antigonus, executed. His reign lasted but one year, when he died overwhelmed with remorse. Salomé, now a widow, had one of her

imprisoned brothers-in-law released, that she might marry him and make him prince. This Alexander Janai and his hateful queen ruled with a high hand. Being Sadducees, they persecuted the Pharisees, and caused eight hundred of them to be put to death. Salomé survived her second husband, and reigned in his stead after his death, espousing then the cause of the Pharisees. Since her marriage with Alexander she had called herself Alexandra, and continued under this name until her own demise. She appointed one of her sons, Hyrcanos II., prince and high-priest, but Aristobulus, his brother, rebelled, and drove him from power. After three years of peace, Antipater, an Idumean, instigated Hyrcanos to attempt to regain his lost honors. In his dilemma, Aristobulus applied to Pompey, the Roman, for help. This wily general thought it more to his advantage to side with Hyrcanos, and having espoused his cause, marched upon Jerusalem and took it, at the expense of twelve thousand lives on the Jewish side. The temple service was not interrupted nor religion interfered with, but Hyrcanos was made an Ethnarch, and ruled his country subject to Rome. Aristobulus was carried to the imperial city to grace the conqueror's triumph. Thus Judea lost its independence forever by the feud between the two brothers, and became a province of the Roman empire. Hyrcanos, never of a vigorous mind, soon became enfeebled by advancing years, and was glad to relinquish his honors and responsibilities into the hands of his wily friend, Antipater the Idumean, who succeeded in gaining the favor of Rome and of its rising star, Julius Cæsar.

Antipater had one of his sons, Herod, appointed governor of Galilee. This introduces one whose name is familiar to all, for he crossed the brilliant light of sacred story, and by his craftiness succeeded in making himself ruler of all Judea. Herod was a man of strong will, but stronger passions. He married Mariamne, the beautiful grand-daughter of Hyrcanos II., and caused the death of the aged and deposed prince. He had Mariamne's sixteen-year-old brother ignominiously drowned. For this act he was summoned to Rome, to defend himself before a tribunal. Bribing his judges, he was acquitted. Salomé, his worthy sister, during his absence, made good use of her time by having every member of the Hasmonean family put to death, except one, a young child, who was mysteriously preserved.

Before Herod went away to Rome he instructed one of his court, that in case he were condemned and executed, Mariamne was also to be put to death lest she might become the wife of another. The man who was intrusted with these affectionate arrangements betrayed his secret to Mariamne. On her lord's return, she naturally received him with a little coldness. This did not escape the watchful eye of Salomé, who poisoned Herod's wolfish brain with jealousy. He therefore had her put to death while in a frenzy of rage, greatly to his own bitterest anguish after it was done. There is no doubt but that Herod loved his beautiful Mariamne, but jealousy in a man like Herod is an unreasoning monster when it is aroused. Some time after this, the Sanhedrim being opposed to him, he had the whole body, except two, summarily executed.

He appointed and removed high-priests at his pleasure, and endeavored to amalgamate the Jews and heathens. In honor of the Roman emperor he built Cæsarea, erected theatres for gladiatorial combats, and, in defiance of the feelings of the Jews, he planted the standard of the Roman eagle at the door of the temple. In his seventieth year he died, amidst the most horrible anguish of body and soul, having given orders that one of his sons should be killed, and commanding his sister, that there might be mourners at his funeral, to get all the nobles of the land together and have them murdered at Jericho. This was never done; but on the day of his death the nation gave itself up to unrestrained joy; and the anniversary of this event was observed with demonstrations of gladness for a long time afterwards.

It was during the dark night of this monarch's reign that the star of Bethlehem arose in calm brightness upon the world. In a Jewish history, published in the last decade in the United States, this momentous event is stated in a parenthesis: "(About the last year of Herod's reign, Jesus, the founder of the Christian religion, was born at Nazareth, of Jewish parents)."

Herod had all the little children in Bethlehem, which we know was the true place of the Saviour's birth, put to death, that this new rival might certainly be put out of the way, as so many others had been, by this beast enthroned. But "he that sitteth in the heavens shall laugh.... Yet have I set my King upon my holy hill of Zion. I will declare the decree the Lord hath said unto me, Thou art my Son; this day have I begotten thee."

After the demise of Herod, there was so much dis-

satisfaction in Palestine that it was thought best in Rome to divide the country into sections, and place the reins of government in the hands of procurators. Pontius Pilate was one of these officials, and is described by a Jewish historian as "one of those demons in human form who mercilessly trampled upon the most sacred feelings of the people"; and he states that to this cruel Roman "life, property and honor were alike of no consideration."

Florus, who afterwards filled the office of procurator, carried his cruelties to such an extreme that the patience of the people became exhausted, and a rebellion broke out against the Roman occupation of the country. Nero, who was at that time emperor of Rome, sent his general, Vespasian, to quell the revolt. The decisive battle was fought at Jotapata, a fortress of Galilee. The place was heroically defended by the Jews, forty thousand of whom lost their lives. Flavius Josephus, the celebrated historian, was in command. When the final overthrow came, Josephus and forty other men fled for refuge to a cave. He asked them to surrender to the Romans, but they refused, and decided to die. Josephus acquiesced, and it was determined by lot who were to be the victims and who the executioner. He managed so that himself and one other were spared to the last, whereupon they betook themselves to Vespasian, who pardoned them and gave them presents.

Vespasian returned to Rome to receive the imperial crown, and sent Titus to complete the subjugation of Judea. In the spring of the year 70 A. D., Titus marched upon Jerusalem. The most obstinate resistance was made on the part of the inhabitants. They

held out until famine filled the streets with dead bodies, and even then the Zealots—the party in power—refused to surrender, though urged to do so by many of the best citizens. The Romans were maddened to fury by the obstinacy of the inhabitants. Pestilence, arising from the putrefying corpses, now added to the horrors of the siege. The Romans at last set fire to a tower filled with wood, which, standing near the wall, communicated the flames to the city. The wall was broken, and the enemy rushed in. Only one thing the Jews now hoped to save, the sanctuary of the Lord. But it was in vain; a soldier carried a torch to the temple, and the glory of Jerusalem became a heap of ashes. It is recorded that fully one million lives were lost in this catastrophe, and a hundred thousand Israelites were sold into slavery.

Titus returned to Rome, taking with him not only hosts of captives, but the holy vessels of the temple, to carry through the streets in his triumphal procession. A coin was struck off commemorating the conquest, and on it were the figure of a widow weeping under a palm tree, and an inscription, "Judea Capta."

This was the end of the history of the Jews as an independent nation. From that time they have been scattered over the face of the earth, a people with their own religion, language and customs, but without a country. But for the direct interposition of God in their behalf, they would long ago have been absorbed by the nations among whom they have sojourned. In the year 130 A. D., a man named Simon assumed to be the Messiah and Saviour of Israel. He called him-

self "Bar Cochba" or "Son of the Star." Many flocked to his standard, but after a few successes the scheme failed, and one hundred thousand men, among whom was Bar Cochba himself, fell as victims of Roman vengeance.

The Jews, suffering under the fires of persecution, fled to India, Persia, China, Africa, and many portions of Europe. In Moslem countries, after the crescent had risen among the nations, the Jews were comparatively safe and happy, but in Christian lands their life was made a burden. From the eleventh century to the sixteenth was the darkest period for this unhappy race. Roman Catholicism was its inveterate foe. In Germany especially were they most cruelly dealt with. At one time (1182) in France all their money was taken from them and they were driven from the country. In Magdeburg, Germany, 1261, on the Feast of Tabernacles, the archbishop had all the wealthy Jews arrested, and required for their ransom the sum of one hundred thousand marks. Under Louis IV., in France they were sold from hand to hand, like cattle. In England they were sometimes protected, then oppressed; now banished and now recalled. Cromwell favored them, and during his protectorate they were allowed to live in peace. In some parts of Europe they were forced to become Roman Catholics; and when they refused, as many of them did, they were put to death. The sufferings of the Jews in Spain baffle description. There it was death or baptism into the Catholic communion. The Inquisition, a name that is written on the page of history in letters of blood, did its worst upon them, as also upon

Protestants. Thomas Torquemada, the great Inquisitor, succeeded, during the reign of Ferdinand V. and Isabella, in having an edict promulgated by which all the Jews were required to leave the country within four months. Don Isaac Abarbauel, a celebrated Hebrew scholar, prostrated himself before the queen, imploring her to revoke the cruel decree of banishment. He offered the king the princely sum of thirty thousand ducats towards defraying the expenses of the wars against the Moors. During this audience Torquemada entered the royal presence, and throwing a crucifix upon the table, exclaimed angrily, "Judas Iscariot sold his Master for thirty pieces of silver; your majesties are about to do it for thirty thousand ducats; here he is; take him and barter him away!" This decided the fate of the Jews, and the decree was enforced. About three hundred thousand of them were obliged to leave their homes, and they fled to Africa, Italy, Turkey and Portugal. Many thousands of them died from sickness and starvation. Those who took refuge in Portugal were driven from that kingdom also by King Emanuel, whose mother-in-law, Isabella of Spain, threatened to disown him if he allowed the hated race to remain in his dominions.

After the eleventh century the governments of Germany, France and Italy found it expedient to have the Jews live in certain streets or quarters of cities, in order that they might be comparatively secure against the attacks of the ignorant and priest-ridden populace. The neighborhoods thus assigned were called "Jews' quarters" or Ghettos. They were also required to wear a degrading badge or peculiar garment, to dis-

tinguish them wherever they went. As late as the time of Frederick William of Prussia the Jews residing in his dominion were obliged to wear green hats.

"The cause of all these horrors," writes a Jewish historian, "was by no means the teaching of Christianity, which recommends love to every one, but the ignorance, coarseness, and animal passions of fanatic priests and mobs. Yet there were at all times, and in all countries, laymen, clergymen, scholars, and poets among Christians, who warmly espoused the cause of the Jews and protected them. Amid all their troubles the Jews had the gratification to know that their friends were always among the best of the land." Among those who have favored the Jews may be mentioned Charlemagne, who granted them not only liberty, but the privilege of holding public office. Louis the Pious created an office, "Magister Judaeorum," the occupant of which was to administer the affairs of the Hebrew people. His physician was a Jew, and in order that these people, who considered the seventh day sacred, might have opportunity to worship God, he changed the weekly market days. Henry IV. protected the Jews, and punished those who did them an injury. Several of the kings of Spain were favorable to them. Peter the Great of Russia, and King Christian and his wife of Sweden, were their friends. At least two of the popes, Gregory IX. and Innocent IV., espoused their cause. The Protestants, who had suffered so much and who had contended for human liberty, were generally friendly to Israel. Conspicuous among them were John Calvin and Martin Luther. The latter wrote on their persecutions as follows: "Our fools, the pa-

pists, bishops and monks, have hitherto treated the Jews so shamefully that any good Christian might wish to become a Jew. They have dealt with them as one deals with a dog, not with a human being. They are blood relatives, brothers of our Lord. I beg of the papists, if they are tired of calling me heretic, that they begin to nickname me a Jew."

The sufferings of the Jews did not exterminate their national spirit nor their devotion to Judaism, and wherever they had opportunity to compete with Christians, they showed themselves no mean rivals in literature, business, poetry, statesmanship, art, or science. In every one of these departments Jewish names stand high, and will ever shine. They are patient, laborious, frugal, patriotic, shrewd, and virtuous. They show not the slightest disposition to interfere with others in the exercise of their religion, and by their beautiful home life set an example to many who have been accustomed to look down upon them.

Perhaps the greatest scholar the Jewish race has produced during post-biblical times was Rabbi Moses ben Maimon, more generally called Maimonides. He was born in Cordova, March 30, 1135. He was a great instructor of his people, and among other things he taught them that the enmity of the Gentiles was long ago predicted by Daniel, but also the final victory of Judaism over all other religions. He was the author of what may be called the Jewish creed, and which, after being somewhat modified during the lapse of centuries, may be found now in their ritual, to be repeated every morning by the orthodox Jew:

1. That there is one God, a perfect being, creator and preserver of all things.
2. That he is the sole cause of all existing things, and consequently one, and that such a unity as is in him can be found in no other.
3. He is not corporeal.
4. He is eternal.
5. That he alone is to be worshipped, without any mediator.
6. That God had appointed prophets.
7. That Moses was the greatest prophet, to whom revelation was delivered in a most complete manner.
8. That the law and tradition were both from God.
9. That both can never be changed.
10. That God is omniscient, always beholding the acts of men.
11. That he always rewards and punishes the acts of men.
12. That Messiah shall come out of the house of David.
13. That the dead shall rise again.—*Schaff-Herzog Encyc.*

All Jews consider the following as their fundamental doctrine: "Sh'ma Jisrael, Adonay Elohenu, Adonay Echod." "Hear, O Israel, the eternal God is one in unity." While agreeing on this, they are divided into three classes or denominations—the Orthodox, who rigidly maintain all the old customs and usages of ancient times; the Reformed, who insist upon a development of Judaism to suit the present age, abolishing some forms and remodelling others; and the Conservatives, who hold a middle ground, and endeavor to observe the ancient customs, at the same time conciliating the more radical branch.

The number of Jews throughout the world is variously estimated at from 7,500,000 to 10,000,000. Of this number 5,000,000 to 5,500,000 are in Europe; 750,000 to 1,000,000 in Asia; 500,000 to 750,000 in

Africa; in North America 230,000 to 280,000, and some in Australia.

It will thus be seen that the whole number of Israelites is comparatively small; yet they hold, and have ever held, a very important place in the eye of the world.

What is to be the future of this wonderful race? Are they to die out? No, not while the world lives. Has God a great purpose to accomplish still by their instrumentality? It would certainly seem so from his peculiar care of them. What it is the future will tell; but it must be, in some important way, connected with the final outcome of divine providence, and the consummation of all things in the closing scenes of the drama of time.

CHAPTER IV.

The Rise of the Papal Empire.

A TRULY remarkable historical phenomenon is the rise of the papacy. It covered a period of fifteen hundred years. Beginning in the early days of Christianity, in a desire ever present in the human heart for power and glory, when the bishops of Rome, the capital city, claimed to be superior to those of less important cities, it continued as an unvarying influence, ever growing stronger, until, in the year 1870, at the Vatican Council, the pope was clothed with the full prerogatives of an infallible spiritual sovereign.

The original Christian church was a republic. All functions of government were by a court or presbytery, composed of ministers and elders. All rulers were called presbyters or elders. This is clear from many scriptural proofs. The Apostle Peter said: "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ." (1 Pet. v. 1.) John, speaking of himself, says: "The elder unto the elect lady and her children." (2 John i.) Of Paul and Barnabas it is written, in Acts xiv. 23: "And when they had ordained them elders in every church." In 1 Tim. iv. 14, the apostle to the Gentiles urges his former disciple: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery."

ROME.

That there were two classes of elders—ruling, who only ruled, and teaching, who both ruled and taught—is manifest from a number of texts, but especially from 1 Tim. v. 17: "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." From Acts xx. and the following passage we learn that ordinary elders were also called bishops: "And from Miletus he sent to Ephesus, and called the elders of the church." This is the seventeenth verse. In the twenty-eighth of the same chapter the Apostle Paul is exhorting these same elders who had come down from Miletus, and he says, "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you *overseers*." Overseers here is *Ἐπίσκοποι* in the original, which simply means *bishops*, and is translated *bishops* in the Revised Version. Pastor was a word indicating a higher rank than bishop in those scriptural days, meaning just what it does now—the shepherd of a flock, the pastor of a congregation. But, for some reason, the word bishop commended itself to the tastes of the ambitious pastors of certain large churches, and they began to call themselves bishops, to the exclusion of their fellow-elders and co-presbyters. In the times of the apostles and the age immediately succeeding their departure from the church militant to the church triumphant, the Christian body was a republic, ruled by courts, assemblies of elders, all of equal rank, except the apostles themselves, who were appointed to be eye-witnesses of the resurrection of Christ. These assemblies were all presbyteries, because composed of presbyters, and were of different grades. "Every church" had its

bench of "elders" or presbyters. A question affecting the entire body was submitted to the apostles and elders in Jerusalem on one occasion, and the decree sent out to all parts of the world (see Acts xv.). For a fuller exposition of the constitution of the apostolic and post-apostolic church, see the *People's History of Presbyterianism in all Ages.* In a sketch like this the merest hints can be given of such a broad subject. Suffice it to add the testimony of Dean Stanley, given by him in the words of Dr. Lightfoot, Bishop of Durham, the most learned of all the English bishops: "The early constitution of the apostolic churches of the first century was not that of a single bishop, but of a body of pastors, indifferently styled bishops or presbyters. . . . . Presbytery was not a later growth out of episcopacy, but episcopacy was a later growth out of presbytery."

From this primitive republican simplicity, it was a long journey to the despotism of the pastor of the congregation of Rome over the great mass of Christians. It was a long journey, and it required many centuries to accomplish it. No body of intelligent people would consent to be deprived of their liberties by one great act of usurpation. It must be gradual, and the encroachments must be made so insidiously as to excite no determined opposition. During nearly two thousand years a process of centralization was going on. The Roman bishop was always on the alert for an acquisition of power, never giving back, animated by a great ambition, and that the complete subjugation of the world. This design, almost achieved, savored of one great intelligence. Nations rose and fell, great

men came and went, centuries were but waves on a tide. One idea pervaded the history of the Church of Rome. What was it? Whose was it? Was it the spirit which said, "If any man will be greatest among you, let him be servant of all?" Was it the idea of Him who girded himself with a towel that he might wash his disciples' feet? No; it was that of the hated spirit who, before the world began, sought to dethrone the Almighty and to rule in heaven; and having failed in this, determined not only to be prince of hell, but also to be master of earth. The history of the rise of the papacy is but another chapter in the story of the ambition of Satan, who was bold enough to tempt Adam and Eve to try his own awful experiment, and who, succeeding in this, endeavored again to override the purposes of God and rule his Son when he made the base proposal that he should bow down and worship him. Now, as Christ refused, he plots through two millenniums to become master of his church. There is no denying that, behind the centuries of aggressive centralization by which the papacy became practically ruler of the world, there was a wisdom more than human. Who can say it was divine?

During the first period after Christ, even the Romanists do not claim that the bishops or pastors of Rome wielded any authority over the church at large. They now declare that they possessed the primacy, but did not exercise it. As early as the second and third centuries the bishops of Rome enjoyed great respect, and their advice was weighty, as would be the case with any eminent city pastor now. They claim that St. Peter founded the congregation in

Rome, and was the first pope. But there is not a shadow of evidence to support this claim, nor is there any proof that the Apostle Peter ever saw the Eternal City. In the fourth century (325 A. D.), at Nice, the great œcumenical council declared the right of the bishop of Rome to ordain all the bishops in Italy. This shows that by that time the Roman pastor had progressed far beyond the republican equality of early days. But that same council of Nice decreed further, that the bishops of Alexandria should have power to ordain all bishops in Egypt, Libya, and the Pentapolis. This proves incontestably that the claims to universal primacy, afterwards made by the Roman pontiff, were unheard of in the first half of the fourth century.

The Roman bishops became wealthy; their church was great and influential; they lived in the capital of the world, and were thus before the eyes of all men, and in communication with every part of the universal church. The doctrinal controversies of the fourth century and onward afforded opportunities for them to exercise influence and authority in settling disputes, which in the course of time they claimed the right to arbitrate and the authority to decide. In 343 A. D. the Council of Sardica "allowed any bishop who had been deposed by a metropolitan synod to appeal to the bishop of Rome, who might give a *prima facie* verdict, or institute a new examination of the case by his legate and a number of bishops, just as he found it necessary." This was establishing about the bishop of Rome a kind of supreme court. The Council of Sardica was, however, not considered as œcumenical, nor was its authority recognized by the whole church.

The next step towards universal sovereignty was taken when, in 445 A. D., Valentinian III. issued a decree recognizing the bishop of Rome as the primate of the Christian church, not only in judicial but also in legislative matters. But this still left the pope subject to the authority of the emperor, and the decree of Valentinian was only valid for the west. Nevertheless, towards the close of the fifth century Rome was able to make its influence felt to a considerable degree, even in the Orient.

The process of centralization was delayed by the invasions of the Germanic tribes, and at that period new empires were arising in Gaul, Spain and Britain, upon which the Roman bishop had no claim. But Rome was patient. Its opportunity would come at last.

In the eighth century, Pepin, king of France, desiring to set aside a rival, sent a messenger to the pope, asking his holiness to arbitrate between him and Childeric as to which had the better title to the throne. Zacharias, the pope, saw his opportunity for the acquisition of power. He had long entertained the scheme of setting up a temporal kingdom for the Holy See. He therefore wished to dispossess the kingdom from the Lombards, and determined to employ the arms of France to accomplish it. He decided in favor of Pepin, because Pepin had recognized his authority. So, in 753, Pepin was crowned king of the Franks, by Boniface, a legate of Pope Zacharias, an event of momentous importance in its influence upon subsequent events. During the next year, in the pontificate of Stephen III., the duchy of Rome was invaded by Aistulf, the king of the Lombards. Stephen fled and took

refuge with King Pepin and the Franks, by whom he was received with every mark of respect. Pepin then invaded the territory of the Lombards, and wrested from them the extensive territory of Ravenna and the Pentapolis, which he turned over to Pope Stephen, "to be held and enjoyed by the pontiffs of the apostolic See for ever."

Charlemagne the Great, king of France, son and successor of Pepin, was crowned by the hands of Pope Leo III. in the church of St. Peter, "King of the Romans," a title which had expired three hundred years before in the person of Augustulus. Charlemagne confirmed to the pope, in return for this, his title to all the territory given him by Pepin, and as much more, which constituted henceforth a strong temporal basis for the papacy to stand upon.

It will thus be seen that, by the end of the eighth century, the principal papal claims were in existence—the right to exercise supreme spiritual authority, and also to regulate the governmental affairs of the nations. The policy of the papacy henceforth was continually to assert these claims, and avail itself of every opportunity to press them. Pope Nicholas I., who ruled from 858 to 867, in his apostolic bulls and letters, declared to Christendom that appeals could be made to him from the decisions of all ecclesiastical judicatories, and that the pope must therefore have a legate or representative in all countries; that it was right for all subjects to obey their temporal sovereigns so long as those sovereigns conducted themselves properly towards the Holy Church, but when they acted otherwise their allegiance ceased. To grant these claims was to

make the pope the umpire and the arbiter of the world, and this was what the papacy set before itself as the ultimate goal of its ambition.

A literary forgery of a very peculiar nature was used to advance the power of the Roman See during the primacy of Nicholas I. It was in the middle of the ninth century that Isadore, bishop of Seville, published a set of fabricated letters, alleged to have been written by various popes as far back as 93 A. D. These letters, or "decretals," declared that Peter was the first pope, and that all the subsequent pontiffs of Rome had received by direct succession their authority from him; that all bishops and ministers should be exempt from taxes and independent of the secular power; that the church had paramount jurisdiction over all temporal sovereigns, to depose them from their thrones and to absolve all subjects from their allegiance. This absurd and fraudulent publication had enormous influence in magnifying the office of the successors of Peter, and the forgery was never fully exposed until the Reformation of the sixteenth century turned on the light.

The alleged election of a woman to the pontifical chair about this time threw the assumptions of the Holy See into great ridicule. But as it is by no means certain that the story of the primacy of "Pope Joan" is true, we pass on to a much more serious disaster to the interests of the ecclesiastical empire which had arisen upon the ruins of Rome. It was no less a misfortune than a schism which separated the Eastern, or Greek, from the Latin, or Western, church.

The chief bishop of Constantinople was called the patriarch The emperor of the Constantinopolitan

empire being dissatisfied with a certain patriarch, Ignatius, deposed him, and appointed Photius, a eunuch of the palace, in his place. Photius was a man of consummate talents and unbounded ambition. In a controversy with the pope, Photius declared himself independent of his authority. The pope at once thundered out a sentence of deposition and excommunication against Photius. Photius returned the compliments of the season by excommunicating and deposing the pope, and claiming spiritual sovereignty over all the earth. From henceforth the world was not to be too small to contain two great ecclesiastical empires and two universal potentates. Photius had many ups and downs of adventure in his checkered life, and at last died in disgrace, but his successors have maintained his pretensions, and to this day the Greek Church dominates an enormous number of adherents in Eastern Europe and Western Asia.

The main business of the church now being temporal aggrandizement, such matters as virtue, morality and the honor of God were shamefully neglected. Imitating the example of the head of the church, the bishops and minor clergy devoted themselves to the acquisition of wealth, or to the unbridled indulgence of their lusts. It is confidently asserted that many bishops could not repeat the Apostles' Creed nor read the Scriptures. Ecclesiastical preferments were bestowed upon most unworthy persons, and often sold to the highest bidder. The Spirit of Christ seemed to have taken his flight, and Satan rejoiced in the triumph of his schemes. The shades of night were falling rapidly, and the "dark ages" were at hand. The

glory of Rome had departed, and the shadow of a black wing rested over the decaying world. It was the same as that which fell upon Adam and Eve in Eden, even beside the Tree of Life.

The dissolution of the Frankish empire threw Italy into confusion. Rome was ruled by an aristocratic faction, and the papacy was sometimes disposed of by the influence of immoral women. The rising empire of Germany, under Otho I., lifted the degraded church somewhat from the filth and mire into which it had fallen. But the German emperor was the real ruler of the church from 962 to the middle of the eleventh century, and claimed the right to depose the supreme pontiff. In the middle of the eleventh century, however, Hildebrand (Gregory VII.), who was pope from 1073 to 1085, a man of wonderful ability, headed a party which claimed for the papacy the right to act as umpire of Christendom and the world, in civil as well as spiritual affairs. After a fierce contest with the German empire, the pope succeeded in effecting his absolute emancipation from the imperial power. Under Innocent III. (1198–1216), the goal of papal ambition was realized, when, by the assumption of all temporal and spiritual power, even to the extent of dooming men to perdition in the next world, as well as to any kind of punishment in the present, independently of all control, there seemed nothing left to seek, except the throne of the Almighty itself.

From this period the papacy began to decay. Dissatisfaction arose in the west. The churches of France, England and Germany developed a dangerous spirit of independence and insubordination. In a memorable

contest between Pope Boniface VIII. and Philip the Fair of France the papacy suffered a disastrous defeat. In 1309 the pontifical court was transferred to Avignon, France, where it remained for seventy years, under the control, to a great extent, of the French king. Meanwhile Rome, disappointed and hungry for the money which followed the Holy See, determined that it would have a pope, if it had to make one of its own. Accordingly, Urban VI. was elected by the Italian cardinals. He was shortly removed, and Robert of Geneva was put into his place with the title of Clement VII. (1378-1394). For a period of thirty-eight years Europe enjoyed the luxury of two popes bombarding one another across the Alps with bulls, anathemas of damnation for this world and the next, together with many other neighborly courtesies of like character.

But the spell was broken; the awful nightmare of Romish tyranny was being dissipated. The sixteenth century was dawning, and the voice of God was calling, out of a coming age, for a host of brave reformers, who would re-establish liberty and truth among men. The church of Rome could burn Savonarola, Huss, and other martyrs; it could destroy God's saints among the Waldenses, the French, Germans, Bohemians, English, and Scotch; but millions were behind them; the voice of the Almighty had broken the silence of centuries. All hail to the ascending day! Luther, Calvin, Knox, and other stars were gleaming against the ruddy dawn. Thank God, the light had come at last.

In the year 1546, the year of Luther's death, a great council was held at Trent, where, under the inspiration

of Belarmin, the doctrine of the papacy was clearly stated against the Reformation. It was of no use; the trembling frame of popery was decrepit from age. They could not make it young again. And now, in our own time, another spasmodic effort has been made to galvanize the toothless ex-empress of the world, by the Vatican Council of 1870 and the decree of papal infallibility. Alas! to say that the pope is a god does not even make him a man! Nicholas I. and Gregory VII. are no more. The days are past for ever when kings and queens will tremble before the bishop of Rome.

CHAPTER V.

Monasticism.

MONASTICISM was born on the banks of the Nile, though the influences which led to it were world-wide, and had existed long before the institution attained an organization. In the days of our Lord, we find among the Jews a sect of Essenes, the members of which pursued lives similar to those of the monks of a later period. The earliest mention of these people was about 150 B. C. They are described fully by Philo and Josephus. They present the finest exemplification of asceticism in the ancient world.

The national life of the Jews was hastening to its ruin. Corruption, the sure precursor of disintegration, was everywhere prevalent. The rulers led the masses in irreligion and licentiousness. Nothing could have been more shameful than the condition of the Jewish nobility and priesthood at that time. It may be some slight extenuation to say that this condition of immorality was not peculiar to Palestine, but was general throughout the world. A description of the social and political corruption of Rome, the imperial city at that period, from the throne to the humblest beggar's cot, furnishes a picture of depravity and baseness little short of ancient Sodom. The asceticism of the Essenes was a protest against the almost universal licentiousness of the times. Their fundamental mistake was in laying upon the hu-

man body the blame of all sin, and hence logically inferring that the mortification of the flesh would involve the cure of all immorality. To their Judaism they added some of the principles of Parseeism, Stoicism, and general Greek philosophy. These ideas may, in part, have been brought back from the captivity in Babylon, but it is more probable that, in their disgust at the apparent failure of Judaism, they turned to the heathen philosophy for remedies to cure or check the malady of sin.

The practical aim of the Essenes was to conquer the body, and to bring the soul out of its fleshly bondage. There was very much about them to commend. They lived in small communities throughout Palestine, giving up their personal property for the common use. They devoted themselves to agricultural pursuits, were required to maintain honesty, virtue and justice, with an unselfish devotion to one another and to mankind in general. They required no penances nor self-chastisement; their food was extremely simple, consisting of bread and vegetables, without meat or wine. Their daily round of duties consisted of lustrations, hours of meditation, and seasons of labor. Excitement was condemned, and conversation on topics which might develop into contention was avoided. They sought to maintain a holy calmness of mind. They condemned slavery and war; perhaps they were the first society which ever did this. Marriage was repudiated, because they dreaded what they called the artfulness and fickleness of the female sex. They adopted children and brought them up in the principles of their order, though none but adults were allowed to become members.

When received as novitiates for a three years' probation, every candidate was presented with three emblems of purity—a spade, an apron, and a white dress.

Such abstemious lives as they lived were conducive to longevity, and many of their members attained a great old age. Their venerable appearance, their pure lives, and their uniform kindness to the unfortunate, as well as to mankind in general, made them very influential in moral questions. They did not believe in the resurrection of the body, because they thought it necessarily sinful, and they were glad to be finally separated from it by death, and freed from its evil influences, to have their souls attain unto a glorious apotheosis of unobstructed heavenly life.

When Jerusalem fell, and the Jewish nation were scattered over the globe, the Essenes ceased to exist, but their spirit remained, and was destined to leaven the Christian church to such a degree that their example, in many particulars, would be followed by thousands of men in other lands.

Egypt, the dreamy land of the broad river and low horizon, was the birth-place of Christian asceticism. A more favorable combination of influences could hardly be imagined. Christianity had flourished with great rapidity in that country, and Alexandria soon became a centre and stronghold of the new religion. But it took on a quiet, contemplative, almost passive, character. The histories of those times were very imperfect, and pious fiction was to supply the place of wanting facts, so that the narratives handed down to us of the ascetics or anchorites of the early days of monachism must be received with grains of allowance.

Paul of Alexandria seems to deserve the credit of having been the first of the monachists. When the Dacian persecutions reached Egypt, he was about twenty-three years of age. From that period until he reached the age of ninety he lived in the desert of Thebiad, in a cavern, deriving food from the fruit of a palm tree hard by, and clothing from its leaves. Here he lived a life of fasting and prayer. So great became his reputation for piety that the wild beasts of the desert felt its influence, and came to offer obeisance at the entrance of his cave, and when he died they solemnly waited around his grave. So goes the history.

The mantle of Paul fell upon worthy shoulders, for a young man named Anthony, afterwards better known as St. Anthony, and who long lived the life of an eremite, caught the full spirit of Paul, and became famous for his contempt of the world. Anthony attended Paul in his last moments, and buried him, wrapped in a cloak of St. Athanasius. This Anthony had lost his father and mother in 270 A. D., in his eighteenth year. By this bereavement he was left in possession of large wealth; but on entering a church one day he heard read the text, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come follow me." This message from heaven, as he considered it, led Anthony to a determination to give up all he had for a life of holy self-denial. He carried out his pious resolution at once, reserving only enough of his patrimony to support his sister in moderate comfort. He afterwards gave away also the portion re-

served for his sister, and placed her in the care of a society of religious virgins. These matters being all arranged, he betook himself to a solitary spot, where he might work his own salvation by the prayers and privations of a hermit's life. An angel taught him to weave mats, and to perform other kinds of labor by which he might obtain the scanty subsistence which he needed. His only meal consisted of bread, salt and water, and was never taken before sunset. His couch was the bare floor, thinly strewn with rushes. After a time, he changed his abode to a sepulchre, but in 285 A. D. he boldly sallied out into the desert to seek a home among its arid wasts. Standing near the Red Sea was an old ruined tower, hard by a grove with running water. In the distance were treeless mountains, and overhead a cloudless sky, from which the fiery rays of an equatorial sun shot mercilessly upon the earth.

St. Anthony was hardly settled in this tower before he found his new sanctuary invaded by innumerable demons, come to torment him and tempt him to sin. His solitude, too, was disturbed by multitudes of religious pilgrims, who sought his counsel and his prayers. Many of them settled near his tower, and established themselves in diminutive cells, where they might imitate the exalted piety of the saint. But Anthony had hard work to control his own lusts, and the more he battled with them the stronger they seemed to become. An active life, spent in seeking and saving the lost, would have spared him these conflicts; and in imitating his Master, who went about doing good, he would have found a blessing and unfailing peace given

by him who prayed for his followers, "Not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." It is said that St. Anthony had a small piece of ground, not far from his tower, where he planted corn for his own use. The wild beasts made depredations upon his crop, and the saint took occasion gently to admonish them, whereupon they betook themselves to the desert never to return. In the Borghese palace at Rome one can see a picture which represents another truthful incident of the life of this holy man. He was standing on the shore of the sea preaching to the fishes. His finny hearers listen with solemn attention and upturned eyes, until the saint dismisses them with a blessing at the close of the service. Then they betake themselves to the depths of the ocean, that they may disseminate everywhere, to all fishes, the blessed gospel they had heard!

Of course such a man could not remain in obscurity. He was written to by the Emperor Constantine for advice and counsel in the troublous affairs of that time. In the Arian controversy he took sides with the orthodox, and went to Alexandria to speak in behalf of the wronged Athanasius. This was at the age of one hundred years, and his venerable appearance, together with his strange dress of sheepskins, made a profound impression upon the city. Under the burning eloquence of his sermons thousands were converted to the true faith, and led to confess Jesus as the Son of God. He was favored with the unreserved friendship and favor of the great Athanasius, and, though highly honored, still maintained his simple humility. But while at

Alexandria it was revealed to Anthony that there was another saint more holy than he, who also dwelt in the desert. This was Paul of Thebes, whose piety constituted the theme of the early portion of this chapter. Anthony, always ready to learn, had recourse to Paul's humble abode, and, after persistent knocking, was admitted. On another visit Anthony had the honor of attending Paul in his dying moments, and of performing the last rites of funeral for his sacred remains. Anthony was rewarded by seeing the soul of his friend borne upward by angels to the glorious fellowship of the prophets, apostles and martyrs who had gone before.

At last the time came when St. Anthony himself was to pass into the presence of ineffable light. With simple resignation he said: "I enter, as it is written, the path of my fathers; for I see that the Lord calls me." He bequeathed his cloak to Athanasius, from whom it had been originally a gift, and his garment of haircloth fell to his two immediate attendants. No other treasure did he possess, save what was laid up in heaven. Lest his body should be unduly revered, it was, in compliance with the wishes of the saint, buried secretly, and no one allowed to know of its resting place.

St. Anthony was the father of monachism. He had given it a great impulse, and thousands of anchorites were scattered over the deserts of Egypt. For good or bad, a mighty principle had been wrought into the fabric of Christianity. Anthony was dead, but his work lived on, and still lives, after fifteen hundred years, all over the Roman Catholic world. Nor would it be right to deny to this father of all monks and monasteries all true greatness of soul or holiness of life.

It was reserved for Pachomius (292–348 A. D.) to organize the elements left by St. Anthony into communities, where, instead of living solitary and alone in the wilderness, men of a common faith and purpose might dwell together, deriving reciprocal comfort and support from one another's society. At the time of his death, Pachomius had gathered at Tabenne, an island in the Nile, a community of sixteen hundred men. The brethren of Tabenne built a monastery for women, and Pachomius wrote a code of rules for their government. After this, the formation of societies of female recluses was very rapid. Thus was monasticism, fully developed as we now see it, launched upon the Christian church.

It requires no philosopher to show how this system would tend to weaken society and the church, by drawing off from the active employments of Christian life thousands of its best workers, to spend their time in idleness or useless tasks, when the world was full of the children of sorrow and sin needing help. The monks, too, became proud and domineering, claiming a sanctity superior to that of the regular clergy, and demanding undue respect and obedience from them.

Monasticism was a sin against God and human nature, and it is not surprising that it has entailed such baleful results upon religion and the race.

Monasticism spread rapidly over Northern Africa, Asia and Europe. During some ages the monks did a real service in the maintenance of art and learning, though in their hands both were cramped within very narrow bounds. In the sixteenth century, when the spirit of learning was revived throughout Europe, and

religion was greatly reformed, monasticism fell into a decline, from which it has not rallied to this day. Many monasteries have been turned into colleges and hospitals, and the monks and nuns sent out into the world, to marry and make an honest living for themselves, which is certainly a change for the better.

There can be no doubt but that thousands of these poor people were engaged in a real search for Christ, and that they found him too. This quest for Christ, which finds itself successful in monastery, convent or church, in city or country, on land or sea, is fittingly described by Quarles in the following beautiful lines:

"I searched this glorious city: he's not here;
I sought the country: she stands empty-handed;
I searched the court: he is a stranger there;
I asked the land: he's shipped; the sea: he's landed;
I climbed the air: my thoughts began t'aspire;
But, ah! the wings of my too bold desire,
Soaring too near the sun, were singed with sacred fire.

"I moved the merchant's ear: alas! but he
Knew neither what I said, nor what to say;
I asked the lawyer: he demands a fee,
And then demurs me with a vain delay;
I asked the schoolman: his advice was free,
But scored me out too intricate a way;
I asked the watchman, best of all the four,
Whose gentle answer could resolve no more,
But that he lately left him at the temple door.

"Thus having sought and made my great inquest
In every place, and searched in every ear,
I threw me on my bed; but, oh! my rest
Was poisoned with extremes of grief and fear,
When, looking down into my troubling breast—
The magazine of wounds—I found him there!"

CHAPTER VI.

Aurelius Augustine, the Most Influential Thinker Since Paul.

HOW beautiful is the love of woman! Among the fairest flowers of earth is a mother's affection for her child. The man who has no mother's love to remember is much to be pitied. A life without this to bless its beginning is like a summer without a spring, or a day with a dewy morn. Augustine was one of the greatest men that ever lived, yet his life would have been a failure but for his mother's passionate and almost romantic affection for him. The story of Monica's love for her son, Aurelius, has gone into history among the classics of humanity.

In his youth he was very wicked, but his sinful life only seemed to intensify Monica's devotion, and to make more importunate her prayers for her son. Not satisfied with the tenderest admonitions and with the urgency of her own petitions for Augustine at the throne of grace, she had recourse often to a minister, beseeching that he would pray for the conversion of her son. Often did she approach the threshold of the man of God with the same importunate request, grieving over the wayward courses of the object of her love. At last he dismissed her, saying, "Go thy ways, and God bless thee; it is not possible that the child of these tears should perish." The whole world knows

that it was even so, and that Augustine became an eminent Christian minister, the most influential of all uninspired religious writers, and really the author of the great Reformation of the sixteenth century, which has been such a blessing to mankind. The infidel Renan said: "Paul begat Augustine, and Augustine begat Calvin." The biographies of nearly all the leaders of the mighty religious Reformation, which did not occur until a thousand years after Augustine died, will show that they were brought to the truth and the light of the gospel by reading the works of Monica's son.

Aurelius, commonly called "Saint" Augustine, was born in Tagaste, a Numidian town of North Africa, November 13, 353. Patricius, his father, was a burgess of the municipality, and was an upright man, though not a Christian, until made so in answer to the prayers of his devoted wife. When Augustine was born his father was still a pagan, but as he grew up he was ever under the influence of his mother's ardent piety. She taught him most faithfully the religion of her love and faith.

But Augustine had inherited from his father a sensual disposition. He was passionately fond of the theatre, which was at that day no less an enemy to good morals than at the present, and kept company with dissolute young men. He early formed an illicit connection, and at the age of nineteen became the father of a son, born out of wedlock, whom he named Adeodatus. For twelve years he and the mother of Adeodatus lived together, a condition of things so common at the time as to excite but little unfavorable comment, and when he sent her away that he might take to him-

self a legal wife, he said she left his "heart racked and wounded and bleeding." His betrothed, however, being two years under the marriageable age, he took another mistress, and continued this new connection until his thirty-third year, when he was converted to Christ, and turned his back upon the world and the lusts of the flesh. He thereafter lived virtuously, though a celibate, and devoted himself to the ministry of religion to the end of his days.

In the midst of his waywardness he was, strange to relate, an earnest student, and gave evidence of remarkable talent. His father, who was very proud of him, gave him the advantages of an excellent education, and devoted him to the profession of a rhetorician. He studied at Madura and Carthage. His talents did not run much after mathematics, but he loved poetry. "I sinned then," he wrote in after years, "as a boy, when I preferred those empty to those more profitable studies, or rather loved the one and hated the other. 'One and one, two;' 'two and two, four;' this was to me a hateful sing-song. 'The wooden horse lined with armed men,' and 'the burning of Troy,' and 'Creusa's shade and sad similitude' (Æ. 2), were the choice spectacle of my vanity." The writings of Cicero also engaged his mind, and started him in a line of philosophical research, which he followed with enthusiasm. While pursuing his studies at Carthage he frequented the theatre, where spectacles of unusual magnificence were afforded. To his sensuous nature such things were wellnigh irresistible. The Christian church was then, as now, utterly opposed to this kind of enjoyment. It has been said that Christianity "ab-

horred the pagan theatre. The idolatrous rites, the lascivious attitudes, the gladiatorial shows, which were its inseparable accompaniments, were equally opposed to the dogmatic monotheism, to the piety, and to the mercy of the gospel." During that period no man who called himself a Christian attended plays, and those who had attended them abandoned them forever when they became the followers of Him whose life was all truth, virtue and love. No one was more earnest in condemning the stage than Augustine, after his conversion, declaring that, apart from the immoralities of the theatre, the fictitious joys and sorrows excited in the spectators were not of the nature of wholesome recreations, for they made life seem unreal and tame by contrast, and blunted the finer passions of the soul.

In the course of his experience, Augustine was not long in discovering that there were certain great needs of his soul which worldly pleasures could not fill, and which must yet in some way be satisfied, or there could be no true happiness. His great mind began to wrestle with the problems of sin and salvation. Perhaps no man ever had a more violent and protracted struggle in coming to the truth than did Augustine. It is most graphically portrayed in his *Confessions*, a work which stands with *The Imitation of Christ* as among the very richest of all books of Christian devotion.

For a short time he held to a sect called Manichæans. This religion originated in the Orient, and was typically oriental in its nature, but in the fourth century had extended far into the West. It taught that the world began from an accidental mixing of two opposite ele-

ments—one radically good and the other radically evil but both eternal. The conflict of these two elements makes up the history of mankind. This religion attempts to satisfy man's inner yearnings, by giving him an explanation of the universe, but not by giving him deliverance from sin, and that peace which comes only from a sense of divine favor. Augustine soon became disgusted with manichæism, and removed to Rome, that he might practice his profession as a rhetorician. He was offered a better opening in Milan, so he made his home in that city of northern Italy. At Milan his thirst for peace waxed stronger. He constantly pursued mental rest. "To-morrow," he said, "I shall find it; it will appear manifestly, and I shall grasp it." But he constantly failed to realize his hopes, and sunk into the deepest despondency. God, however, was preparing deliverance for him. Monica's prayers were about to be answered, and she was going to live to see it.

In the city of Milan, still famous for its cultivation of literature and music, there was at that time a bishop, Ambrose, whose piety, learning and eloquence attracted great multitudes. Augustine went to hear, that he might judge "whether his eloquence answered what was reported of it." The young rhetorician was fascinated. He continued to attend upon the preaching of Ambrose, at the same time studying the writings of Plato and the Apostle Paul. In company with a cherished friend, Alypius, he devoted himself to the Pauline epistles. His anxiety was uncontrollable. He and Alypius were studying together one day some part of the writings of Paul. A great struggle was going on

in his soul between a sense of divine purity and the love of sinful pleasure. He could stand it no longer, but rushing out into a garden he threw himself upon the earth beneath a fig-tree, and poured out his emotions in a flood of tears. But He who saw Nathanael under a fig-tree pitied his poor servant now. Suddenly he seemed to hear a heavenly voice saying: "Take up and read, take up and read." He arose, and returned to where Alypius was sitting. Taking the sacred book from his hand, he opened it, and read in silence the following passage: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof." "I had no desire," he wrote, "no need to read further. As I finished the sentence it was as though the light of peace had been poured into my heart, and all the shadows of doubt dispersed. Thus hast thou converted me to thee, so as no longer to seek for hope of the world, standing fast in that rule of faith in which thou so many years before hadst revealed to me in my mother."

This was in the summer of 386 A. D.; the next spring he was baptized, being in his thirty-third year. Augustine, his son Adeodatus, and his friend Alypius, were received into the Christian church together, and Monica, her heart overflowing with joy, was there to witness the sacred scene.

"We were baptized," wrote Augustine, "and anxiety for our past life banished from us. Nor was I sated in those days with the wondrous sweetness of considering the depth of thy counsels concerning the salvation

of mankind. How did I weep, in thy hymns and canticles, touched to the quick by the voices of thy sweet-attuned church! The voices flowed into mine ears, and the truth distilled into my heart, whence the affections of my devotion overflowed, and tears ran down, and happy was I therein." In another place he writes of the blessedness of being in Christ: "Stand with him, and ye shall stand fast. Rest in him, and ye shall be at rest."

But, as Augustine said, "time loses no time," and events marched rapidly on.

Monica's work was ended, her "*nunc dimittis*" was come. The little company, now so happy, so grateful, started home for Africa, but when they had journeyed as far as Ostia, where they were to take ship for Carthage, Monica died. There they buried her, and no sweeter maternal heart ever beat than that one which loving hands laid to rest beside the blue waters which she was never to cross again, because God called her to come over a wider sea to a better home in heaven.

In 1430 Monica's body was removed to Rome, and sacredly entrusted to the keeping of the church of St. Augustine.

After the sad event, Augustine returned to Rome for a brief sojourn, and then made his way to Africa. His preparation being completed, he was now about to enter upon the real work of his life. In Tagaste, his native city, secluded from the world, he gathered about himself a company of believers, having all things in common. Their life was not formally monastic, and yet it became the basis of monasticism in subsequent times. *The Life of St. Anthony*, by Athanasius, had

already created a sentiment in favor of a life of religious retirement, and Augustine had been considerably affected by it. The association of devout celibates in religious communities now received considerable impulse from the influence of Bishop Ambrose of Milan and his illustrious convert.

Invitations began to come to Augustine to accept positions affording wider opportunities for usefulness than he could expect in the midst of his little band of devotees at Tagaste. He declined them, and sensitively shrank from all attempts to draw him into a public life. But his destiny was peremptory; God was calling him. After three years of retirement, he took a journey to Hippo, to visit a Christian friend who desired to consult him upon the question of himself quitting the world. While at Hippo, attending service, the people chose him as a presbyter and assistant to the bishop. He wept as he struggled against it; but the call of duty was upon him; he could not refuse, and was at length ordained. It resulted in his becoming, ultimately (395 A. D.), Bishop of Hippo, under which title he is best known in ecclesiastical history.

From henceforth the life of Augustine was in the world's eye, and occupied with the most engrossing activities. His numerous writings and great controversies kept him intensely engaged, and brought him into contact with the life of the church in all countries. He had already distinguished himself as the author of several philosophical treatises; had written on "The Blessed Life," the "Immortality of the Soul," and also with his pen had defended the church against the Man-

ichæans. He further attacked a party of religionists called Donatists, from the name of Donatus, their leader, who made great pretensions to purity of discipline in the church. They were very fanatical and disobedient to the laws. In his writings against the Donatists, while he inculcated moderation in the administration of discipline, Augustine let drop some crude maxims asserting the duty of the civil power to control schism, which were productive of much disaster in the subsequent history of Christianity.

The great work of Augustine's life was his controversy with Pelagius, the father of Pelagianism. Pelagius was a Scotch or Irish monk, who took up his abode in Rome for a time, and began to promulgate heretical opinions. His three points of divergence from the orthodoxy of the day were: (1), That Adam's sin was purely personal, and affected none but himself; (2), That each man is born into the world with as incorrupt a soul as Adam's before the fall, and only falls under sin from temptation and evil example; (3), That children who die in infancy, being untainted, are saved without baptism. The last of these three propositions would now be held almost universally true, in so far as it asserts the salvation of all who die in infancy; but when he states that it is because they are born untainted by sin, all Calvinists and many others demur, and rather assert that, though they are conceived in sin, they are regenerated at death by the eternal Spirit of God; and few, if any, though they might believe in baptismal regeneration, would be so bold as to declare that any infant was lost for the lack of water baptism. The first two propositions, how-

ever, that Adam's sin was purely personal, and that all men are born holy, are the logical premises from which flows the whole system of salvation by works. On this matter Augustine had the Scriptures and all sound reason at his back in contending with the monk. The controversy continued many years, and in no fewer than fifteen treatises. Augustine won the day, and triumphed over his opponent, giving to the church a noble body of writings, which have been the text of nearly all theological study ever since. The doctrine of the federal headship of Adam, and its correlative, the federal headship of Christ, and the doctrine of the universal necessity of regeneration in order to salvation, were, by Augustine, so firmly implanted in the foundations of dogmatic theology as to have made futile all subsequent attempts to uproot them from the faith of Christendom.

Mention must be made particularly of Augustine's *City of God*, his greatest work, and his *Confessions*, which have already been alluded to, and which have been considered a precious treasure by devout persons for fifteen hundred years.

Now must be noted a remarkable fact, that though Augustine overcame Pelagianism then, Pelagianism overcame the great body of the church in the ages which followed. The doctrines of natural purity and of salvation by works had a fascination for a worldly church, and as Christianity progressed in the favor of earthly powers, the great principle of salvation by grace through faith was gradually displaced by this human substitute, and the whole popish system of good works, penances and voluntary sufferings, which

a corrupt priesthood offered men in place of the blood of Christ, may be traced to this fundamental error. The development of this heresy is the history of the papacy, and the Reformation of the sixteenth century was the recoil from it to the ancient doctrine of Augustine and the Apostle Paul.

Aurelius Augustine, the bishop of Hippo, passed away on the 28th of August, 430, at the age of seventy-five, while the Vandals of the north were thundering at the gates. Hippo fell, but not till its beloved bishop had been transported to a "city which hath foundations, whose builder and maker is God."

CHAPTER VII.

Mohammed, a Travesty of Christ.

SUPERSTITIOUS people are always looking for the supernatural, and it grows out of their ignorance of the natural. The supernatural and the natural cannot be wholly separated; God and his angels are concerned with all the phenomena of the world; but the divine presence is ordinarily manifested through natural laws. Even in the spiritual realm the operations of divine power respect the laws of mind. The reason is, God made matter and mind, giving them properties and laws, and he is the least likely to ignore them. Even in regeneration, and in the answers to prayer, God respects his own laws. So the supernatural usually manifests itself in the natural. A man prays for barns of grain; his prayer is answered, not by angelic servants measuring out wheat to fill his bins, but by a blessing upon seed-sowing and harvest. The blessing comes through the sunshine, the rain, and faithful toil.

But superstitious people are always looking for supernatural manifestations of the supernatural. They look for them in dreams, strange events in nature, and amongst mankind. The superstitious are ignorant. When they become educated to understand natural causes and effects they cannot be superstitious. Ignorance is the mother of superstition, and ignorant

people are easily imposed upon. Ignorance and superstition were the basis of Mohammedanism.

Mohammed professed to be inspired, to have supernatural power, and the people believed him, because, being ignorant, they were superstitious, and were looking for supernatural manifestations. In other words, they believed in Mohammed because they wished to; he was what they were seeking. Mohammedanism would never have been possible in a civilized and educated community.

But are men never to accept supernatural manifestations? What about the miracles of Jesus Christ? Yes, we are to accept manifestations of the supernatural when we are given sufficient reasons based upon the natural. We must have indisputable natural proofs. The pretended manifestations of the spiritualists will not stand the tests of natural experiment. They must be made in the dark, or in cabinets. But the miracles of Christ were done in the open day, and before the faces of thousands. All could apply every natural test. The supernatural must be attested by the natural. God calls upon men to believe many things they cannot understand, but never without evidence which they can understand. This is faith, and it is rational. But superstition believes in the alleged supernatural without trustworthy natural evidence. True religion calls upon men to believe in the supernatural, gives good reasons, and courts investigation; superstition offers "lying wonders," and covers them with mystery.

Mohammed's marvellous success in establishing his system grew out of the fact that the people being ig-

norant, and he claiming supernatural powers, gave them just what their superstitious minds required. If a man can delude people into believing him to be in direct communication with heaven, and has wit enough to play his part well, the only limit to his power is the number of his followers. It was so with Mohammed; it was so with Buddha; with Brigham Young, the Mormon; it is so with the papacy. To all these pretenders, these travesties of Christ, we say, show us proofs in natural effects, proofs that will stand the test of experiment, and we will believe you. Turn the water to wine, and let us drink it; open the eyes of the blind, open the ears of the deaf, loose dumb tongues, heal the lame and the sick; raise the dead, and let us see, hear and feel those who are the subjects of supernatural power, and we will believe you. This is what Christianity did.

Mohammedanism, though based upon human superstition, was greatly prospered, and spread with marvellous rapidity over a large portion of the old world; and now, twelve hundred years after the death of its founder, there are not far from two hundred millions of Moslems.

Mohammed was born in Mecca, a seaport town of Arabia, on the Red Sea, about the year 570 A. D. His father never lived to see him, and his mother was a poor widow. A Bedouin woman of the desert nourished him, and at six years of age his mother died. His uncle, Abu Tâlib, who had two wives and ten children, took care of the unfortunate orphan. He suffered greatly from headaches and convulsions. Abu Tâlib took him on commercial journeys, and in this way he

saw something of Palestine and Egypt, as well as Arabia. He lived rather a hard life, driving camels and herding sheep, and in after years declared that God never called a prophet who had not before been a shepherd.

At the age of twenty-five he married a rich widow, Chadijah, who was his senior by fifteen years. By her he had six children, all of whom died early, except Fatima. He adopted a son, Ali, who afterwards became famous. While traveling with his uncle, he was thrown much with Jews and Christians. He learned about all the religious truth he ever knew from them and from a sect of Arabians called Hanifs or "Penitents." These religionists were protestants against the effete idolatry of the country, and held to the belief that there is one God, and that at last all men must be judged by him. These ideas took deep hold on Mohammed's mind, and he spent much time in solitary reflection upon them. He was ignorant of letters, and was subject to epileptic fits. Such a person would seem to be poorly adapted to gain the mastery of millions of men, but "truth is stranger than fiction," and here we have a man who could not even read and write, who, nevertheless, from being a camel driver, rose to be one of the most potent factors in human history. But Mohammed was a man of extraordinary natural endowments, a genius who has had few superiors in intellectual power and force of character among men. What he knew he gathered from others, and his own works were dictated to be taken down by other hands.

In a wild solitude of the desert, not many miles from

Mecca, in the year 610 A. D., he received his first alleged revelation from heaven. It is probable that his own superstition and fanaticism were great enough to make him believe that he had a divine mission, at least in the early part of his career. He declared that the angel Gabriel came to him and said: "I am Gabriel, and thou art Mohammed, the prophet of God. Fear not!" He was tempted to commit suicide, but was dissuaded from it, unfortunately for the world, perhaps, by his wife, who persuaded him to believe the heavenly vision. Gabriel and he were in frequent communication for a period of twenty years, and during this period the materials afterwards put together as the Koran were taken down. Whenever Mohammed wished to promulgate a rule or law for his followers, he got a revelation from heaven, and there could be no resistance to divine decrees. His great genius consisted in his being able to devise what so many would be willing to receive as divine, and to set up a system with force enough to conquer a large portion of the world. Any impostor could say he was inspired, but it required an impostor of no mean abilities to make the Koran and to create Mohammedanism.

Having converted his own family, he began preaching, at Mecca, against the idolatry of the day. What he taught was a mixture of Judaism, Christianity and heathenism. It was professedly a restoration of the faith of Abraham, but would have been scorned by the great father of the faithful. The best thing in Mohammedanism is that it teaches monotheism, and an eternal judgment with everlasting rewards and punishments. It also forbade the use of intoxicants and the

eating of swine flesh. It taught the doctrine of fatalism, and that absolute submission (*Islam*) to the will of God is the first duty. Moslem is derived from Islam, and is a term applied to all the followers of Mohammed. Prayer, fasting, giving of alms, and pilgrimages were strictly enjoined.

On the other hand, Mohammed denied the divinity of Christ, and made him second to himself. He allowed polygamy and concubinage, and promised to the faithful a paradise where they could luxuriate amongst fine fruits, flowers, fountains, and beautiful maidens. He called upon his followers to put all Jews and Christians to the sword, and to exact tribute from all heathens.

Of the Koran it may be said, that whereas it is the greatest rival of the Bible, it falls infinitely below it in every respect. Gibbon says: "It sometimes crawls in the dust, and is sometimes lost in the clouds." Goethe writes: "The style is terrible, severe, and at times truly sublime." Thomas Carlyle calls it "the confused ferment of a great, rude human soul, rude, untutored, that cannot even read, but fervent, earnest, struggling vehemently to utter itself; yet a wearisome, confused jumble, with endless iterations."

Mohammed had considerable success in endeavoring to win followers in Mecca, but his religion excited fierce persecution, so that he was obliged to fly, with all who believed in him, in the year 622, to Medina. This flight is called the "Hegira," and marks the beginning of the Mohammedan organization. The people of Medina acknowledged his claims, and his power waxed very great. His followers having increased in

numbers, he began a war of conquest, the sword being from this time his great instrument of conversion. Eight years after the Hegira, or in 630 A. D., he entered Mecca in triumph, and became master of Arabia, his followers shouting in every conflict, "There is no God but Allah, and Mohammed is his prophet." Two years afterwards he made a pilgrimage to Mecca at the head of forty thousand Moslems.

Not long after his return to Medina he died of a violent fever, in the arms of his favorite wife, Ayesha, (for by this time he had several wives,) in the sixty-third year of his age. His last words were. "The Lord destroy the Jews and the Christians! Let his anger be kindled against those who turn the tombs of their prophets into places of worship! Let Islam alone reign in Arabia! Gabriel, come close to me! Lord, grant me pardon! Eternity in paradise! Pardon!"

The weakness of the Byzantine empire, and the rivalries of the Eastern and Western Churches, gave Mohammedanism a great opportunity for its religious and political conquests. The battle cry, "Before you is paradise; behind you are death and hell!" fired the zeal of the Moslems. Before Mohammed died they had swept Arabia, and a vast power was rising which threatened the civilized world. The apotheosis of their prophet caused no diminution in the fierce enthusiasm of the Moslems. It was not so much religious zeal as the thirst for conquest. It had been the same with Mohammed. Early in his public life his mission as a religious reformer was lost in the political schemer and worldly conqueror. Religious enthusiasm, which is the most potent factor in humanity, furnished the means for

ambitious men to use in the establishment of a great empire. They subdued Palestine, Syria, Egypt, North Africa, and the South of Spain. They even crossed the Pyrenees, threatening Rome itself. But they were defeated at Tours, in 732 A. D., by Charles Martel, and a period put to their proud career. But for this timely defeat, the Mohammedans would have overrun Europe and changed the face of civilization. God, however, would not have it so. The ark of the world's salvation was in the keeping of the Christians of Western Europe, and Charles Martel was the voice of God calling a halt to the march of Islam.

But though the tide was stayed in the West, it still extended itself in the East. In the ninth century the Moslems conquered Persia, Afghanistan, and a considerable portion of India. In the eleventh century the Seljuk Turks overcame the Arabs, but adopted their religion. In the fifteenth century (1453), the Turks captured Constantinople and overturned the Byzantine empire. The magnificent church of St. Sophia was converted into a mosque, and the Greek Christians were reduced to a state of slavery. Intoxicated with the glory of this magnificent conquest, they were not satisfied, but cast longing glances further westward, and again the safety of the States of Northern and Western Europe were endangered by the Moslem power. They were defeated before Vienna in 1683, and driven back. The whole of Europe had been aroused, and all rival powers would have combined, if necessary, against the common enemy. One of Luther's most popular hymns was a prayer for deliverance from the papists and the Turks; and the Anglican

Liturgy, in the collect for "Good Friday," included a petition for "mercy upon all Turks, as well as upon Jews, infidels and heretics." The German diets, during the Reformation period, were held almost as much to devise measures against the Turks as the Lutherans. The Turks were the enemies of all forms of religion except their own. Their propagandism was by the sword, and death was the penalty for not being a Moslem, as for attempting to lead one from his faith. Mohammedanism was bad enough, but the brutal arrogance of the Turks was even worse. Their rule has been a blight in every country where they have gone. In every case the people of the subject races have bitterly hated them, only awaiting an opportunity for revenge. They have exacted oppressive tribute from the conquered, and have conferred no compensating advantages by their government. Their treatment of the Greeks and other subject nations has been an outrage upon humanity. The massacres in Damascus in 1860, in Bulgaria in 1877, and in Alexandria in 1882, are sufficient proof that the fierce spirit of the Mohammedan Turks has never changed.

But the Turk is an intruder in Europe. He should rightfully have been driven back long since into Asia. He holds the most important strategic point in Europe, the gateway of two seas, and the path between three continents. He is tolerated and sustained by the jealous governments of Europe, lest the "balance of power" should be disturbed. Turkey in Europe would long since have been divided but for the difficulty of answering the question, Who shall have Constantinople? Russia dreams of a happy day, when she will

sit queen of the Bosphorus, hold the door to her own southern possessions, and be gate-keeper of the Orient. On the other hand, England cannot allow Russia to come between her and the Indian empire; nor would it be safe for Germany and Austria if the Colossus of the North should gain possession of the stronghold of Southeastern Europe. In the impossibility of deciding who shall have Constantinople, no one of the nations gets it, and European diplomacy keeps the Turk, now called the "sick man," in his mortgaged house, which he stole in former days.

The Turks have lost heavily in the mutations of later times. Greece became independent in 1832. Egypt is still tributary to the sultan, but more dependent upon Great Britain than upon Turkey. By the treaty of Berlin, in 1878, Bulgaria was made independent, and Herzegovina was attached to Austria, while England secured Cyprus by purchase. In 1880, at another conference in Berlin, Montenegro and Greece were enlarged at the expense of Turkey. The process of disintegration will go on, and the decaying mass will fall to pieces. "The mills of the gods grind slow, but they grind exceeding fine"; and the Turk, reeking with crime, stands before the bar of history to answer for his deeds. Nations have no existence in the next world; and whereas individual rulers are punished for their misdeeds, both in private and public life, on earth and in eternity, governments have their debt of guilt to pay in time. The Mohammedan empire has long been undergoing a well-merited punishment before the nations. It has been pilloried, and a gradual dismemberment inflicted, which shall continue until its

history is closed and itself laid away forever in the tomb of the dead past. Even now one-third of the Moslem population is under the dominion of the Christian nations of Russia, France, Austria, and England. Great has been the Moslem power; greater still its guilt. Its doom is coming surely; and, when Islam shall be dead and buried out of sight, there will be no mourners to shed tears over its grave.

CHAPTER VIII.

The Crusades: a Romance of Religion.

IN the year 1096 a strange spectacle appeared in the countries of Southeastern Europe. Marching from the west, came a great host of eighty thousand, men, women, and children, bearing banners marked with the cross, the symbol of Christianity. They carried in their hands, however, not "the sword of the Spirit which is the word of God," but carnal weapons of steel. They sang songs, and shouted in anticipation of a victory which they expected to win, awakening strange echoes among the hills. A sacred goose and a goat were carried in the van of this army, and, monstrous superstition, they were said to be filled with the Holy Ghost. The leader of the advancing host was a monk, "Peter the Hermit," who walked before, shod with sandals, and wearing, in ostentatious humility, a rope about his waist.

Such were the Crusaders of the eleventh century, marching towards the Holy Land, to rescue the city of Jerusalem from the "infidels" or Turks. Omar, the successor of Mohammed, had conquered Syria, and occupied Jerusalem, building there a magnificent mosque, for the Moslems as well as the Christians esteemed it a holy city. The population of the place at the time of which we write was about eight thousand, whose chief support was derived from the pilgrims,

both Moslem and Christian, who resorted thither. The Mosque of Omar and the Holy Sepulchre were the objects of profound religious veneration, which drew devotees from many countries.

"Peter the Hermit" was a native of Amiens, in France. When a pilgrim he had been cruelly oppressed by the Turks. Returning to Europe, he determined upon vengeance, and upon delivering the city of Christ from the "infidels." In Rome he appeared before Pope Urban II., and urged the undertaking of a vast scheme for the rescue of the Holy Sepulchre, which had long been entertained by the occupants of the papal chair.

Urban commissioned Peter to preach the great cause, and, as all who enlisted wore the symbol of the cross, it was called the "Crusade." The fanatical monk was very successful in inflaming the religious zeal of the common people and the nobility in what was regarded as an undertaking than which nothing could be more acceptable to God. Urban himself, in a council held at Clermont, indorsed the movement, and did all he could to give it a start. It was determined to arm the Christian world against the sacrilegious Turks, who were profaning the city of God.

The scheme met with most favor in France, though thousands responded to the call from every country of Western and Southern Europe. Unbounded enthusiasm was kindled, and it seemed as if the entire population of the West were about to be poured into Asia. The nobles sold their lands to raise money for fitting out expeditions, the church and thrifty tradesmen buying them at advantageous rates. The poorest barons

sacrificed everything for the sacred cause, and gathered their retainers about them to join the great army. Rich and poor, high and low, adopted the spirit of "Peter the Hermit." Besides those who enlisted from religious sentiment, there were multitudes who were actuated by a very different motive. An innumerable host of beggars, slaves, thieves, murderers, abandoned men and women, and profligates of all kinds, mingled with the throng, hoping to find opportunities in the disorder incident to such an expedition for indulging their desires.

The general rendezvous was to be Constantinople, and thither all eager footsteps tended. Peter the Hermit had a following of eighty thousand. Gibbon, in commenting upon the class of men who composed, in large part, this motley crowd, said: "At the voice of their pastors, the robber, the incendiary, the homicide, arose by thousands to redeem their souls by repeating on the infidels the same deeds which they had exercised against their Christian brethren."

The first exploit of the advancing host was in Hungary, where a small Christian city refused to give up all its provisions to the hungry crusaders. This impiety was punished by the city being pillaged and the inhabitants put to the sword. This was not the most auspicious beginning possible, but still the mighty host pressed on. Their reputation preceded them, however, and the people rose up in arms to resist their approach, and the greater part of no less than three armies was cut to pieces in Hungary. However, the indomitable Peter reached Constantinople with a formidable following.

Alexius Commenus, a wise sovereign, was at that time on the throne of the eastern empire. Having heard of the depredations of these romantic religionists and their camp followers, he was anxious to avoid any collision with them; so he wisely put on the air of friendship, and helped them through his dominions as rapidly as possible. His daughter, Anna Commena, an accomplished princess, who wrote an excellent history of her own times, gave, among many other incidents of a like nature, one which illustrates well the character of the crusaders. Their chiefs being admitted to an audience with the emperor, who was seated upon a throne surrounded by all the pomp of oriental splendor, one of the captains, a French count, stepped up and seated himself by the monarch's side, saying, "What a pretty sort of emperor is this, who places himself above such men as we are!" Earl Baldwin, one of the crusaders, disgusted at this audacious insolence of his fellow-countryman, sprang after the intruder, and dragged him from the assembly. Alexius, with wise moderation, showed great toleration for these fanatics, and hastened to prepare vessels for setting them safely on the other side of the Bosphorus.

Finding themselves in Asia at last, they madly rushed upon the infidels, confident of such a victory as befitted the holiness of their cause. But heaven did not acknowledge such defenders of the faith, and they were mercilessly cut to pieces by the Turks, under Solyman, the sultan of Nice. The men were put to the sword, and the women reserved for their seraglios. So vanished the first expedition.

Peter the Hermit returned, "a sadder and a wiser man," to France, where he spent the remainder of his days in religious retirement as prior of an abbey at Huy, in the diocese of Liége. There he died, July 7, 1115.

This expedition was but the first wave which broke upon the shores of Asia, in front of a vast tide that was rising from the West. Another horde of several hundred thousand was arriving at Constantinople, commanded by many of the foremost men of Europe, among whom were Godfrey of Bouillon, and Robert, Duke of Normandy, eldest son of William the Conqueror. Many of the nobles, as well as others, had sold or mortgaged their estates to raise money for the expedition, though there was one—Bohemond, son of Robert of Guiscard, the conqueror of Sicily, a brave and able soldier—who had nothing to sell or mortgage, and could only give his sword. Bohemond was attended by his gallant and accomplished cousin, Tancred, who figured conspicuously in Tasso's great epic, *Gierusalemme Liberata.*

The coming of these religious adventurers, and their countless followers of every kind, gave the Emperor Alexius great concern. They behaved with insufferable insolence towards the peaceable citizens about them, considering that the holy mission on which they were engaged gave them license to indulge their propensities at pleasure, and to take whatever their necessities demanded without compensation. Indeed, it was seriously proposed by them to take Constantinople preparatory to the conquest of the East. It was not surprising that between such people and the inhabitants

of the city there should have been frequent collisions and bloodshed, and that they quarrelled and came to blows among themselves. The emperor, in great alarm, once more offered his ships, and sent the intruders on, even loading them with presents to hasten their journey.

The army of the crusaders was reviewed near Nice, and was found to consist of 600,000 foot, including many women, and 100,000 horse. We have no accounts of how this host was victualled, but it could hardly be in any other way than by devouring, like locusts, the substance of the countries through which they passed. The Venetians refused to send their vessels to supply provisions, because they could not afford to forfeit the goodwill of their best commercial friends, the Mohammedans. The cities of Genoa and Pisa, however, took advantage of the opportunity, and did a thriving trade by selling supplies to the crusaders along the coast of Asia Minor. This was the beginning of Genoese wealth and splendor.

The Turks could not stand against the momentum of such a host, who were able to overwhelm them by the sheer force of numbers, and besides the crusading soldiers were clad in mail and well armed. The Mohammedans were twice defeated, and Bohemond made himself master of the country of Antioch. Baldwin, the brother of Godfrey of Bouillon, penetrated Mesopotamia, and also captured Edessa. At length, the banners of the crusaders floated before Jerusalem, though, through many losses by famine, sickness, and battle, the great host was reduced to twenty thousand men. Nothing daunted, however, now that they were

in sight of the realization of their hopes, they attacked the garrison, of twice their own numbers, and after a siege of five weeks, took the city by storm, July 15, 1099.

This way of propagating the kingdom of heaven, by fire and sword, under the highest ecclesiastical sanction, shows how far astray the church had gone at that day, and how completely it had forgotten the precepts of its Master. As soon as they had taken Jerusalem, these soldiers of the cross put the whole Mohammedan and Jewish population of the city to death, horribly butchering men, women, and children, till the streets flowed with blood. After this inhuman massacre, the Christians went in solemn procession to the place where they were informed the body of Jesus had lain, and there expressed their holy ardor in a flood of tears. Thus was the Holy Sepulchre rescued from the impious Mohammedans, and came into the possession of Christians whose hands were reeking with murder. This shows the folly of attempting to have a Christianity without the Bible, and a church with an infallible human head.

The solemn farce culminated in the proclamation of Godfrey of Bouillon as king of Jerusalem. The conquered territory was divided into three petty states, Antioch, Jerusalem, and Edessa; and after some years, a fourth was added, Tripoli in Syria. These in turn were cut up to make realms for minor lords. Counts of Joppa, and marquises of Galilee, Sidon, Acre, Cesarea, and such like, presided over these countries which had been wrested from the Turks.

The enthusiasm of Christendom was again aroused

by the conquest of Edessa by the Mohammedans, and another tidal wave arose in the West. In the year 1146, or fifty years after the first crusade under Peter the Hermit, two hundred thousand Italians, French, and Germans, set out for the Holy Land, under the command of Hugh, brother of Philip I. of France. This expedition was utterly routed and cut to pieces by the Turks, and their leader died forsaken in Asia. This was a great disappointment to the garrison of crusaders holding the conquered territory, for their numbers were rapidly diminishing, and the situation in Jerusalem assumed a threatening aspect. Even the monks had to take up arms in the common defence, and the orders of Templars and Hospitallers assumed the character of military organizations. The two orders of knights bearing these names afterwards became famous, and fought against each other as fiercely as they had contended with the infidel Turks.

Pope Eugenius II. came to the rescue by commissioning St. Bernard to preach the crusade in France. This enthusiastic and fanatical monk was very successful in firing the hearts of the people with the sentiment which burned in his own. Louis VII., king of France, and Conrad III., emperor of Germany, set the example by taking up the cross, and three hundred thousand men rallied to their standards. But the undertaking was a failure, and the great army melted away before the fierce attacks of the Turks, and the two monarchs returned alone to Europe, far poorer than they set out.

While the Turks and Christians in Palestine were cutting each other to pieces, a new star was arising on the horizon. Saladin, nephew of the sultan of Egypt,

who now appeared, was one of the most remarkable of all the men who have figured upon the pages of human history. He overran Syria, Arabia, Persia and Mesopotamia, and now formed the design of conquering Jerusalem, which was under the dominion of the Christian prince, Guy of Lusignan.

Guy was defeated and made prisoner, but Saladin treated him with extraordinary generosity and courtesy. He gave him his liberty, only exacting an oath that he would never take up arms against his deliverer; but Guy was unfaithful to his vow. The clemency of the noble Saladin was manifested in his treatment of the Christians on his entry into Jerusalem. The women cast themselves at his feet, imploring him to show mercy to their husbands and brothers; but he needed no entreaty to move him to compassion; he spared the lives of all the captives, in splendid contrast with the treatment of prisoners by the Christians when they took Jerusalem. He even restored to them the church of the Holy Sepulchre, though himself a Mohammedan, and allowed no one to interfere with them in the exercise of their religion.

But the papal See, which had originated the crusades, was unwilling to give up the great undertaking, and Clement III., alarmed at the conquests of Saladin, began to stir again the spirit of conquest. The rescue of the tomb of Christ from the possession of the infidels on religious considerations, had long before become but a means for the aggrandizement of the papal dominion.

Philip Augustus, king of France, Frederick Barbarossa, king of Germany, and Richard Cœur de Lion,

king of England, took up the sacred cause, and armed prodigious multitudes of their subjects to make war upon Saladin. Frederick was drowned in attempting to ford a swollen river; Philip, overcome by jealousy of the English king, returned to France, and left Richard sole competitor with the great Saladin for the dominion of the Holy City. Richard did indeed win some unavailing victories over Saladin, and even achieved the honor of unhorsing him in battle, but he was unable to successfully resist the superior prowess of his foes, and finally abandoned the whole scheme, returning home with but one vessel.

The illustrious Saladin died soon afterwards, in 1195, leaving a splendid name among those of the greatest of military chieftains and princes. In his last illness he had the ensigns which floated above his palace taken down, and in their stead a winding sheet exhibited, while a slave proclaimed, "This is all that Saladin, the conqueror of the East, has obtained by his victories!"

The next crusade never reached Asia, but resulted in the capture of Constantinople, and the overthrow of the Eastern empire by Baldwin, who had himself elected emperor. This, however, did not satisfy the crusading spirit, and another crusade was called for in 1212. Thousands of children offered themselves, nor could they be suppressed; but, mad with religious enthusiasm, they pressed towards the Holy Land. These swarms melted away before they reached the goal of their hopes. Two armies, organized in 1217, by Count William of Holland, and Andrew II. of Hungary, respectively, started to the East; but Andrew, having

withdrawn with his best troops, the remainder of the host went to Egypt on a marauding expedition, and were destroyed in the Delta of the Nile.

Frederick II. was held responsible for this failure, because he had not fulfilled his promise to enter the crusade. At length, urged by the pope, Frederic embarked at Brundusium; but he soon came back, protesting that he was sick. The pope, out of patience, placed him under the ban. The year following, however, Frederick did actually go to the Holy Land, and was so successful as to reconquer Palestine, and have himself crowned king of Jerusalem. He then returned to Europe, defying the excommunication of the pope.

Another great revolution was now about to take place in Asia. Genghis-Khan, with his Tartars, came down from the regions beyond Caucasus, like wolves seeking their prey. They were the enemies of all those who had so long contended for the possession of the disputed country of the children of Jacob. The Tartars put to the sword all Jews, Christians, and Turks, in an indiscriminate slaughter. The Christians united their forces to repel the barbarous invaders, but the fierce onslaught from the northeast was too strong for them, and they were utterly routed. They were able to retain but a few points on the sea coast. To prevent their entire destruction, Louis IX. of France, known in history under the title of Saint Louis, fitted out the last of the crusades.

Louis IX. was a king well qualified to lead his subjects in the paths of peaceful prosperity, and could have done much to repair the disastrous results of the religious madness which had afflicted the French in

common with other nations of Western Europe. But unfortunately, he fancied, in a delirium of fever, that he had a call from heaven to deliver the Holy Sepulchre from the infidels. In vain did his counsellors and queen urge him to refrain from so bootless an undertaking. There were others to encourage him in so holy a design, and when he recovered from sickness, he did not overcome the hallucination of a divine call to institute another crusade. After four years of preparation, an immense host set out for the Orient, led by the king and queen, and all the knights of France. They began by capturing Cyprus, and then landed in Egypt to make war upon the Sultan Melecsala. This potentate was alarmed at the formidable appearance of the invaders, and begged for terms of peace. The confident warriors from the West, however, refused any arrangement of a pacific nature. They had come for conquest, and must have it at the point of the sword. They soon had abundant reason to repent their confidence, for sickness so severely thinned their ranks as to make them an easy conquest for Almoadin, the son of Melecsala. The defeat of the Christians was overwhelming. Louis and two of his brothers were taken prisoners, while another brother was killed in battle. The king, finding himself in the hands of the enemy whom he had so recently disdained, offered an enormous sum for his liberty, and that of his fellow-prisoners. But such was the generosity of his conqueror, that one-fifth of the amount was remitted. Louis paid his ransom and returned to France. It might have been supposed that this disastrous experiment would have been enough to satisfy the zeal of the French

king, but it was not; and after some years, encouraged by the pope, who gave him a handsome share of the revenues of the church, he gathered another great force to renew the attempt to win glory as a soldier of the cross. This time it was proposed to begin by the conquest and conversion of the Moors of Tunis. This attempt was also attended with disaster, for not only was the army defeated, but the king himself, and his son, perished on the foreign shore with the plague. So died Louis IX., king of France, who, though he failed in the great effort of his life to redeem the Holy Land from the infidels, yet, by his devotion to what he considered a noble cause, won for himself a place on the page of history, and entered his name in the catalogue of Roman Catholic saints. His death occurred August 24, 1270, and this put an end to the long story of the crusades—the ancient romance of religion.

During the period of one hundred and seventy-four years from the beginning of the first crusade under Peter the Hermit to the death of Louis IX., two millions of Europeans had perished by famine, pestilence, and sword, in the attempt to aggrandize the papal throne by religious conquests in the East. Untold treasure had also been expended, and millions of men impoverished for life. In some ways good was done, for whereas much of the best blood of Europe was shed in the absurd undertaking, many from the vicious classes were also sacrificed, and society thereby purified. But the greatest and most lasting benefit was the changing of the ownership of great bodies of land all over Europe, and its being divided up into small holdings; for when the large land-owners became in-

fatuated with the spirit of the crusades, they were obliged to divide up their estates and sell them to thrifty people, who had saved money from the results of their toil. This introduced into the life of the nations a new element of political power, and a class of independent, aspiring spirits arose, whose descendants were going to exercise great influence in the struggles for civil and religious liberty which revolutionized the world in the sixteenth and later centuries. The burroughs and towns, which had been tied down by a sort of vassalage to the nobles, were made free by purchase, when the rights and privileges which had long inhered in a small class were put on the market to procure money for the crusades. Thereafter many of them could exercise, almost untrammelled, the functions of local government. Thus the folly of the papal See in inciting its subjects to a religious war was the means of setting in motion certain causes which, long afterwards, in the providence of God, contributed towards the emancipation of a large portion of Europe from the tyranny of the church. That is the best lesson to be drawn from the strange fanaticism which we have been considering.

It remains only to add, that an incident of the crusades was the development of the chivalry and knighthood which played such important parts in the social and political, as well as religious, life of those early times, and also the creation of the literature called "*Romance.*" The chivalrous knights who were fortunate enough to return alive from the holy wars received the warmest praises of their countrymen for their valor and faith. Their heroic deeds and strange

adventures were sung by bards and minstrels. Their exploits were recorded in a species of composition called *Romances*, from the name of the dialect in which they were written. A degenerate Latin was, at the beginning of the ninth century, the common tongue of France, but afterwards there arose a mixture of the Frank and Latin, or Roman, which was called *Roman*, or *Romance*. This was the language in which these wonderful stories, part fact and part fiction, were composed, and so they were called *Romances*. These writings being the forerunners of innumerable books in that class of literature, they have given their name to all marvellous tales.

CHAPTER IX.

The Dawn of the Reformation.—John Wickliffe.

THE most beautiful phenomenon in nature is morning—the birth of day. The dim candles in the sky have burned low, but behind the pale curtains a new light is turned on. There is a hush of expectation; no hour so still as dawn. Some momentous event is about to take place. A bird wakes up and sings a note or two, then stops to listen. One great star, like that of Bethlehem, stands in the East, poised over the natal couch. Suddenly a wide glory bursts behind the horizon; the brightness of it shines through the clouds, and ethereal gold drips from their fringes upon the mountains and the sea. There is a flutter of excited congratulation between heaven and earth. The day is born, the firmament is singing, and few mortals either see or hear, but when man opens his casement the celestial company have closed up their windows and gone home.

One of the brightest of all days was the religious revolution, or Reformation, of the sixteenth century. In the light and life of it the human race have gone further and done more than in all the previous history of the world. When the Reformation came the heavens rejoiced, and the earth has been clapping its hands ever since. As the dawn began to show itself, a clear star beamed on high; after a time it was followed by

another, and then the day came. The two morning stars of the Reformation were John Wickliffe and John Huss; one shone over England, the other over Bohemia, the centre of Europe.

Some conception of the moral darkness which preceded the Reformation may be gained from a remarkable publication of the fourteenth century, by a Roman Catholic, Nicholas de Clémenges, archdeacon of Bayeux. This author described a hideous condition of moral degeneration which pervaded all ranks of the church, and called loudly for reform. He denounced the pride and rapacity of the cardinals, their utter wickedness, their buying and selling ecclesiastical offices, and the abandoned lives of the bishops and other clergy, scarcely one in a thousand of whom was to be found possessing either virtue or sobriety. Of the nunneries he writes: "*Non dico Dei sanctuaria, sed veneris execranda prostibula.*" This faithful monitor declared that the religious teachers of the people so scandalously neglected their duties, and led such dissolute lives, that there was reason to fear lest the whole fabric of the Roman Church was in danger of being overturned. At several general councils measures for reforming the morals of the clergy and nuns were proposed, but nothing accomplished. They were like the wild protest of Savonarola, made towards the end of the fifteenth century, in Florence, in that they were fundamentally defective because they lacked a doctrinal basis. Savonarola's efforts for reformation failed because he simply denounced sin. He should have gone further, and labored for a reconstruction of the worship and the beliefs of the church. Religion is some-

thing more than morals; morals are the fruits, but the tree is a new life born of the Spirit of God and planted in the truth. It was impossible to reform fundamentally and generally the morals of the church when its members and officers were in utter ignorance of the truths of God and salvation, and when its religion was masses and pilgrimages and the worship of saints. The Reformation under the leaders of the sixteenth century was successful because it was an uprooting of heresy and a preaching of the glorious doctrines of grace. Man cannot lift himself to heaven unless he has the truths of redemption to pull up by, and God's Spirit in his soul to give him strength. Many shallow reformers think doctrine superfluous and an obstruction, but there never has been a true religious revolution without a doctrinal basis.

In the dark ages the people and the clergy were in almost entire ignorance of the truth of God, and that is the reason the ages were dark. The Reformation came by the study of the Scriptures and a consequent revival of doctrine. John Wickliffe was the man who first gave the Bible to the people, in modern times, in their own language, and thereby prepared the way for the Reformation. He was born at Spresswell, one mile from old Richmond, Yorkshire, in 1324. About the year 1334 he entered Oxford University. He became a fellow of Baliol College, and afterwards its master. After serving in several other charges he became rector of Lutterworth, though he always kept up his connection with the University of Oxford. There he habitually resided, taking a prominent part in the affairs of that great educational centre. He had

splendid talent, was a consummate scholar, and wielded an influence over all who came in contact with him.

The first public appearance of Wickliffe in the affairs of the nation was in connection with a political controversy. Pope Urban V. demanded of Edward III. of England the payment of a feudatory tribute. The king refused to pay it, and was sustained by the Parliament. The great scholar of Oxford defended this action in some very powerful writings, completely silencing the papal See, and winning for himself the enthusiastic friendship of his sovereign. Wickliffe took a very high ground in this conflict. He held that the spiritual power is distinct from the civil, that it has nothing to do with temporal concerns, and when it intrudes into the secular sphere it comes under the jurisdiction of the civil authorities. He went so far as to teach that the church should hold no property; that excommunication was without effect unless justified by the actual sin of him against whom it was directed; and that in no case should it be pronounced upon any one for a temporal offence.

Of course, such doctrines as those proclaimed by Wickliffe could not pass unrebuked. They were utterly destructive in their tendency to the theory of the Church of Rome. So he was summoned to appear before the bishop of London and give answer to grave charges of heresy. He had studied the writings of Aurelius Augustine, who may well be termed the grandfather of the Reformation, though that great revival of truth and righteousness did not occur until a thousand years after his death. The essential doctrine of this great theologian was justification by faith, together

with its twin truth, natural depravity, and the necessity of regeneration. Augustine's works are full of quotations from the Bible, and the inspired word, rather than tradition or ecclesiastical authority, is appealed to as the final source of religious knowledge.

By the time Wickliffe arose, the Scriptures had been displaced by an infallible church, whose mouthpiece was the pope. The English Reformer naturally asserted, in opposition to this, the supreme authority of God's word. The holy oracles he placed infinitely above all tradition, decisions of councils, and declarations of the Holy See. He said: "Even though there were a hundred popes, and all the monks were transformed into cardinals, in matters of faith their opinions would be of no account unless they were founded on Scripture." (*Trial*, IV., ch. 7.)

Wickliffe was very earnest in his efforts to recall the people to the simplicity of faith. He translated the Bible from the Latin Vulgate into the English language, giving his fellow-countrymen the first complete version in their own tongue. This was a far more momentous act than it may be considered by the careless reader. It meant the erection amongst men of the true standard of infallibility, the putting of Christ into the place of the pope.

Wickliffe declaimed against the corruptions of the church, and in advocacy of the Scriptures, in Latin sermons at the University of Oxford, and at Lutterworth and London, in the English language. He organized a body of itinerant preachers to go throughout the realm, disseminating the truth and circulating the Bible. Ready hands made thousands of copies of the

holy book, which were carried everywhere, and read, or heard, by tens of thousands. The first itinerants were university students and graduates, whom Wickliffe trained for the purpose. He sent out clerical and lay preachers. They were called "poor priests," because they had so little income, and lived mainly by the charitable hospitality of the people among whom they labored. Clad in the commonest clothing, they walked barefoot, staff in hand, throughout the country, preaching as they found opportunity. They opened the Scriptures and called upon men to repent. Their denunciations of sin were not alone aimed at the laity, but those of the clergy who led scandalous lives were not spared. The results were two-fold: there was a deep revival of true religious life, and a bitter hostility was aroused among the regular clergy. These itinerants and their followers were called Lollards, a term of derision, and under that name they have passed into history. The word is supposed to be connected etymologically with *lullaby*. The followers of Wickliffe were also called "*canters*," the meaning of which shows a kinship to that of Lollards, according to this derivation.

Wickliffe was summoned to appear before a convocation in St. Paul's, London, in 1377. For protection he was accompanied by the Duke of Lancaster, Lord Henry Percy, the Grand Marshal of England, and a band of armed men. A violent dispute broke out at the beginning of the affair, between the duke and William Courtenay, the bishop of London, and the trial ended in a farce. After this *fiasco*, the Anglican episcopate appealed to the pope, Gregory XI., to put Wickliffe down. They charged him with nineteen heresies,

and the pope issued, May 22, 1377, no less than five bulls against him, three of them being addressed to the primate and bishop of London, the fourth to the king, and the last to the chancellor and the University of Oxford. These bulls required Wickliffe to appear to answer charges before the papal commissioner, and ordered that he be imprisoned until the day of trial arrived. They dared not imprison him, however, and at the appointed time he appeared alone before the tribunal. But he was not without powerful friends, for Sir Henry Clifford appeared from the mother of the king, and commanded that no judgment be pronounced against Wickliffe, and the citizens of London forced their way into the chapel to see that no harm came to their champion. The upshot of it all was, that Wickliffe was ordered not to preach any more the doctrines which he was accused of disseminating, and he departed as free as he came, binding himself by no promise.

Not long after this event Gregory XI. died, and the papal schism broke out, when Clement VI. and Urban VI. contended as rival popes for the dominion of the church. As the two popes attacked one another, Wickliffe's eyes were opened to the fundamental rottenness of the established ecclesiastical rule. He now began boldly to preach against the doctrine of transubstantiation. William Courtenay, bishop of London, again made an attempt to crush him. A council summoned by him condemned Wickliffe's doctrines as heresy, and the preaching of them was forbidden. No one was to be allowed to listen to them on pain of excommunication. But when Parliament was asked to order the imprisonment of those who disobeyed, the Commons refused.

The Bible was in the hands of the people, and it gave them some of the courage and liberty of the Gospel. He was, indeed, deprived of the right to teach in Oxford, but he continued to preach in his church at Lutterworth. The people of the realm were with him, and ecclesiastical authority dared not stretch forth its hand to harm him.

What struggles might have ensued between Wickliffe and the hierarchy we cannot tell, for he lived in a constant expectation of martyrdom; but on December 28, 1384, while officiating in his church, he fell stricken with paralysis, and three days afterwards peacefully breathed his last.

Thus God removed his servant when his work was done, and saved him from further persecutions; but the good seeds he had sown were to bring forth a hundred fold in a later time. The Council of Constance, which burned John Huss, in 1415, anathematized Wickliffe and ordered his books and his bones to be consumed. But Wickliffe was singing in heaven then. It was not until 1427 that any one was found to carry out this vain sentence. Bishop Fleming, of London, exhumed the remains, and committed them to the flames. The ashes were scraped up, and thrown into the Swift, a branch of the Avon, which runs by the hill on which Lutterworth is built.

But the extinguishment of this noble star did not prevent the oncoming of the day.

CHAPTER X.

John Huss.

THE providential reason why the Wickliffe movement was not so successful as were similar attempts towards reformation in later times, was because America was not yet discovered; and the reason why God raised up Wickliffe and his followers to do a certain work, was because America was going to be discovered in the next century. The new world was not ready for the grand work to be done in it for God and man. If the Reformation had come in the fourteenth century, or the fifteenth, there would have been no place of refuge whither the persecuted of the old world could fly for safety. He is blind who cannot see a connection between the discovery of America in 1492, and the Reformation which began soon afterwards. In 1517, when Luther nailed his theses to the door of the Wittenberg Church, the great revolution may be said to have well begun. God had been holding the great continent of the west for a people and a principle, to occupy when they were ripe and ready for their destiny. The people were the Protestants; the principle was liberty, civil and religious. LIBERTY IS THE OPPORTUNITY TO DO RIGHT. In Europe they had not the opportunity to do right. The people under the Romish tyranny were compelled to do wrong; compelled to violate the Scriptures and their own consciences.

In America they were to have the opportunity to do right, and that was what they had contended for. Be it contradicted as strongly as words can express, that liberty is the opportunity to do what a man pleases. If the question be asked, what is right? the answer is, God's will. How do we learn God's will? From the constitution of the universe, and especially from the Scriptures.

God sent John Wickliffe to begin the elaboration of the principle of soul-liberty, and the preparation of a people to exercise it on both sides of the sea, but especially in the West. His work was but the beginning. When he died the task was taken up by another hand, that of John Huss, of Bohemia.

Huss was born at Hussinitz, not far from the Bavarian frontier, in 1369. At an early age he entered the University of Prague, where he became successively bachelor of arts, bachelor of theology, and master of arts. In 1401 he was made dean of the philosophical faculty. He afterwards became rector of this university, which was then one of the very first seats of learning in Europe. Some zealous citizens of Prague erected and endowed what was called the Bethlehem Chapel in connection with the University, for the purpose of providing the *students* and common people with sound preaching in the Bohemian tongue. Huss was given the pulpit of this church, and it soon became a centre of great spiritual as well as intellectual influence. His work in this office brought him into close contact with the wants of men, and the study of John Wickliffe's works taught him where to go for that which alone could satisfy them. Huss searched the Scrip-

tures night and day, finding light, life, and peace. No man can be full of God's word without uttering it, and Huss poured forth from his pulpit in Bethlehem Chapel a flood of truth which found a ready welcome in the hearts of his hearers, especially the students of the university.

It was several years before he came into conscious opposition to the authorities of the Church of Rome. The archbishop under whom he was laboring so far approved of his course as to appoint him one of a commission, in 1405, to examine into certain alleged miracles at Wilsnack, near Wittenberg, which had caused that church to be made a resort for pilgrims from all parts of Europe. The result of the investigation was an edict from the Arch-episcopal See forbidding all further pilgrimages to that shrine. Huss then published his first work, entitled "All the Blood of Christ is Glorified," in which he warmly declaimed against seeking the work and presence of God anywhere except in his Holy Word. He preached several times by appointment before provincial synods of the church, and in these sermons the clergy had an opportunity to hear such truths as were not proclaimed often in those dark times.

But Huss was turning on too much light for the comfort of the hierarchy, and, in 1408, he was prohibited from exercising the functions of his ministry in the diocese. However, he was not without influential friends, and the following year he was made rector of the university. His work in this capacity was very successful, and he gained great popularity, not only with the students, but also at court. The archbishop

brought charges against Huss before the pope, apprising his holiness at the same time of the prevalence of the doctrines of Wickliffe in Prague. A papal bull was issued, forbidding any one to teach this heresy, and requiring all preaching to cease, except where it had been the custom from ancient times. The archbishop then publicly burned the writings of Wickliffe. But there was great popular indignation against these proceedings, and verses ridiculing the archbishop were sung on the streets. Huss and his friends openly defended the writings of Wickliffe in the university, while the Reformer's congregations in Bethlehem Chapel grew to vast proportions. Higher and higher rose the enthusiasm of those who were contending for the truth, and as Huss proclaimed it from his pulpit his voice was often drowned by the applause of the multitudes who hung upon his words.

The archbishop could not allow this menacing movement to go on, so he proceeded to excommunicate Huss, and laid the city of Prague under interdict. No attention was paid to either sentence, and the archbishop was attempting to arrange a compromise when a period was put to his labors by death. A crusade which the pope proclaimed against Naples just at that time, and the authorized sale of indulgences, called forth the most violent opposition of Huss and his followers. They denounced them all, declaring that indulgences are a sin, that the claim of papal infallibility is blasphemy, and that neither pope nor bishop has a right to draw the sword. The populace adopted these views, and, marching in contemptuous procession before the archepiscopal palace, burned the pope's bulls in the market

place. Warmer waxed the conflict, and a tragic chapter was added. The king executed three young men who declared the indulgences to be a humbug. But Huss, attended by a number of students, took up their bodies and buried them in Bethlehem Chapel. Cardinal Peter, of St. Angelo, now interdicted the place of residence of Huss, and threatened him with the civil ban. At the request of the king he left the city, after having published a work in which he appeals from the Roman Curia to Christ the righteous Judge. In his exile he wrote his principal book, *The Church*, and preached to large audiences at Kozihradeck and Krakowetz.

The religious ferment in Bohemia had now become a matter of continental notoriety, and King Sigismund of Hungary decided that the case ought to be brought before a general council about to be held at Constance. Huss gladly consented to appear, believing that he would thereby have an opportunity to defend himself and profess Christ before the assembled representatives of Christendom. He set out, after preparing all his private concerns to be left in order, should he never return. He well knew that he was going into the greatest danger. All along the route Huss was greeted with the sympathetic applause of the people as he passed; but a quite different reception awaited him among the ecclesiastics at Constance. Soon after his arrival he was thrown into prison. A commission of prelates reported upon his case, without giving him a hearing, and the writings and the person of Wickliffe were condemned to perdition.

Huss was confronted with a statement of his own

views and those of Wickliffe. He acknowledged his doctrines, but denied some things which false witnesses preferred against him. Vain efforts were made to induce him to recant. Nothing was left but death at the stake, and none knew it better than "the pale, thin man in mean attire," as a writer of that day described him. On Saturday, July 6, 1415, the sentence was pronounced against him in the cathedral. His robes of office were stripped from him, and he was dragged to the place of execution for instant death. "Thy soul we deliver up to the devil;" "and I commend it to the holy Lord Jesus," responded Huss. A paper cap a yard high was placed upon his head, bearing the writing, "Heresiarch." "God is my witness," cried the martyr, "that I have never taught or preached that which false witnesses have testified against me. He knows that the great object of all my preaching and writing was to convert men from sin. In the truth of that gospel which hitherto I have written, taught and preached, I now joyfully die." The fire was kindled, and his voice, while he prayed in the words of the "Kyrie Eleison," was soon hushed by the flaming tongues that licked up his life.

The scene over, the principal actors returned to the council and to their deliberations concerning the affairs of that kingdom which "is not of this world," while the sacred ashes of God's martyr were gathered up and thrown into the Rhine.

The man who presided over the council which burned John Huss was Bishop Jean Brognier. When he died his remains were buried in St. Peter's Cathedral, at Geneva, and there they rest still, under the pave-

ment before the grand portal. This church became afterwards, when John Calvin was its pastor, the citadel of the Reformed faith. Hah! Jean Brognier, whose are the feet that tramp over your head, and have tramped there for four hundred years? They are those of Protestants, disciples of Huss and Wickliffe. Who are these eager ones that hardly stop and glance at your epitaph as they hurry on to hear the gospel preached that you tried to destroy? They are the children of liberty and the children of God—that God whose service is perfect freedom. Poor fool, you thought to stay the dawn by putting a cloud of smoke over a star, but it was all in vain; you could not stop the advance of day. The voice of God had called it, and it must come. The words were spoken again: "Let there be light." It remains now to record, "And there was light."

CHAPTER XI.

Martin Luther, the Monumental Man.

THERE never lived a man who more completely realized in himself the genius of his country than did Martin Luther. To state that he was a typical German does not express what he was to the Fatherland. It might almost be said that Luther *was* Germany. He embodies the boldness, the courage, the strength, the thoroughness, the ideality, the musical taste, the manliness, which, being combined in one character, have, for centuries, constituted the national ideal of that sturdy race, which no other nation has ever completely conquered.

Carlyle says of him: "I will call Luther a true, great man—great in intellect, in courage, affection, and integrity; one of our most lovable and precious men. . . A right spiritual hero and prophet; and more, a true son of nature and fact, for whom these centuries, and many that are to come yet, will be thankful to heaven." The spirit of Luther's life may be caught from his greatest hymn, best translated by Carlyle, "*Ein feste burg ist unser Gott*,"—"A safe stronghold our God is still." The rugged, though majestic, strength of this hymn, its calm trust in God, and defiance of evil, well bespeak the man who led the German people in the great contention against the superstition and power of Rome.

The hero of the German Reformation was born at Eisleben, a town of Saxony, not far from Wittenberg, November 10, 1483. His birth-place was his death-place also, for he finished his course in the same dear Eisleben, February 18, 1546. His father was first a peasant. His mother was described by Melanchthon as remarkable for her "modesty, fear of God, and habits of prayer." They brought up Martin, their first-born to lead an earnest, religious life, and the impressions of their training followed him to the end of his days. It is a fact well worth mentioning, that all of the great leaders of the Reformation, and Aurelius Augustine, who lived long before that wonderful epoch, were brought up under pious influences. Of by far the larger number of the good great men of the world has this been true. The promises of God for blessings upon parental training stand sure from age to age, and it is more and more manifest, as we read history, that it is worth something to have been reared amid the sanctities of a Christian home.

Luther's parents set him apart for a lawyer, but God had other plans for him. He studied at Mansfield, Magdeburg, and Eisenach. He entered the University of Erfurt in 1501, and took his bachelor's degree in 1502, and the master's a year later. Hitherto he had not studied the Scriptures. The Book of Life was hidden from the weary eyes of men at that time by the forms and ceremonies of the apostate church. But a great want was arising among the people, and it found its expression in the prophetic soul of the young student. Luther became oppressed by a supreme anxiety, while strange, inarticulate fears harassed his

mind. The death of a dear friend deepened his melancholy. A dreadful struggle was raging within his breast, and when one day a violent storm convulsed the natural elements, he formed the resolution, suddenly, to become a monk. On the 17th of July, 1505, he entered the Augustinian Convent at Erfurt, and in 1507 was ordained a priest.

Luther now devoted himself with the intensest earnestness to the performance of the duties of his order, and to the study of theology; but these did not quell the conflict within his soul, and failed to give the rest he sought. Rest, however, was not far away; the oasis was just before him. He had wearied of the ceremonies of the church, and was now despairing of help from human philosophy. He began to search the Scriptures. Here, at last, he found the complement of human life, and was satisfied.

In 1508 the young monk was made professor of philosophy in the University of Wittenberg. He was sent to Rome by the Augustinian order, on business which kept him in the Eternal City for a short time. After his return, he voluntarily undertook preaching in Wittenberg as an assistant. The simplicity of the gospel charmed him away from philosophy, and he proclaimed the pure doctrines of Christ. He lectured mainly on the Book of Psalms and the Epistle to the Romans. The strongest human influence brought to bear upon him now was the writings of Augustine. The ready disciple of the ancient father of theology seized upon the great doctrines of salvation by faith, substitution, and imputation. "Thou art my righteousness, but I am thy sin," were the strong terms of

his religion, and they were essentially Pauline and Augustinian.

At this period, the rising young preacher did not know that there was anything in his beliefs and tendencies of thought antagonistic to Rome. He was not conscious that he was drifting out and away from the ancient moorings of the church in which he was born, and which he loved so well. He proclaimed mightily the gospel, and urged others to do the same, calling upon the bishops to preach as the most important function of their office, and insisting that preaching should have a wider range than exhortations to observe the ceremonial ritual. Sermons, he held, should be free from human dogmatism, and abound with the truth of the eternal word. It is easy for us to see now that it was impossible for him to go on in that line, without antagonizing the ecclesiastical authorities.

When Tetzel, a man commissioned by the pope, through the archbishop of Mainz, to sell indulgences for money to build St. Peter's Cathedral in Rome, came to Jüterbock, near Wittenberg, upon his unholy mission, Luther suddenly found himself attacking the world-wide church, though he fondly fancied he was fighting in its defence. He did not then know how hopelessly the Catholic body had been saturated with Pelagianism, and the extent of the deterioration of religion, which showed itself in this base business, devised and authorized by the august sovereign who wore the tiara in Rome. Selling forgiveness, and the right to commit sin, for money, was something so utterly opposed to the Scripture-principle of salvation through faith in the blood of Christ, that Luther declaimed

against it no mild phrases, denouncing the practice as unscriptural and sinful.

The gauge of battle was laid when, October 13, 1517, Luther nailed to the door of the Castle Church of Wittenberg his famous ninety-five theses against indulgences and penance, at the same time stating the true doctrine of salvation by faith. This bold act, challenging the whole hierarchy, from the pope down to the humblest monk, sent a thrill throughout Germany, and marked the formal commencement of the mightiest moral struggle the world has ever known. With marvellous rapidity the theses were copied, to be scattered far and near. The regeneration of Europe was in progress, and thousands of enquirers were waiting for such help as this, for such inspiration, to question all things pertaining to religion, demanding a proof from above for all that men are to be required to believe. These theses declared that the pope cannot really pardon sin, but only proclaim God's terms; men must repent and believe on the Lord Jesus Christ.

Luther had struck the divine chord, and there was a response in the heart of Germany. Thousands of men spoke for him throughout the land, and, in a week, he was born the hero of his nation, a position he has never lost.

It was well for Luther that he had been to Rome, and had seen the pope and his court. It is hard to understand how any one could witness the corruptions which gathered about the Holy See at that time without being disillusionized, however deep may have been his veneration for the throne of the divine vicegerent. Luther had climbed the holy stairs on his knees, strug-

gling between such meritorious works and the Scripture statement, "The just shall live by faith." He had seen the buying and selling of ecclesiastical preferments, the base lives of the clergy, and the supineness of the pontiff himself, more intent upon political aggrandizement than the holiness of the church and the salvation of souls. "If there be a hell," said Luther, "Rome is built over it."

The hierarchy were not slow to respond to Luther's challenge. He was branded as a heretic, and cited to Rome. But Luther did not wish to die just yet, and decided that it was more healthful for him to remain among his own Germans. Cardinal Cajetan, papal legate, was authorized to deal with him and bring him to submission. A conference was held at Augsburg (October, 1518), but Luther did not succumb. He stoutly maintained the positions taken in his theses, and declared that the pope did not possess supreme authority. He showed that there had been times in the history of the church when there was no pope. He demanded to be heard before a general council of the whole church. But the papal authorities did not consider it wise to allow this brave, scholarly and eloquent heretic to proclaim his doctrines in the presence of so large and representative a body.

Luther had a valuable friend in the Elector of Saxony, without whose consent he could not be delivered up for transportation to Rome. As the elector was unwilling to surrender him, the pope sent Miltitz, his chamberlain, who did induce Luther to maintain silence for a time. But when Dr. Eck challenged Luther's friend Karlstadt to a disputation to be held in

Leipsic, he felt himself absolved from any obligation to further silence, and he joined the theological tournay. He broke still more out of the shell of religious superstition, and declared that the pope has no divine right as primate, that the power of the keys is entrusted to the church, that the church is the whole body of believers, including the Greek Church. He affirmed that some parts of Wickliffe's and Huss' writings, condemned by the Council of Constance, were genuinely evangelical. Thus he denied the infallibility of both pope and council, leaving nothing but God's word as the supreme test of truth. Dr. Eck maintained the supremacy of the Holy See, saying, "No pope, no church," and declined to hold further disputation with one who challenged the authority of both council and pope. Nothing was left now for this bold monk but a papal bull of excommunication.

The Leipsic controversy led Luther to feel that he had broken irretrievably with Rome, and caused all Germany to see it too. The people felt that this was more than a monkish quarrel, and the downtrodden peasantry hailed him as their deliverer. Luther was still carrying on his work as professor at Wittenberg, and the number of students increased from two hundred and thirty-two in 1517 to five hundred and seventy-nine in 1520. He published some powerful sermons, and an "*Address to the Christian Nobility of the German Nation on the Reformation of Christendom*," as well as a work called "*The Babylonian Captivity of the Church*." The address to the nobles caused great excitement throughout the nation and beyond it. In this Luther declared that all Christians are equal, that the

secular power is of God as well as the church, and has jurisdiction over pope, bishops, monks and nuns. "Why should 300,000 florins be sent every year from Germany to Rome?" "Germany for the Germans" became the cry, and a general demand arose for the freedom of civil government from ecclesiastical control, for a married clergy, and for national education. In "*The Babylonish Captivity*" he charged that the pope had carried the church away captive to Rome, and closed by saying: "I hear that bulls and other political things have been prepared, in which I am urged to recant or be proclaimed a heretic. If that be true, I wish this little book to be part of my future recantation."

The bull was published, excommunicating Luther, July 15, 1520. It was posted up in various towns in Germany, but the people tore it to shreds and trampled it under their feet. On the 10th of December, at the head of a procession of professors and students, Luther walked out of the gates of the university, carrying the bull of the pope. In the market place, where, if the people had allowed it, Luther might have been burnt, they made a great bonfire and committed the supreme edict of the papacy to the flames. Throughout Germany this act of defiance was heralded with delight, and stern satisfaction was felt in the hearts of the people. It was felt now that Rome had done its worst, and that, if Luther was sacrificed, it would have to be done by the emperor.

Charles V. was therefore called upon by the pope to crush these pestiferous heresies. The emperor summoned a diet at Worms in 1521, and cited Luther to

appear. How much fear he experienced in complying may be inferred from a look of wood-cuts he devised with his friend, Lucas Cranach, the artist, just before setting out. A picture of Christ washing the disciples' feet on one page confronted one of the pope on the opposite, holding out his toe to be kissed; Christ bearing his cross, and the pope carried in state through Rome on men's shoulders; the Saviour driving the money-changers out of the temple, and the pope selling indulgences, with heaps of money before him.

But Luther went to Worms not without the gravest forebodings. Crowds came out to greet their hero as he progressed towards the imperial city. He was permitted to preach at Erfurt, though the herald who had charge of him was forbidden to allow such a thing. The people demanded it. His march was like a triumphal procession, and he arrived at Worms amid a vast concourse. His friends knew the danger of this trial, and besought him to stay away, but the Reformer insisted that "if all the tiles on the houses of Worms were devils, he would go."

Being arraigned before the mightiest civil tribunal on earth, behind which was the greatest ecclesiastical power, already pledged to his destruction, the poor monk did not quail. He acknowledged his books, and reiterated his doctrines. The emperor demanded that he recant. The reply was so typical of Luther, and so heroic, it has become a classic of religion: "Well, then, if your imperial majesty and your graces require a plain answer, I will give you one of that kind without horns or teeth. It is this: I must be convinced, either by the witness of Scripture or clear arguments, for I do not

trust either pope or councils by themselves, since it is manifest that they have often erred and contradicted themselves; for I am bound by the Holy Scriptures which I have quoted, and my conscience is held by the word of God. I cannot, and will not, retract anything, for to act against conscience is unsafe and unholy. So help me God. Amen." The emperor made a sign that this ended the matter, and Luther added, "I can do naught else. Here I stand. God help me. Amen." "*Hier stehe ich, ich kann nicht anders; Gott hilf mir. Amen!*" And there he did stand, a man against the world; but Jesus his Lord stood with him.

The trial made a tremendous impression. How could it fail to? The Italians and Spaniards wished him burnt at once, but the Germans determined to save Luther at all hazards. The emperor took time to deliberate, and the result was that he placed Luther under the ban of the empire, and as soon as his safe conduct should expire, it was to be unlawful to give him food or shelter, and any one could kill him without fear of punishment.

Frederick, the elector of Saxony, seeing that Luther must now perish under the hand of an assassin, had him waylaid on his return, and captured by a party of knights, to be confined in the Wartburg castle, solely for his protection from danger. Luther, of course, understood it, and assumed the dress of a knight living at Wartburg, but the public were kept in ignorance, and the universal question was, Where is Luther? God knew where he was, and it was just where he wished him to be. He was in the Wartburg castle, translating the Scriptures into the German language. This was

his greatest literary work, and he did it well. His endeavor was to reproduce, as far as possible, the spirit and tone of the original. He said, "We are laboring hard to bring out the prophets in the mother tongue. But what a great and difficult work it is to make the Hebrew writers speak German! They resist it so, and are unwilling to give up their Hebrew existence and become like Germans." Luther did make them talk German, and the Greek writers of the New Testament also. They talked German, and the German people responded from thousands of homes under the power of the gospel.

Luther abode in the Wartburg, his "*Patmos*," he called it, for ten months, and they were among the best-spent of his life. How many of God's greatest servants have been laid aside for a time in some sort of forced retirement for ripening and reflection! Moses, in Midian; David, a refugee from Saul; Paul, in Arabia three years; John, in Patmos; Luther, in the Wartburg; Calvin, in Strasburg and Basle, and John Knox, in Geneva. When these men returned from their exile, they were better prepared for their great work. Luther could stand his confinement no longer, and made plans for his return to Wittenberg. He was warned of the danger of such a proceeding, and especially that Duke George, of Saxony, an enemy of the Reformation, would doubtless execute upon him the ban of the emperor. "I would go," he said, "if it rained Duke Georges for nine days running, and every one of them nine times as fierce as he." He suddenly appeared at Wittenberg March 3, 1522, and at once plunged into the struggles of the day.

The Reformer had now to contend with a horde of fanatical people called Anabaptists, who, misunderstanding and perverting the use of the gospel, declared for polygamy, the abolition of civil government, and a communistic division of property among the people. This caricature of Protestantism was calculated to do great damage to the Reformation, though this great movement was not responsible for it. The hierarchy, however, found in it a convenient argument against the advocates of liberty and truth. The distinction between liberty and license is as great as between liberty and tyranny, but it is not so easily seen by the illiterate. Luther fulminated some thundering denunciations against these revolutionists in what have been called "*The Severe Tracts.*"

In the midst of these exciting conflicts it seems that the great warrior's mind had been running on a tenderer subject, for, on June 11, 1525, Luther the monk married Catherine von Bora the nun! Here was exemplary reformation in earnest. Luther agreed with Paul, who said, "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" (1 Cor. ix. 5.) It was a bold step, but a wise one, and in the way of God's appointment. Catherine was only twenty-four years of age when Luther married her. They had six children, and their life together was a most happy one.

He needed the sustainment of a faithful help-mate in his arduous labors, for he had the "care of all the churches." It was an herculean task to organize the Reformation, and to elaborate from the Scriptures a theology and a government for the church. Nor was it easy

to work it into the life of the nascent body. While occupied with this great undertaking, Luther engaged in a controversy with the Swiss Reformers on the nature of the Lord's Supper. He appealed to the simple words of the Saviour, "This is my body," as proof that, whereas the bread and wine are not changed into the flesh and blood of Christ, as the Roman Catholic Church teaches, yet the sacred body of Jesus is veritably present in the sacrament. Zwingli, Œcolampadius, and the Swiss Protestants generally, held that the body of Christ was not present, but that the bread and wine represented them. The Swiss were firm, and Luther was immovable; so no compromise was effected, and a division was thus made of the continental Protestants, which has continued to the present day, causing much rivalry and antagonism. Those who held the German view were called "Lutherans"; the opposite party the "Reformed," and under these names they have continued ever since.

But the Reformation movement in Germany had waxed apace. In 1522 an imperial diet had met at Nuremberg, and reversed the edict of Worms, demanding of the papacy that it keep its promises to Germany, that it reform its clergy and the church in general. At another diet held in Spires, the papal legate still insisted that the edict of Worms be carried out; but the demand was refused. This greatly strengthened the good cause, and many German states which had hitherto kept aloof from the Reformation now joined it. The controversy was no longer between a monk and the papacy, but between Germany and Rome. Nay, more Switzerland, France, England, Scotland, and the

Netherlands, were taking up the banner of the great reform, and the strongest nations of Northern Europe presented a united front against the tyranny of the apostate church.

During the stormy days of conflict, Luther had, among other friends, two whose names are prominent in history, Erasmus and Melanchthon. The former became alienated from him, but the latter was his faithful co-laborer to the last. Erasmus, who was a man of consummate scholarship, was greatly deficient in courage; and after writing against the abuses and sins of the church, he died finally without sundering his connection with Rome. The differences which already existed between him and Luther were made public in a discussion of the question of the human will. Erasmus declared that it was free, and condemned Luther for his harshness in the controversy with Rome. Luther held that gentleness was not necessary when dealing with Satan; and on the doctrinal question taught unequivocally that the human will is impotent to choose the good, and that none would be saved if God had not from all eternity elected some to everlasting life. Luther boldly proclaimed these doctrines, so unpopular to the human judgment, holding that it was always safe to preach God's truth, and that its great Author would defend it.

Quite a different character from Erasmus was Melanchthon. He did not come up to Luther's standard in boldness, but was nevertheless a truly noble and lovable character, and as a theologian had no equal in Germany. He wrote the first Protestant work on systematic theology. The Augsburg Confession was from

the pen of Melanchthon. Luther said, "I was bound to fight with rabble and devils, for which reason my books are very belligerent. I am the rough pioneer who must break road; but Master Philip [Melanchthon] comes along softly and gently, sows and waters heartily, since God has richly endowed him with gifts." The feelings of Melanchthon towards his great co-laborer may be learned from such utterances of his as "he is a man full of the Holy Ghost," and "I would rather die than be torn from Luther."

The great work of the Reformer of Germany was approaching completion. His toils had been prodigious, and God had markedly protected him from his enemies. He was at last to die in peace where he was born. His life was to close like a complete circle, ending at the point where it began. He had been called to Eisleben to compose a quarrel between two counts. He succeeded in making peace, fitting work for the evening of his mighty day. A pain and pressure in his chest foreshadowed the end. Anxious friends ministered to him; and when they had done all that human friendship could suggest, begged to know whether or not he wished anything more. "*Nihil aliud sed cœlum*"—nothing else but heaven—was his reply. "Father, into thy hands I commit my spirit," he whispered, and gently breathed his life out, February 18, 1546, at four o'clock in the afternoon.

Melanchthon said, "Dead is the horseman of the chariot of Israel who ruled the church in this last age of the world." They buried him in the Schlosskirche of Wittenberg, the old church upon the door of which he had long before nailed the ninety-five theses, or the first great trumpet-blast of the Reformation.

CHAPTER XII.

John Calvin, the Theologian of the Reformation.

WHILE Luther was contending with tyranny and superstition in Germany, Calvin was doing a no less important work in the little republic of Geneva. Luther was breaking down a system; Calvin was building up one. The German Reformer was a destructive genius; Calvin was constructive. Luther was God's sledge-hammer to crush indulgence-selling, the worship of images and saints, the oppression of the people by the priesthood, the doctrines of purgatory, the mass, and the infallibility of the pope; but he never constructed in place of these a very complete and logical system of theology or church government. Luther filled the largest place, in the world's eye, of any man of his day; but Calvin's influence has been more powerful, and has travelled further than that of any man of modern times. The reason is, that Calvin constructed a theology and a government which have challenged the admiration and imitation of the world from his own times down to the present. He was the master-spirit of the Reformation in Switzerland, France, the Netherlands, England, and Scotland. Moreover, nearly all the great political and religious movements in these countries, and among all English-speaking peoples, since he lived, have been influenced or caused by what he wrote or did in the city of Geneva, by azure Leman.

The theology of Calvin is the most powerful and philosophical system of doctrine ever promulgated. It is the only logical creed. Pelagianism is not logical; if it were, it would deny the atonement of Christ altogether. Arminianism is not logical, or it would exclude God from the affairs of men. Mercifully God has restrained the adherents of these creeds from going whither their principles would lead them. But Calvin's doctrines hold together like the links of an iron chain. Grant the doctrine of God's eternal, universal, and particular decree, and it is impossible to deny any fundamental point in Calvinism. Timid people shrink from its terrors; but Calvinism is to-day, at least, the professed creed of four-fifths of Protestant Christendom. Thirteen millions of Baptists believe and teach it; twenty-one millions of Episcopalians keep it in their "Thirty-nine Articles of Religion," whether they believe and preach it or not; and thirty-five millions of Presbyterians, distributed among all nations, consider it their own peculiar heritage.

John Calvin, the greatest of all Frenchmen, was born at Noyon, sixty-eight miles northeast of Paris, July 10, 1509. His native town, a community of about six thousand inhabitants, was distinguished for its splendid cathedral. With this important see our Reformer's father, Gerard Calvin, was connected as apostolic notary, fiscal attorney of the county, and secretary to the bishop. The mother, Jeanne Lefranc Calvin, was described as very beautiful, and was devoted to the observances of religion. They were poor, but highly respected; and their influence gained for their son the best educational advantages, which he was

ready to appreciate and improve. At the age of twelve he received the chaplaincy of the Chapel de la Gesine, and assumed the tonsure, though he was never ordained. When fourteen years old he was sent to Paris to prepare for the priesthood. His support was derived from church preferments. He took high rank at once as a student of extraordinary ability, but was considered very severe in his morals and manners. The "Accusative Case" was his *sobriquet* among his companions. In 1527 he assumed the curacy of Marteville, and two years later of Pont l'Evêque.

On the advice of his father, Calvin turned his attention to the study of law, attending lectures in the universities of Orleans and Bourges. His course in this direction was brilliant. He soon received the degree of doctor of law, and was frequently called upon to lecture before the students in the absence of a professor. The subsequent history of this great man, who was called, not only to be a theologian, but also a statesman, and was as much a reformer of government as of doctrine, shows that the time spent in acquiring the noble profession of law was by no means wasted. A great Hand was leading him, by a way he knew not, to a work than which a greater one has perhaps never been done by an uninspired man for the human race. After four years of the law, Calvin returned to Paris and to the study of theology. In 1532 he published Seneca's *De Clementia*, with a commentary, and had to sell his patrimony to meet the expense. Towards the close of this year he was, by a "sudden conversion," made willing "to know the truth." From this time the Bible was his text-book, and faithfully did he study it.

The Reformation had made considerable headway in France, and the Evangelicals held meetings, which Calvin attended. He often preached in these assemblies, usually closing his sermons with the words: "If God be for us, who can be against us?" Things went on well for a time; but, when his friend, Nicolas Cop, a learned physician of Basle, was elected rector of the University of Paris, Calvin prepared for him an inaugural address on Christian Philosophy. This was a plea for the reformation of the church on the gospel plan. It was delivered before a great audience, and made a profound impression, calling down upon him the severest censure of the ecclesiastical dignitaries. The consequence was that Calvin had to fly to the south of France.

During two years he wandered about the country a fugitive, everywhere preaching the truth. A part of the time he spent in the house of a learned friend, the young Canon Louis du Tillet, who himself afterwards became a Protestant, working on his *Institutes*. For a while he was the guest of Margaret of Navarre, sister of Francis I. Again we find him at Poitiers, near which, in a cave, he celebrated for the first time the Lord's Supper after the Protestant form. He published at Orleans, in 1534, his first theological work, *Psychopannichia*, which was a refutation of the Anabaptist doctrine of the soul's sleep between death and the resurrection.

The outbreak of persecution compelled him to leave France and take up his residence in Strasburg. He removed to Basle, and there, in 1536, he published in Latin his immortal theological treatise, *The Institutes*

of the Christian Religion. Calvin was only twenty-seven years of age when he put forth this magnificent work, which gives some idea of his industry, and of his marvellous intellectual endowments. It was dedicated to Francis I., king of France. This dedication is a model of respectful, learned and eloquent pleading for the truth. It opens with these words: "To His Most Christian Majesty, Francis, King of the French, and his Sovereign, John Calvin wisheth peace and salvation in Christ." At the close of his great argument for the Reformation, he writes: "If your ears are so preoccupied with the whispers of the malevolent as to leave no opportunity for the accused to speak for themselves, and if those outrageous furies, with your connivance, continue to persecute with imprisonments, scourges, tortures, confiscations, and flames, we shall, indeed, like sheep destined to the slaughter, be reduced to the greatest extremities. Yet shall we in patience possess our souls, and wait for the mighty hand of the Lord, which, undoubtedly, will in time appear and show itself, armed for the deliverance of the poor from their affliction, and for the punishment of their despisers who now exult in such perfect security. May the Lord, the King of kings, establish your throne with righteousness, and your kingdom with equity. *Basle, August* 1, 1536." The first sentence of the body of the work reads: "True and substantial wisdom principally consists of two parts, the knowledge of God and the knowledge of ourselves." This profound generalization, laid down at the outset, gives an idea of the philosophical character of the work. The *Institutes* were afterwards translated by the author into the French language.

Having occasion to make a journey to his native town, he converted, while there, a brother to the Reformed faith, and was returning to Basle by a circuitous *route*, on account of a war that was raging along the more direct course, when he stopped over night in Geneva, August 5, 1536, intending to leave the next day. But he had met his destiny; God had led him hither; and here was to be his home for the remainder of his life—twenty-eight years.

A better place could hardly have been imagined for developing the principles of human liberty and divine truth. Here was a little republic in the middle of the world, at the very gates of nearly every important nation of the European continent. A thoughtful and earnest people were ready to be made an instrument in God's hands for good. God had been preparing the work for Calvin, and Calvin for the work. He now brings the two together, and from that day it is easy to see more than a human intelligence in the history of Geneva.

Calvin purposed to go on and live quietly among his books, in Basle or Strasburg. He had only one night for Geneva. But William Farel, who had been leading the Reform in that city, laid hands upon the visitor and claimed him for the work there. He demanded that the author of the *Institutes* should come out of his study, and face the world with him. Calvin resisted; Farel insisted. Calvin pleaded; Farel threatened, and cried out that the curses of God would fall upon him if he preferred his studies to the work of the Lord. Calvin was overwhelmed; it was evidently a divine call; God's voice was in Farel's mouth; he surrendered.

"These words," said he, "terrified and shook me, as if God from on high had stretched out his hand to stop me; so that I renounced the journey I had undertaken."

Without loss of time Calvin and Farel proceeded with the great work of reconstructing Geneva. They set the standard very high, and demanded that all the people conform to it. A year and a half they labored, meeting with great opposition, and yet making substantial progress. But the Genevese could endure it no longer, and on April 23, 1538, the two Reformers were formally deposed by the Council of the Two Hundred, and expelled from the city.

This was a great trial to both, for Calvin, as well as Farel, had become greatly attached to Geneva, and wholly absorbed in the work of making it a model community after the pattern of the Scriptures. Calvin now betook himself to Strasburg, where he lived three years, devoting himself to study, and to the pastoral care of the French Protestants of that city. While there he made the acquaintance of Melanchthon; and the "theologian," as the Germans called Calvin, and the "preceptor of Germany," became warm friends.

Was the time spent in Strasburg lost to Calvin? No, for it furnished him an opportunity to ripen, and there he found a good wife; this last was compensation enough. He joined his fortunes to Idelette de Bures in 1540. They lived happily together nine years, and had three children, all of whom died in infancy. Calvin loved Idelette while she lived, and cherished fondly her memory after she was taken from him. Those nine years were always considered by him as an oasis in his life

The banished shepherd never ceased to pray for his wayward flock in Geneva, and often wrote letters of encouragement to them while he resided at Strasburg. At last they invited him to return and take up the work where he had left off. They urgently and repeatedly called him to make his home among them again. On September 13, 1541, he made his entrance into Geneva amid the joyful acclamations of the people. The council gave him a house and garden for a home, and a salary of five hundred florins, twelve measures of wheat, and two tubs of wine.

Calvin was now master, and thoroughly did he rule. Every kind of vice was sternly repressed, and crime relentlessly punished. The city thronged with the best and bravest of Protestant refugees from various parts of Europe. John Knox and others of his ilk were there. They greatly helped in this moral revolution. The effect was tremendous. Never since the best days of Israel had any community been so completely regenerated and conformed to the ideals of morality as was Geneva under the rule of Calvin. It became at once the refuge and the training school of the Reformers of all lands—"a city set upon a hill" indeed. Students thronged the lecture-room of Calvin; the churches were crowded with earnest worshippers; printing-presses poured out streams of evangelical literature that flowed to all parts of Europe; the Reformer established manufactories to furnish work and livelihood for the people; and the whole community throbbed with a pure and earnest life.

In the midst of this hive Calvin toiled and wrote as the animating power. His labors were incredible,

though his body was diseased. His imperial intellect towered supreme over a crumbling tenement, and seemed almost to defy the laws of nature. The sermons he preached, the letters he wrote, the books he published, and all in so short a life, attest a miraculous man. He seemed almost to have been born full-grown, for though his *Institutes* were published at twenty-seven, he had nothing to change in them a quarter of a century afterwards.

Calvin has been so maliciously and persistently vilified that the world has come almost to despise one of its greatest benefactors. They do not see the real man, but only a caricature of him. A gloomy tyrant, fierce, cruel and narrow, is the man whom a milk-blooded Christendom now declares to have been the Reformer of Geneva. This is a faint defence of its own lack of principle and godliness. Calvin was firm, but he was modest; he was brave, but he was also gentle. He was refined, devout, spiritual, loving among his family and friends. But he was intolerant of iniquity. The truth is, Calvin hated sin, and that is the reason the world hated Calvin.

Ernest Renan, the skeptic, said he was "the most Christian man of his generation." Prof. Dorner declares that "Calvin was equally great in intellect and character, lovely in social life, full of tender sympathy and faithfulness to friends, yielding and forgiving towards personal offences, but inexorably severe when he saw the honor of God obstinately and malignantly attacked." Theodore Beza, who knew him best, wrote: "Having been an observer of Calvin's life for sixteen years, I may with perfect right testify that we have in

this man a most beautiful example of a Christian life and death, which it is easy to defame, but difficult to imitate."

Calvin was of middle stature, and thin from disease and toil. He had a pale, chiselled face, long beard, black hair, a prominent nose, and eyes that flamed under a massive, dome-like forehead. His dress was plain, scrupulously neat, his habits methodical, and his living extremely simple. He slept comparatively little, and denied himself needful exercise that he might labor with his pen.

The most serious charge ever brought against Calvin was in connection with the burning of Servetus. There is this to be said about it: The execution of this man received almost the unanimous approval of Christendom at that time. It was not Calvin's fault alone; it was the sin of the age. But he was not put to death for denying the divinity of the Son of God alone; it was more for attempting to overturn the government of Geneva and place himself at its head. Calvin prosecuted him for heresy, but when he was condemned to die, begged that it be by the sword, and not by what he called "the atrocity" of the stake. The council decreed it otherwise, and he was burned.

We have heard too much of the Servetus affair; it has been maliciously exaggerated and perverted, to injure the good name of one of the greatest of the children of men.

Calvin lived to see his doctrines adopted by the Reformed of the greater part of Europe. His life was pre-eminently successful, and it closed in peace. He literally wore himself out. When he felt the end ap-

proaching he called for the councillors of the city, and admonished them to be faithful to the Reformation. He gave advice and instruction to friends, co-laborers and pupils. A profound impression was made upon all about him by his calm courage and faith in the presence of the dread enemy. He was passing by the gate of suffering into the golden city of peace.

On the 27th of May, 1564, he gently expired, leaning on the breast of Theodore Beza, in the fifty-fifth year of his age.

So far as is known, there is no monument to John Calvin anywhere on earth, except a block of marble, which could be covered with two hands, over his grave in the suburbs of Geneva, marked with the Latin initials of his name. It is hardly an excuse for this, in these monument-building days, to say, what is undoubtedly true, that if Calvin had been asked, he would have willed it so, and that he needs no monument. His life and teachings will be remembered to the world's end.

CHAPTER XIII.

The Huguenots.

THIS name, now so illustrious from the virtues and achievements, in war and peace, of those who have borne it, was at first a term of reproach. Some derive it from a German word, *Eidgenossen*, which means *confederates;* others from *Hugh* (*Hugues*) Capet, whose descendants were supported by the French Protestants in their political aspirations. The most probable theory is that Huguenot was a name which grew out of a popular superstition in Tours, that a certain goblin, *le roy Hugon*, roamed the streets of that city at night. The persecuted Reformers, being obliged to go about and to hold their meetings under cover of darkness, were called Huguenots or goblins, subjects of *le roy Hugon*.

Whatever may have been the origin of their name, the people who wore it stand in history as one of the noblest and most beneficent races that have ever lived. There are two others of like character—the Puritans and the Covenanters. These three races of religious and political reformers have accomplished more for the advancement of man in modern times than all other influences combined. In fact they have been practically the authors of civil and religious liberty, and thus may be said to have made the civilization of the present day. The ultimate source of the power that inspired all these heroic peoples was derived from Ge-

neva, and the soul of Geneva was John Calvin. A weak, modern sentimentalism need not attempt to deny it. The truth must be told, and it will be, at last, that all the world may read.

The Huguenots were the French Reformers. The Reformation of France did not emanate from Geneva; quite the reverse; the Reformation in Geneva was imported from France. But after Geneva was reformed it became the capital of the French Reformation, and the Frenchman who presided in Geneva was the one who furnished the intelligence, the doctrine and the organization for his brethren in the land of his birth. Calvin's *Institutes* and his letters contributed the doctrinal basis of the prodigious struggle which was so long waged in France.

The popular instruments of the Reform were the Bible and the Psalm-book; the former by Jacques Le Fèvre d'Etaples, the latter by Clement Marot. Le Fèvre gave the Scriptures to the French people in their own tongue, translating it from the Latin Vulgate. His Bibles were scattered throughout France, and the Reformation in Geneva originated largely from their circulation there, before the advent of Calvin. To fill the heart with truth and the lips with praise is the work of all true religious teachers, and this was done with remarkable success in the French Reformation. The Roman Catholic Church had taken away from the people the Bible and the singing of God's praise ; the Reformation restored both in all lands whither it made its way. Protestantism may be said to be the mother of popular psalmody. Marot translated the Psalms of David into French verse, and set them to popular music. Music gives wings to

words, and so these excellent embodiments of doctrine and devotion flew all over France. They found their way to the homes of the poor, the palaces of the nobility, to the camps of the soldiers, and to the sailors on the sea. The Huguenot soldiers would kneel in prayer on the battle-field, then rise to their feet, and, with a psalm of Marot upon their lips, rush into the conflict. The same thing characterized Cromwell's Puritans and the Covenanters of Scotland. There was an angelic hymn chanted over the cradle of Christ, and no great religious reform has ever been effected in his name without singing. "Let the people praise thee, O God, let all the people praise thee!"

The Reformation in France may be said to have begun in 1512, when Lefèvre d'Etaples, a professor in the University of Paris, the same who afterwards translated the Bible, issued a Latin Commentary on the Pauline Epistles, in which he set forth the doctrine of justification by faith. In 1516, William Briçonnet was appointed Bishop of Meaux. He was a patron of learning, and an advocate of a certain measure of reformation in the church. He gathered about himself a number of evangelical men, among whom was William Farel, and the Gospel was faithfully preached throughout his diocese. Opposition naturally arose, and under threats from the ecclesiastical authorities these gospelizers were scattered. But that only caused the fire to be kindled in a larger number of places, and the work went on.

Protestantism being associated with the revival of learning as well as religion, it was favored at first by Francis I., king of France, who was ambitious to be considered a patron of letters. His sister, the noble

Margaret, Duchess of Angoulême, encouraged him in fostering the Reformation. But a stronger influence of a different nature was brought to bear upon the politic monarch, and, under pressure from the papal hierarchy, who understood the drift of the new movement far better than he did, Francis became ultimately a bitter foe to the Reformation. Leo X. made a treaty with him, by which the king would receive certain material concessions in consideration of his defence of the church. So far did he go in the fulfillment of his compact, that in 1535 we see him presiding over an execution, when six Protestants were burned alive before his eyes. So great did the holy ardor of this defender of religion wax that he declared, in a paroxysm of devotion, he would cut off his right arm if it became infected with heresy. Under this religious example other murders followed apace, and in 1545 twenty-two towns and villages on the river Durance, inhabited by Waldenses, were devastated by an armed expedition. The work of this destroyer of the homes and lives of his subjects was carried on after his death by his successor, a son worthy of his father, Henry II., a bigoted and licentious monarch.

But God was on the weak side, and the Huguenots increased like the children of Jacob in Egypt. The pen of Calvin and the printing-presses of Geneva were busy, and the breath of the Spirit brought from that tree to France the leaves which were for the healing of the nation. Stringent laws against the importation of books from Geneva availed nothing, and the land was full of them. The Bible, the voice of God to the people, and the Psalm Book, the voice of the people to

God—one the heavenly call, the other its earthly response—were all over France. Nothing but death could stop them, if that. This was the only available weapon, and it has always been a favorite one with the vicegerent of the meek and lowly Jesus. To convert men by murdering all who refused to obey the pope was about the way of it; so now for blood in good earnest. The history of the Huguenots of France is written in crimson ink, and it was furnished by their own veins. Long ago their Lord had said, "If they have persecuted me, they will persecute you."

Admiral Coligny, a heroic Protestant, was the leader of the good cause. He fitted out several expeditions to Brazil, the Carolinas and Florida, to provide relief and a refuge for the oppressed. The ubiquitous papacy, however, was not easy to escape from, and the most of those who emigrated were murdered beyond the sea. But their blood baptized North America for Protestantism. Coligny presented petitions to Francis II., husband of Mary Queen of Scots, for liberty of worship. This king died opportunely, and Charles IX., aged ten, took the throne. The Colloquy of Poissy was held September, 1561, when the Reformed had an opportunity of vindicating their rights before the king and court. Theodore Beza, Calvin's friend, and Peter Martyr, were the chief speakers. The result was the promulgation the next year of the famous "Edict of January," which conceded liberty to the Protestants to meet for worship outside the walled towns. In 1859 they had met in Paris secretly, and adopted a confession and form of church government, largely the work of Calvin. This was the first meeting of the

National Synod of the Reformed Church of France. Their creed and polity agreed fully with that adopted by the first General Assembly of the Presbyterian Church of Scotland the year following. At this time there were twenty-one hundred and fifty congregations of Huguenots in France, and half a million adherents. There never has been a more symmetrical or completely developed Presbyterianism than that of the French Reformed Church of the latter half of the sixteenth century.

Dreadful times were coming to this noble church. Charles IX., the king, was a pliable instrument in the hands of his mother, Catherine de Medici. She was an Italian of Florence, a member of the famous Medici family, celebrated alike for their power and their crimes. This infamous woman was the wife of one king, Henry II., and the mother of three, Francis II., who reigned but one year, Charles IX., and Henry III. She was the real ruler of France during the reign of Charles IX., and mightily did she wield her power. She cunningly played the Guises, her rivals, against the Huguenots, until she found it expedient to exterminate the latter altogether. To the partial accomplishment of this diabolical plan she owes her prominence in history. She devised and had executed, her son Charles consenting, the frightful slaughter of Protestants known as the "massacre of St. Bartholomew's Day." It occurred on the festival of the saint whose name it bears, August 24th, 1572, the year of John Knox's death in Scotland. She decoyed the Huguenot leaders to Paris on the pretence of attending a royal marriage, and on a Sunday night, at the signal of the tolling of

the bell of Notre Dame Cathedral, had them assassinated. Coligny and many other noblemen, and multitudes of men, women, and children were butchered in cold blood, in Paris and other towns, to the number of seventy-five thousand. There is no blacker page in the annals of crime than this, and yet the pope had medals struck off, and *Te Deums* sung in Rome, in honor of it. When Knox heard it, on his bed in his last sickness, he pronounced a curse upon all concerned in this massacre. It was fulfilled, not because the Scotch Reformer was a prophet, but because there is a just God in heaven, who has declared, "Vengeance is mine; I will repay, saith the Lord." Charles IX. deserved the misery which filled his soul, and, at last, he died from a strange disease which bathed him in his own gore, while he cried, "Blood! blood!" and went to meet his God.

It would be tedious to record the civil wars which were waged between the Huguenots and their enemies. The siege of Rochelle, a Protestant stronghold, constitutes an important episode. In 1584 the king's only brother died, and thus Henry of Navarre became heir to the throne. But this Henry was a Protestant; so the Guises, who also aspired to the crown, with the support of the king of Spain, made war upon Henry III., and compelled him to proscribe the Reformed religion. This led to the eighth civil war, and, in a battle at Contras, the Huguenots were victorious. In 1589 Henry III. was assassinated, and Henry of Navarre became king, under the title of Henry IV.

This was not a triumph of the Huguenot cause, but of Henry of Navarre. This prince, having received

the crown, was too politic to stand manfully by his old friends. Henry IV. abjured Protestantism for state reasons, but was induced, in 1598, to issue a proclamation, called, from the place of its publication, the "Edict of Nantes," giving a large measure of liberty and security to the Protestants. This celebrated concession was not long observed. There were vexatious infractions of it from the outset, though it was confirmed successively by subsequent administrations under Marie de Medici, Louis XIII., and Louis XIV. Louis XIV., a powerful prince, was very intolerant towards the Huguenots. They were deprived of many of their places of worship, and forbidden by law to engage in one employment and another, were robbed of their property, and, by a persistent hostility, were discouraged and repressed in every way. Those were the days of the terrible *dragonnades*, which were set on foot to compel, by force, conformity to the religion of the government. Louis XIV. was a stern and unbending man. Having once set out to exterminate the Protestants, he was not to be diverted from his course. At last, under a pretence of there being no longer any Huguenots to protect, he repealed the Edict of Nantes, in 1685. This was a bold and cruel act, and was the worst blow ever inflicted upon France. It required all ministers of the gospel to leave the kingdom within a fortnight. Any other person attempting to emigrate, if a man, was to be sent to the galleys, or if a woman, the penalty was to be imprisonment and confiscation of property. No exercise of the Protestant religion was allowed. This inhuman measure was carried out; Louis XIV. was just the man to do it. But what was

the result? It destroyed more than half of the commerce and manufacturing industry of the realm. These industrious, honest, virtuous Huguenots were the very bone and sinew of France. The king, a blind autocrat, supposed they would give up their religion in preference to their living and homes; but he was mistaken. From four to eight hundred thousand of the best people of France fled from their native land. It was that or death; they could not violate their consciences. One thousand ministers were made homeless; six hundred of them emigrated to foreign lands, and one hundred were slain or sent to the galleys.

Such a suicidal policy could not fail to weaken the nation, and not to this day has France recovered from its loss. Was the awful revolution which followed in the reign of Louis XVI. the penalty or the natural consequence of this crime? Both. God punishes nations in this world, and visits the sins of the fathers upon the children unto the third and fourth generation of them that hate him. The element France lacked in the stormy times that succeeded was just such conscience, godliness and character as these her best sons possessed, to hold the nation to its moorings. But for the massacre of St. Bartholomew's Day, and but for the cruelties which preceded and followed the revocation of the Edict of Nantes, by which the nation lost its best blood, the frightful scenes of the French Revolution could never have been enacted. The conscience and moral power of the kingdom were gone, and the only way to regain what was lost was to develop, somehow, a leaven of good men.

Louis XVI. published in 1787 the Edict of Tolera-

tion, allowing liberty of worship. The Republic confirmed this, and now pays the salaries of all Lutheran and Reformed as well as Roman Catholic pastors.

What became of the million refugees that had left France at various times for conscience sake? They settled in many countries of Europe and America, being generally received with delight, and they everywhere proved a blessing. They transferred their energies to Holland, Germany, Switzerland, Denmark, England and America. They took foremost places wherever they settled, as leaders in all trades, arts, sciences and professions, adding greatly to the wealth of all the communities among which they came. No emigrants to foreign countries have ever had more influence, in proportion to their numbers, than the Huguenots. Their name is now written in gold; none is more honorable. Their sons have risen to the highest posts in England and the United States, and all who are of this race are looked upon as belonging to the nobility of the kingdom of God.

CHAPTER XIV.

The Heroes of Holland.

A FORCE is measured by the resistance which it is able to overcome, and the overcoming of resistance intensifies force. A current of galvanic electricity, driven through fifty miles of fine wire, becomes transformed into that brilliant fluid, which in a summer storm flashes between earth and sky. The people of Holland had a vast amount of resistance, in climate, land and sea, to overcome in establishing and developing their national greatness. But having overcome these, they were prepared to combat political and military forces which were brought to bear to accomplish their destruction. Having conquered matter, they could conquer man. The traveller through those low-lying countries which constitute the territory of Holland, wonders that people ever dared to live there, to make it their home, to establish farms, vineyards, cities, public highways, and all the appurtenances of a superior civilization. The ground is utterly lacking in slope; mists and drenching clouds overshadow it; and the stormiest of all seas thunders against its shores from the north, threatening to engulf it with each recurring tempest. The Hollanders have thrown up ramparts, or dikes, from behind which to fight the hostile sea, and here they have held a world of waters at bay for a thousand years. They have learned to contend with

vast forces, to be always on the alert for danger, to be persistent, patient, frugal, and to fear nothing.

This was their training, and thus were they fitted for the struggles by which their race has become famous in resisting as tyrannical oppression as was ever brought to bear upon a devoted people.

The people of the Netherlands—*lowlands*—or Holland, owed their first political existence to their Roman conquerors in early times. They were by no means easy to subdue, and the ancient historians, including Cæsar and Tacitus, bear uniform testimony to their valor. The Romans exacted tribute from them in the form of soldiers to fight the battles of the empire. The Batavian horsemen for a great while formed the body-guard of the Roman emperor. Many of them accompanied Agricola in his expedition against Britain, and helped him to the conquest of that island.

While under Roman domination and the influence of the wise laws which the Romans everywhere established, these fierce warriors of the north began to take on the manners of civilization and to crystallize into a political body. Dikes were thrown up, canals cut, and agriculture flourished.

The monarchy of the Franks, which arose out of the ruins of ancient Roman Gaul, in the sixth and seventh centuries took forcible possession of the provinces of the Netherlands, and established Christianity among the people. The conquest was completed under Charles Martel. Charlemagne united all these countries, and formed of them one department of his mighty empire. After the division of the dominions of Charlemagne, under his descendants, the Netherlands very often

changed masters. During the tenth, eleventh, twelfth, and thirteenth centuries, the low countries were split up into many small sovereignties, which were sometimes ruled by the German emperor, and sometimes by the king of France. The Roman Catholic Church had now become very powerful there, as in other lands, and had absorbed a vast proportion of the wealth of the people. By purchase, marriage, and conquest, the Dukes of Burgundy gradually acquired the better part of the provinces, and built up a formidable state, which was in every respect powerful, and lacked nothing but a name to make it one of the great kingdoms of Europe. Charles the Bold, one of the Dukes of Burgundy, excited to ambition by the greatness of his resources, set out to add large territories to his already great domain by conquering the whole stretch of country from the mouth of the Rhine, and the Zuyder Zee, down to Alsace. Even Switzerland trembled before his threatening advance. But misfortune overtook him, and not only was his army cut to pieces, but he lost his own life in battle, and his almost unrecognizable remains were found, the day following the fatal event, imbedded in the gory ice of the wintry field.

The sole heiress of Charles was Maria, one of the richest and most fascinating princesses of the period. She was courted by many royal suitors, but the most formidable of them were Louis XI. of France, who sought the hand of the fair princess for his son the Dauphin, and Maximilian, of Austria, who wished her for himself. The latter carried off the prize, but it was to the Netherlands the beginning of sorrows. The fruit of this union was Philip the Fair, who in turn mar-

ried a Spanish bride, who brought as her portion the extensive kingdom built up in two worlds by Ferdinand and Isabella. The son and heir by this marriage was Charles of Austria, who united in himself the sovereignties of his own country, the kingdoms of Spain, the two Sicilies, the New World, and the Netherlands. It will thus be seen that by royal marriages a vast empire had come under the control of one man, and nations of very diverse and discordant characters had been brought into close and uncongenial relations. These complications were fraught with momentous consequences to the Netherlands. They thus came to be ruled by a foreigner, who lived far away from their country, who did not understand them, and whose main motive was to use them for all they were worth.

The Dutch had by this time become a very powerful people, and carried on a commerce which extended to all parts of the world. Having beaten back the sea from their land, they went on to become its masters, and to make it the means of enriching their nation with spoils brought by its winds and waves from every shore. Bruges had long maintained a commanding position among the commercial cities of Europe, but now Antwerp and Amsterdam gained the ascendency, the former being in advance. The trade of Antwerp exceeded, for a time, that of all the rest of Northern Europe. At the opening of the Reformation period, it had a population of 100,000 souls. One reason of its ascendency was that it showed great tolerance for the new religious opinions and aspirations which were becoming widely diffused throughout the world, especially in Germany, France, Switzerland, and Great

Britain. Many of the best merchants of surrounding communities, finding it disagreeable to live in the midst of hostile influences, removed to Antwerp, that they might enjoy liberty of conscience. They added greatly to the prosperity of the city, because men who are willing to give up their homes and become exiles for the sake of principle and truth may be counted upon for useful service in all departments of human industry. In the city of Antwerp had been established by the sovereigns of the Netherlands, fairs for trade, which were free of all tolls or customs. These fairs, which were held semi-annually, and lasted for six weeks at a time, were frequented by merchants from every quarter of Europe. It is easy to see that such a policy of liberality and enterprise would inure greatly to the wealth and prosperity of the city. The country of Holland does not produce one-hundredth part of what is necessary to maintain its dense population. They had neither timber nor maritime stores, coal nor metal, yet their commerce brought them all of these commodities which they needed. Their fields were not fertile, but their ships brought to their doors the harvests of all lands. Trade is but commercial reciprocity, and as they had vast manufacturing establishments, they were prepared to furnish other nations with the products of their looms and manufactories in exchange for the fruits of their fields.

All this material prosperity, together with the moral and intellectual progress of the Dutch, excited the cupidity of Philip II. of Spain, who had inherited a suzerainty over the Netherlands, and he laid very heavy taxes upon these prosperous communities. This

was impolitic and unwise, and laid a serious strain upon the already weakening tie that bound the Netherlands to his crown. Restrictions placed upon Dutch commerce were hard enough to bear, but when the gloomy Spanish king, in his narrow bigotry, went further, and attempted to take away from these brave people their religious liberties, they sternly refused to acquiesce. The result was a protracted and heroic struggle, which ended most disastrously for the Spanish crown.

Philip II. had come to the throne of Spain on the abdication of his illustrious father, Charles V., and was thereby made sovereign of the most extensive empire on earth. Not only was Spain his own, but Milan, the two Sicilies, the Netherlands, and the greater part of the New World, fell under his sway. The other three of the four great nations which held the balance of power at that period were England, France and Germany. In the beginning of Philip's reign, by his marriage with Mary of England, the forces of that country were also under his command. The king of Spain and his British consort were in full sympathy with one another in the matter of religion, both being very devout and intolerant Roman Catholics, and determined, at all hazards, to extirpate the heresy of Protestantism. The only difference between them was, that Mary burned Protestants at the stake, without delay or formality, while Philip prepared them for their doom by the rack, the fiery pincers, and such other delicate devices for converting heretics as could be invented by those thoughtful ecclesiastics who presided over the famous Inquisition. Having learned that the fatal

heresies were cherished by the Waldenses in the valleys of Piedmont, Philip sent a dispatch to their governor, at Milan, ordering that this sin be exterminated, and concluded with two remarkable words, "*ahorcad todos,*"—hang them all. Being informed that the same opinions prevailed in Calabria, he commanded that of those who held them, one-half should be hanged, and the other burned.

The attempt to carry out this holy zeal in the Netherlands produced a revolution, and at last cost Philip one-third of his dominions. The Inquisition worked well in Spain, but the people of the low countries were too independent, as well as too far from the shadow of the Spanish throne, to submit to such heroic treatment. Margaret of Parma, an illegitimate daughter of Philip's father, Charles V., had long held the position of regent of the Netherlands, and her rule, while not without a certain force and discretion, yet was not sufficient to keep down the rising spirit of independence. The teachings of Calvin and Luther had made great progress among the Dutch. Each province had its own laws and customs, and was under the command of a stadtholder or a governor; but no general law could be imposed without the consent of the representatives of all the provinces. In 1559, the year before the first Scotch General Assembly met in Edinburgh under the leadership of John Knox, Philip conferred the government of Holland, Friesland, Zealand, and Utrecht upon William of Nassau, prince of Orange, who was also a count of the German empire. This was a most unfortunate appointment for the king of Spain, but happy, in every way, for the best inter-

ests of the Netherlanders; for William became the saviour of his country, and delivered it from the bondage of Spanish misrule.

It was reported at the Spanish court that the Reformation had taken root among the Dutch. This aroused the anger of Philip, who declared he would rather not rule at all than to rule over heretics. He determined to create new bishops, to establish the Inquisition, with full powers in the Netherlands, and to require uniform submission to the Roman Catholic religion. To effect this he purposed to abrogate the ancient laws of the provinces, and impose a political system of his own.

The news of this scheme produced great alarm among the inhabitants of the low countries, and a meeting of the chief noblemen was held, at which it was determined to send two of their number to lay their humble remonstrances before the king of Spain. The answer to this was to send the cruel Duke of Alva, with an army, to compel submission and to suppress the rebellion.

The two counts, Egmont and Horn, together with eighteen other gentlemen, were beheaded by order of the Inquisition in Brussels, and the Prince of Orange was sentenced to meet the same fate. The magnanimous, talented and brave William now determined upon resistance, and the emancipation of his country from the merciless tyranny. He gathered an army, and, after overcoming some of the most important garrisons in Holland and Zealand, he was solemnly proclaimed stadtholder of the United Provinces by a general convocation of the states at Dort. The gauntlet was then thrown down boldly to Philip II., and

the Roman Catholic religion was declared forever abolished from the provinces.

War began now in good earnest. The Spanish troops laid siege to Haarlem, and captured it. This victory was celebrated by the hanging of all the magistrates, Protestant ministers, and above fifteen hundred of the citizens. About this time the bloody Alva resigned his commission, and returned to his master, boasting that, during the time of his administration in the Netherlands, he had put to death eighteen thousand persons by the hand of the public executioner. His successor pursued the same inhuman policy of butchery; but it was not destined to succeed. Heaven had determined otherwise, faith had been vindicated, the truth declared, and the Dutch people trained for their future work. The Spaniards besieged Leyden, but it was heroically defended by the Prince of Orange. The Netherlanders threw down their dikes, and allowed the sea to flood the land. The marauders endeavored to drain it off, but were unsuccessful. Finally the Spaniards gave up the undertaking, and the Protestants had opportunity to combine for their common welfare. All the seventeen provinces had suffered from the tyranny of Spain, but many of their leaders were jealous of the influence of William; so only seven provinces asserted their independence. These seven, Guelderland, Holland, Zealand, Friesland, Utrecht, Overyssel, and Groningen, met, by their representatives, at Utrecht, and, on January 23, 1579, formed the celebrated treaty by which they became a commonwealth. By this treaty of Utrecht the foundation was laid for the future greatness of the Netherlands.

The news of these proceedings exasperated the king of Spain, who proscribed William the prince of Orange, and set a price of 25,000 crowns upon his head. The response of William to this infamous proclamation is one of the noblest things recorded in history. He proudly addresses the king of Spain as his equal, and arraigns him before civilized mankind for his perfidy, injustice, and outrageous cruelty, and declares that he too might hire an assassin to take off his enemy, but that he would scorn such base cowardice, and, for his part, he would depend for his own security upon the point of his sword.

Philip, however, succeeded in his unkingly scheme, and a human brute, one Gerard, a native of Franche-compté, assassinated William of Orange, the most illustrious ruler of his age, and one whose name deserves to stand with those of the greatest and best of human heroes. The murder of William by Philip's hired assassin is the darkest spot upon the base character of the Spanish king.

But the spirit of the glorious patriot survived in the person of his noble son, Maurice. He was declared stadtholder in the room of his father while he was but eighteen years of age. Though so young, he was worthy of the trust, and soon showed himself one of the greatest generals of his time. His military talents were not without a worthy field for exercise, for he was confronted by a Spanish army, under the Duke of Parma, who was conceded to be one of the first generals in Europe. The siege of Antwerp, which was conducted by Parma, reflected great credit upon his skill, as well as upon the heroism of its defenders. The

city was taken, at length, by means of an immense rampart, which he raised upon the river Scheld, in much the same manner as Tyre was captured by Alexander the Great.

When help was most needed, Queen Elizabeth of England sent an army of four thousand men to defend the infant republic. With this timely assistance and their own resources, above all by the grace and favor of God, they were enabled to resist successfully the attacks of the most powerful monarch in the world. All the time they were frugal, simple in their manners, constant and brave. They deserved the success which they achieved, and in achieving it, set an example of heroic devotion to conscience and truth, which might well be followed by all mankind. Their virtue has been rewarded, and not only have the Dutch been prosperous and happy at home, but the blessings of their nation have been shared by many lands. Their descendants in all countries have excelled in the arts and sciences, and have risen to the highest positions of honor and influence in both church and state.

CHAPTER XV.

John Knox, Scotland's Greatest Man.

"BURN them in cellars, for the smoke of Mr. Patrick Hamilton hath infected as many as it hath blown upon," was the shrewd advice given the archbishop after he had sacrificed a young nobleman, whose name stands at the head of the list of Scottish martyrs. God does not let his martyrs die in vain, and it was found that many were "infected" with the spirit of the Christian hero who had given up his life for Christ and truth. This was in 1528. In 1548 Cardinal Beatoun made the mistake of committing to the flames in St. Andrew's another one of God's saints—George Wishart. The tragic scene was enacted in the courtyard of the castle, in the presence of Cardinal Beatoun and his friends, who were seated on the battlements among cushions, curtains, and tapestry, to witness his dying agonies. "O thou Saviour of the world, have mercy upon me! Father in heaven, I commend my spirit into thy holy hands!" were the words of the martyr's last prayer. The executioner, on his knees, begged pardon for what he was compelled to do, and it was given with a kiss. As the flames rose around him, Wishart cried out, "This fire torments my body, but in no way abates my spirit!" Then, looking towards the cardinal, he uttered these memorable words: "He who in such state from that high place

feedeth his eyes upon my torments, within a few days shall be hanged out at that same window, to be seen with as much ignominy as he now leaneth there in pride." The rope was tightened about his neck, and a noble voice silenced on earth, to be heard among the blood-washed throng in heaven. A number of noblemen and others made the prophecy of Wishart come true, and in a few days the body of the hated cardinal was dangling from the battlements of St. Andrews.

But George Wishart left a worthy successor behind him. John Knox had been converted under his teaching, had loved him devotedly, followed him about as a faithful defender, and could hardly be restrained from going into voluntary martyrdom with his spiritual father, who generously insisted, "Nay, return to your bairns (pupils). One is sufficient for a sacrifice." The heroic death of George Wishart was an inspiration to his friend as long as he lived. St. Andrews remained in the hands of the Protestants, and John Knox was engaged as a teacher there. John Rough, a chaplain, became acquainted with him, and recognizing his qualifications for the sacred office, had him called to the pastorate of the church. The call was announced to Knox in the presence of the congregation. It was a great surprise, and he rushed weeping from the church; but, after prayer and deep thought, he decided that he could not disregard the voice of God through his people. Knox accepted, entered upon his work, and at once began in his pulpit a mighty attack upon the superstition, the tyranny, and the corruptions of the Romish hierarchy. He showed the genius of the true Reformer, however, by going to the heart of the

matter, and denouncing the Church of Rome as anti-Christ. The priesthood were thus placed on the defensive, and the Protestants were fired with the enthusiasm of a great and positive mission. They were not apologizing for their existence, but were engaged in showing that Romanism had no right to exist; and a work was thus begun which did ultimately destroy the papacy as an organization in Scotland.

John Knox, who from that day was the leading figure among the Protestants of Scotland, as Calvin and Luther, the other two of the mighty triumvirate of the Reformation, were respectively in Switzerland and Germany, was born either in Gifford or Haddington, probably the latter, in 1505. He early mastered Latin, and acquired Greek before he attained middle-age, but was ignorant of Hebrew until he had passed forty-five. In the University of Glasgow, where he prosecuted his studies, he was greatly influenced, and for good, by John Major, the Professor of Moral Philosophy. He was a man of liberal ideas and strong principles, and helped the aspiring mind of his pupil to a plane of liberty, of thought, and investigation. Knox, like all the other great Reformers, was a hard student, and, like them also in another particular, he was devoted to the writings of Aurelius Augustine, whose writings, next to the Scriptures, contributed most to the bringing about of the mighty religious revolution of the sixteenth century. Knox served as a teacher for some years, at the same time pursuing his studies and ripening for the work God had called him to do.

Soon after he was made pastor at St. Andrew's, which was an important university town, his influence

became so potent and threatening as to make it necessary for the popish authorities to put him down. A public disputation was arranged, in order that he might be crushed by logic and eloquence; but he vanquished his opponents, and came out of the conflict stronger than ever. The aid of military power was invoked, and the castle of St. Andrew's was besieged. Compelled at last to surrender, the Protestants were carried away, with Knox among them, to France, where they endured incredible sufferings, as galley slaves, for a period of nineteen months. This was another stage in the curriculum of his preparation for the work of establishing liberty and truth in Scotland.

On the intercession of good King Edward VI. of England, he was released, and took refuge in that country. There he became pastor at Berwick as an English clergyman. During his term of service in that town, he gained the affections of Marjory Bowes, who afterwards became his wife, ever faithful and beloved. His preaching at Berwick was too strong to please the bishop of the diocese, and he was charged with heresy; but so well did he defend himself that he was completely vindicated and transferred to Newcastle. After this he was offered by King Edward VI. the position of bishop of Rochester, but declined it on the ground that the office of bishop, in the Episcopalian sense, was unscriptural, and that all God's ministers should stand upon an equal footing. He became pastor, at length, of a church in London, and afterwards was made one of the six chaplains in ordinary to King Edward VI. In this position it was not only his duty to take his turn in preaching at court and throughout the realm,

in establishing and extending the Reformation, but also to give advice to the government on religious questions affecting the nation. He had referred to him, together with the other chaplains of the king and Archbishop Cranmer, the work of revising "The Articles concerning Uniformity in Religion," which then (1552) numbered forty-two. Afterwards, in the reign of Queen Elizabeth, they were reduced to "*Thirty-nine*" articles, and in that form they have remained as the basis of the Church of England and Episcopal theology ever since. The seventeenth article, a part of which is appended, is strong enough to suit any Calvinist: "Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor."

He was also called upon to assist in revising the Book of Common Prayer. Through his influence, largely, the notion of the corporeal presence of Christ in the sacrament was excluded. An eminent churchman afterwards complained that "a runagate Scot did take away the adoration or worshipping of Christ in the sacrament, by whose procurement that heresy wast put into the communion book; so much prevailed that one man's authority at that time."

The pious young king loved John Knox, and shared his views, and but for his untimely death, and the accession of "Bloody Mary," our Reformer might have

gone on and made England what Scotland became under his hand in after years.

After five years in England, Knox was compelled to fly for his life, at the death of Edward VI., and he took refuge in Geneva, the asylum of Protestant refugees from all countries of Europe. He accepted a call to the English Church at Frankfort, but could not remain there long on account of the Romanizing tendencies of the people. He returned to Geneva to his friend Calvin, and became pastor of an English congregation. There he spent the most quiet three years of his life ministering to his flock, which worshipped in the "Temple de Notre Dame la Neuve." He wrote many letters to his friends in Scotland, and made one visit to his native land. He started once to make it his home again, but was advised not to come. At last, however, in 1559, he was formally called to take charge of the Reformation in Scotland. The time spent in Geneva had been by no means wasted. He was learning and ripening for usefulness. The five years of Mary's reign in England, when so many of the best men of the country were refugees in Geneva, were among the most important in the history of the liberties of the Anglo-Saxon race. Those refugees returning from Calvin's city, after Mary's death, carried back the principles and the inspiration which afterwards worked out the religious and civil liberties of the English-speaking world.

When it was known that Knox had returned to Scotland, though he was under sentence of death, there was general consternation among the papists. He infused courage into the friends of the great Reform. "As for

the fear of danger that may come to me," said Knox, "let no man be solicitous; for my life is in the custody of Him whose glory I seek. I desire the hand and weapon of no man to defend me. I present myself against the papists of this realm, desiring none other armor but God's holy word, and the liberty of my tongue." He began at St. Andrew's, where the churches were stripped of images, and the monasteries destroyed. In Perth the same thing was done, and this was the signal for a general iconoclasm throughout Scotland. Knox was installed pastor of the great cathedral church, St. Giles', in Edinburgh, and at once began a fearful bombardment of the intrenched wickedness of a thousand years. Nothing stood, nor could stand, before his merciless fire. Mary Queen of Scots, exasperated by his audacity, accused him of treason, but before her council he defended himself to the point of acquittal, in her presence, while she burst into tears of wrath. "Better that women weep than bearded men," said Knox. Poor, bad, beautiful, unfortunate Mary Queen of Scots! Her two supreme ambitions were to become queen of all Britain, and to destroy the Reformation. Mighty Elizabeth of England, and mightier Knox of Scotland, were the two insuperable obstacles God threw in her path to save his people. Mary's smiles, tears and threats were all one to the flinty hero, and he went on his way, uprooting popery and reforming Scotland as no country ever has been reformed before or since. He had superintendents or evangelists travelling all over the land, preaching the gospel and organizing the church. He thoroughly worked out the Presbyterial system of ecclesiastical

government by kirk (church) sessions, Presbyteries, Synods, and General Assemblies, which system has been the model of all English-speaking Presbyterians from that day to this. The General Assembly met first in St. Giles', Edinburgh, 1560, composed of forty laymen and six ministers. In seven years it contained two hundred and fifty-two ministers. Knox established an elaborate system of public education throughout Scotland, beginning with parish schools everywhere, followed by higher preparatory schools, and all surmounted by the Universities of Edinburgh, Glasgow, and St. Andrew's.

But his day was drawing to a close. His work had been grandly successful; no man's more so. His frame was wearing out. He had to be almost carried to the pulpit, at last; but, as Melville said, "Before he had done with his sermon, he was so active and vigorous that he was like to ding that pulpit into blads and fly out of it." After he became too feeble to walk or be carried to the church, he preached to the people from the window of the old stone house which still stands in the Cannongate. His end was approaching; his work was done. His young wife, Margaret Stewart, who had taken the place of the departed Marjory, tenderly ministered to his infirmities. "Go read," said he to her in his last hour, "where I cast my first anchor." This was John xvii. He was asked if he heard the prayers offered at his bedside. "Would to God," said he, "that all men had heard them as I have heard them; I praise God for that heavenly sound." He heaved a deep sigh, and said, "Now it is come." Then ceased the mightiest heart that ever beat between the

rocks and sky of Scotland. "Give me Scotland, or I die," he long had prayed. God gave it to him, and he died in peace in the year 1572 A. D.

By his grave Earl Mortoun said, "There lies he who never feared the face of man." No nobler eulogy could have been pronounced than that.

The visitor in Edinburgh to-day, passing up the High street, sees standing by St. Giles' Church a splendid bronze equestrian statue of Charles II., who little deserved a monument, and but a few paces distant, in the pavement, under hoof and heel, a small plate of brass marks our hero's grave, bearing the simple characters, "J. K., 1572." John Knox needs no monument. His fame is written in the history of mankind. Thomas Carlyle, who knew a great man when he saw him, said: "He is the one Scotchman to whom his country and the world owe a debt. Honor him! his works have not died. The letter of his works dies, as of all men's, but the spirit of it never!"

CHAPTER XVI.

The Destruction of the Spanish Armada.

HUMANLY speaking, if the Spanish Armada had not been destroyed, and Philip II., king of Spain, foiled in his designs, the tide of the Reformation would have been turned back, and Europe have been again placed under the power of the pope.

It is only *humanly speaking* that we can use *if* in connection with this great deliverance of Protestantism and Anglo-Saxon civilization. Looking at it from the standpoint of Divine providence, it could not have resulted differently, and there never was any danger of Philip the Second's conquering England, because God had decreed otherwise. Philip's design was to overthrow the government of Queen Elizabeth, to seat Mary Queen of Scots, a Roman Catholic, in her place, and to restore popery throughout Great Britain. If he had succeeded, the whole subsequent history of England and Scotland would have been changed; there would have been no Protestant North America, and no Anglo-Saxon civilization. It would have made Spain the mistress of the world, and that nation would have set the type for civilization in the ages which have followed.

What Philip would have done in England and Scotland had he succeeded in his vast attempt, may be easily learned from the history of his treatment of the

Netherlands in their efforts for religious reformation. There are few names more cordially hated than that of the Duke of Alva. His portrait makes a good companion piece with Nero's. He was Philip's chosen instrument for crushing Protestantism in the Netherlands. With his army and "Court of Blood," Alva endeavored to compel the Dutch to submit to the authority of Philip and the pope. They plundered the country and the cities, putting men, women and children to the sword. Besides those killed in battle, eighteen thousand were committed to the executioner. This was Alva's boast when he returned to Spain, and it was all he could boast of, for the unconquerable spirit of the Protestants of the Netherlands was not crushed. They were finally successful in accomplishing their political and religious emancipation, and, worn out by ill-health and disaster, the Duke of Alva returned to Spain.

Philip was greatly disappointed by this failure, which was, in part, due to the encouragement given the Dutch by Queen Elizabeth. His animosity towards the British was aggravated by Sir Francis Drake, one of their admirals, plundering some Spanish settlements in America. The sombre Spaniard sat in his palace, the Escurial, and meditated vengeance. His vast dominions, the largest at that time on earth, made him the most powerful of sovereigns. But his narrow soul was maddened by England's interference with his schemes. He determined to crush this Protestant power, to aggrandize his own empire, and to restore the countries wrested by the Reformation from the Roman See to the authority of the pope. Philip walks

up and down his library with knitted brows, planning his conquest of England. Eight hours a day he spends at his desk writing; he seldom speaks or allows any one to address him. Wrapped in gloomy haughtiness, he secludes himself, and one hears only the scratching of his restless pen. He taxes all the resources of his great empire. Spain and Portugal are his, the two Sicilies, Naples, Milan, Burgundy, the Netherlands. He is also sovereign of nearly all the Americas. His army is the finest, his navy the strongest, in the world. He determines to create a vast armada, or fleet of war-ships and transports, to destroy the navy of England, and land an army upon its shores. He takes the pope into his co-partnership, and his holiness contributes a million of gold ducats to the cause.

For over three years the ship-yards of Sicily, Naples, Spain and Portugal resounded with the stroke of hammer and chisel in constructing the vessels for this vast armada. One hundred and thirty ships of the largest size were built and armed. They were provided with bulwarks four feet in thickness; castles were erected over the bow and stern; sumptuous rooms were prepared for the officers and nobility; chapels for worship, with pulpits, gilded saints, and madonnas. These were manned with twenty thousand soldiers, eight thousand seamen, and two thousand galley-slaves, and armed with three thousand pieces of cannon. Every ship had "two boat-loads of stones to throw in the time of fight, and wildfire to be given out to the most expert." A large contingent of Jesuits, friars and priests were to be carried along, to convert the English people when the country had been conquered. Among these was

Don Martin Alaccon, administrator of the Inquisition, who had with him a supply of neck-stretchers, thumb-screws and pincers, to use upon such Protestants as could not be won over by gentler arguments.

A grand army was being collected simultaneously in Flanders, commanded by the Duke of Parma, to be ready for transportation to England as soon as the Spanish had secured a footing there.

What was England to do in the presence of such formidable preparations? The greatest armament ever gathered was preparing for invasion. Could England resist it successfully? The little island had to rule its destinies just then a woman by sex, but in her spirit and character a great sovereign, Queen Elizabeth. She lost little time in preparing for the attack. Among her lieutenants were the Earl of Leicester, the Earl of Essex, Lord Burleigh (Sir William Cecil), Sir Francis Walsingham, Lord Howard, Sir Francis Drake, and the immortal Sir Walter Raleigh. Under the fostering care of Elizabeth, and the regenerating effect of the Reformation, England was beginning to have a literature, and such men as Bacon, Spencer, and Shakespeare were rising to illustrate their age before all the world.

Forces were collected, and a navy built with all possible speed. The whole patriotic and religious enthusiasm of the nation was aroused. The heroic queen repaired to the camps at Tilbury, arrayed in martial attire, and delivered before her army the following memorable address: "My loving people, we have been persuaded by some that are careful of our safety to take heed how we commit ourselves to armed multi-

tudes for fear of treachery; but I assure you, I do not desire to live to distrust my faithful and loving people. Let tyrants fear. I have always so behaved myself that, under God, I have placed my chiefest strength and safeguard in the loyal hearts and goodwill of my subjects; and therefore I am come amongst you at this time, not as for my recreation or sport, but being resolved, in the midst and heat of the battle, to live or die amongst you all; to lay down for my God and for my kingdom and for my people my honor and my blood even in the dust. I know I have but the body of a weak and feeble woman, but I have the heart of a king, and of a king of England, too, and think foul scorn that Parma or Spain or any prince of Europe should dare to invade the borders of my realms; to which, rather than any dishonor should grow by me, I myself will take up arms; I myself will be your general, judge, and rewarder of your virtues in the field. I know already by your forwardness that you have deserved rewards and crowns, and we do assure you, on the word of a prince, they shall be duly paid you. In the meantime my lieutenant-general shall be in my stead, than whom never prince commanded a more noble or worthy subject (the earl of Leicester); not doubting by your obedience to my general, your concord in the camp, and your valor in the field, we shall shortly have a famous victory over those enemies of my God, of my kingdom, and of my people." The effect of such an oration as this may be imagined, and the spirit of the queen seemed at once infused into the hearts of all her soldiers.

On Friday, July 19, 1588, the terrible armada came

in sight of England, and was announced along the coast by beacon fires. The ships of the Spaniards spread over the channel in the form of a crescent, whose horns were fully seven miles apart. The English had one hundred ships of smaller size and eighty fire-ships with which to meet this formidable array. The fire-ships attacked the Spaniards in the night, and threw them into the utmost confusion. A great engagement followed, in which the wieldy little vessels of the English and the superior seamanship of their crews made sad havoc of the armada. There were several struggles, in which the armada experienced frightful damage from the English. A providential storm arose and drove the Spaniards upon the shores of Zealand. Many of their ships were taken, a great number beaten to pieces upon the rocks and sands, and only fifty vessels, with about six thousand men, survived to return to Philip, who anxiously awaited the news.

"God's holy will be done," said the king of Spain. "I thought myself a match for the power of England, but I did not pretend to fight against the elements." Bentevoglio well said of this catastrophe: "Such was the fate of the memorable Armada of Spain, which threatened the demolition of the power of England. Few enterprises were ever more deeply weighed, few preceded by more immense preparations, and none, perhaps, ever attended with a more unfortunate issue. How vain and fallacious are the best-concerted schemes of man! Thus often the Divine Providence, in the wisdom of his impenetrable decrees, has determined the fate of an enterprise quite contrary to the presumptions of human foresight."

If Philip had conquered England, his next step was to be the subjugation of the Netherlands, and the dismemberment of the kingdom of France. If he had not failed in the first, he would doubtless have succeeded in these other ambitious designs. From that time, however, the Spanish power, then the greatest on earth, began to wane. And it was of the utmost importance to civilization, as well as Protestantism, that it should. The consequences of the defeat of the attack on England by Spain may be best seen in the changes it ultimately produced in North America. Then nearly all of this magnificent domain belonged to Spain, which was, and still is, the most faithful daughter of the Church of Rome. But the power of the Spaniard in the New World began to fail, and now not one inch of North America belongs to the nation which sent out the expedition by which it was discovered. One by one the fertile provinces of North America have slipped from her grasp. England and the United States, the two leading powers of the world, the great Anglo-Saxon empire, now occupy nearly all of it. The battle for the possession of the New World was fought in the British Channel in 1588, and it was won by Protestantism. While Spanish power has been waning, the might of England has increased by leaps and bounds. More than half of North America is hers, and nearly all the rest is her daughter's—the territory of the United States. The continents of the South-Pacific are loyal colonies of the island-empire; India is British, and calls the Lady of Windsor empress; and numberless smaller possessions, on every continent and in every sea, wave the flag of England. She holds the

gates of the Mediterranean, has a mortgage on Egypt, and controls the commerce of the globe. In short, Great Britain is the political umpire of Europe, Asia, and Africa. But who thinks of Spain? The once proud mistress of the world can hardly hold Cuba, and her name is not so much as mentioned in the great international questions of Europe. She is still faithful, the most faithful of all nations, to the Roman Catholic Church. In case of the pope being compelled to remove from Italy, a country becoming every year more unfavorable to his pretensions, because they know him so well, Spain would be the only country on earth that would welcome him to her shores. Spain has been faithful to the Holy See, and dearly has she paid for it. From being the strongest she has come to be the weakest of all the great states of modern Europe.

CHAPTER XVII.

The Puritans.

THE Church of England was cut off from Rome by Henry VIII., that he might be independent of the pope. But Henry did not reform the church. It was still Catholic, English Catholic, with Henry for its pope. A process of reformation was going on, however, and had been since long before Henry's day. The church had been trying to reform itself, and Henry found it convenient to take advantage of this movement to secure the ends of his own statecraft. Good seeds had been sown by Wickliffe and his Lollards in the fourteenth century. The evangelical work begun by these students of the Bible had never ceased entirely, though it was kept in abeyance.

The Reformation in England may be said to have formally begun during the reign of Henry VIII., but it was not carried far enough to satisfy the more devout. Under Edward VI. more progress was made. During his reign John Knox preached in England, first as pastor at Berwick, and afterwards as chaplain of the king. The preaching of Knox was opposed by many, but good King Edward believed in the Scotch Reformer, and made him one of the royal chaplains. Knox was glad to be of all the use possible while an exile from his native land, and availed himself of every opportunity to preach the gospel; but he did not approve of Episco-

pal Church government, and when the king offered him the bishopric of Rochester, he declined it as an unscriptural office. Such preaching as that of John Knox could but encourage and strengthen those in the Church of England who favored a reformation in doctrine, church government, and worship. There is no telling what might have been accomplished for England if Knox, and those who sympathized with him, had not been compelled to leave for the Continent on the untimely death of Edward VI.

The accession of Mary to the throne was the signal for a general exodus of the evangelicals for the Continent. It was exile or death; death, indeed, it was to many during the mercifully short reign, five years, of this bloody queen. Many of these refugees settled in Frankfort, Germany. They called the ex-chaplain, John Knox, to be their minister. But there were two classes of these English refugees: one, like Knox, full of zeal for the reformation of the church, and the other, lukewarm in religion, and devoted to popish ceremonies and vestments. A contention between these parties over the form of worship, which was nothing more than a continuation of the struggle that had been going on in England between the two Protestant parties there—High and Low Church—caused a rupture in the Frankfort congregation, and the removal to Geneva, Switzerland, of Knox and those who sympathized with him. This was but a type of the history of subsequent times. When Queen Mary died, in 1558, and Elizabeth acceded to the crown of England, the exiles of all beliefs were free to return. They did so; but only for contentions and discussions which have continued with

more or less intensity through many phases down to the present day.

The English Protestants who had lived in Geneva five years as pupils of Knox and Calvin, were greatly strengthened in their determination to carry forward the great Reform in England. Those five years in Geneva, if they did not create Puritanism, educated it and baptized it for the mighty struggles it was to wage. Many of the greatest historical philosophers of modern times, speak of Geneva as the real cradle of Puritanism.

That Elizabeth was no Low-church woman is manifest from the fact that she performed her devotions before a crucifix surrounded by lighted tapers, and bitterly opposed the marriage of the clergy. She had no taste for simplicity of worship, but rather for the splendid pomp of a highly ritualistic ceremonial. Elizabeth was also a consummate politician, and was afraid to go too far in divergence from Rome. Policy means compromise, ordinarily, and the Protestantism of Elizabeth was much of that character. The Prayer Book called the "Second Prayer Book of Edward VI.," which Knox had helped revise, she had re-revised, and much that was ritualistic restored to it. In the first year of her reign the Act of Supremacy and the Act of Uniformity were passed, requiring all to conform to the usages of the established religion. The evangelical party could not conscientiously obey. They protested, and were called Non-conformists and Puritans: Non-conformists because they would not conform to the state religion, and Puritans because they were for purifying the church, and led such lives. This latter name

was put upon them in 1564, as a term of contempt, but their descendants wear it as a crown of glory. The same year in which the evangelicals were named Puritans, "advertisements" were issued by the bishops, by which it was ordained that, "All licenses for preaching granted out by the archbishops and bishops of within the province of Canterbury, bearing date before the first of March, 1564, be void and of none effect." Thus all preachers were silenced, and it was further ordered that, "Only such as shall be thought meet for the office" should receive fresh licenses. This was a very simple plan for expelling from the pulpits of the church all the Puritan ministers.

The Puritan people, being thus deprived of their pastors, began holding meetings privately for worship. But they were broken up, and many concerned in them subjected to imprisonment. Such measures only increased the numbers of the dissenters, and, what was more important, caused them to look more carefully into the constitution of the Church of England, and to enquire whether it was not based upon principles fundamentally unjust and unscriptural. This caused a rejection of the doctrine of the Episcopacy, and the adoption of scriptural Presbyterianism in its place. Thomas Cartwright, Professor of Divinity at Cambridge, unfolded a theory of ecclesiastical government in harmony with that of the churches of Geneva and Scotland. Of course a storm burst immediately over his head, and he was deprived of his professorship, as well as forbidden to preach. He found a refuge in Geneva, the home of the persecuted. In 1572 John Field and Thomas Wilcox, two Puritan ministers, presented to

the national legislature the famous "*Admonition to Parliament for the Reformation of Church Discipline.*" They were committed to prison for their championship of truth, and Whitgift replied to their address, taking the ground that the New Testament laid down no form of church order, and that the government of the apostolic days cannot now be exercised. So the controversy went on.

In 1575 Archbishop Parker died, and was succeeded by Grindal. He was mild in his treatment of the Puritans, and refused to obey the queen's order to suppress their meetings for worship. For this he was suspended from his office, and made a prisoner in his own house. Grindal died in 1583, and was followed in office by Whitgift. Here was the man at last, and he at once issued his famous articles: "(1), That all preaching, catechising, and praying in any private house, where any are present besides the family, be utterly extinguished; (2), That none do preach, or catechise, except also he will read the whole service, and administer the sacraments four times a year; (3), That all preachers and others in ecclesiastical orders do at all times wear the habits prescribed; (4), That none be admitted to preach unless he be ordained according to the manner of the Church of England; (5), That none be admitted to preach unless he subscribe the following articles; (*a*), That the queen hath, and ought to have, the sovereignty and rule over all manner of persons born within her dominions, of what condition soever they be; and, that none other power or potentate hath, or ought to have, any power, ecclesiastical, or civil, within her realms or dominions; (*b*), That the

Book of Common Prayer, and of ordering bishops, priests and deacons, containeth in it nothing contrary to the word of God, but may be lawfully used, and that he himself will use the same, and none other, in public prayer, and in the administration of the sacraments; (*c*), That he alloweth the Book of Articles agreed upon in the convocation holden in London in 1562, and set forth by her majesty's authority, and he believe all the articles therein contained to be agreeable to the word of God."

Armed with this tyrannical order, the archbishop had hundreds of ministers expelled from their pulpits, and treated with the utmost harshness and cruelty. The privy council remonstrated with Whitgift, but, like Israel of old, to whom the Lord said, "Thou art obstinate, and thy neck is like an iron sinew, and thy brow brass," he was inflexible, and throughout the kingdom his agents, by fine, imprisonment, and the rack, carried out the cruel mandates of their master. At one time fully a third of the beneficed clergy were suspended, which meant poverty and want, if nothing more. For twenty years this tyrant guided the affairs of the Church of England, and nothing but the unfailing memory of heaven could tell the measure of the sufferings caused by his cruel measures. One of the most outrageous acts of that period was the promulgation of an order that all persons over sixteen years of age who refused to attend the established churches should be banished from the realm, and that if they returned, they should suffer death.

Queen Elizabeth died March 24, 1603, and James VI. of Scotland succeeded her on the throne of Eng-

land. The Puritans hoped for much from the coming of James from Presbyterian Scotland; but James was no Presbyterian, nor Puritan, though he had disparaged the Church of England, declaring that, "Its service was but an evil-said mass in English, wanting nothing but the liftings." Archbishop Whitgift gained possession of the king's heart, which was no great thing to possess, and the Puritans petitioned for clemency in vain. In a conference called at Hampton Court, the churchmen and the Puritans were allowed to present their respective causes. After the king had listened to the representations of the Puritans, he told them he would expect from them humble obedience, and added, "If this be all your party have to say, I will make them conform, or I will harry them out of the land, or else do worse."

Archbishop Whitgift died in 1604, but Bancroft, who followed him, was no kinder than his predecessor, and the work of persecution went on. Many emigrated to Holland, settling in various cities. In 1620, some of these refugees, who acquired the name "pilgrims" by their migrations, gained permission of the authorities in England to establish a colony in America. They landed December 22, 1620, and founded the Plymouth colony, naming their settlement Plymouth for the port from which they had sailed. This was the beginning of that community now composed of several States, known collectively as New England, which have exercised such great influence in the affairs of the American nation. God had prepared these wonderful people for the work he had for them to do in the western wilds, and after centuries of training they

were driven forth. They never would have gone without compulsion by the cruel hands of an oppressive church and state in England. Those who came to America, though liable to much criticism for intolerance and fanaticism, have, on the whole, exercised a very beneficent influence. Those who remained in England had a no less important task to accomplish at home.

Matters were ripening in England for a great crisis, and a black cloud of revolution was rising over the sky. James VI. of Scotland, who was James I. of England, died in 1625. Two celebrated figures now appeared on the field of English politics, Charles I. the king, and Laud, first bishop of London, and afterwards archbishop of Canterbury. The arch-episcopate of York is called the "primacy of England," and that of Canterbury the "primacy of all England," and the real ruler of the British church was the occupant of the See of Canterbury. Hitherto, the leaders of both parties had been Calvinistic in doctrine. Whitgift was a High Calvinist, and so was King James I., who prided himself upon being a theologian. Now, however, a great change was observed. Arminianism rapidly took the place of the strong doctrines hitherto held by the clergy. The doctrines as well as the usages of the Puritans became the object of attack. Laud now proceeded to excel all his predecessors in fiery zeal and cruelty. The whole church seemed to be going headlong towards Rome, while the Puritans were persecuted with incredible severity. Thousands fled to Holland and America, but those who remained in England were not overwhelmed by the rigorous

measures used against them. Laud and his assistants, and Charles I. and his advisers, were unconsciously preparing a mine which was soon to explode and blow the government to fragments. Great disaffection was arising; a mighty spirit of revolt against the arbitrary rule of the king and the despotism of the bishops. The nation was aroused. Human nature could bear no more, and the great revolution followed which brought down the absolute monarchy and the Anglican Church together. The people were maddened to desperation, and not only overthrew the oppressive civil government and hierarchy, but proceeded to behead their unfortunate king. Charles I. paid the penalty of his own faults and the crimes of his predecessors for generations, when his head fell at Whitehall, London, January 30, 1649.

The events of those stormy times naturally group themselves about the gigantic personality of a man who was the greatest of all Puritans, if not of all Englishmen. The next chapter in these sketches of the providence of God in the world's history will be concerned with Oliver Cromwell, the "uncrowned king."

CHAPTER XVIII.

Oliver Cromwell.

"THE Lord cause his face to shine upon you, and comfort you in all your adversities, and enable you to do great things for the glory of your Most High God, and to be a relief unto his people. My dear son, I leave my heart with thee. A good night!" These were the words of Elizabeth Steward to her son, Oliver Cromwell, as she lay dying at ninety years, in Whitehall, London. It need hardly be said she was a noble woman and one of strong character. Such words and such a man could come from no other. His father, Robert Cromwell, was the second son of Sir Henry Cromwell, of Hinchinbrook, who was surnamed, for his munificence, *The Golden Knight.*

Oliver Cromwell, Lord Protector of the British commonwealth, was born at Huntingdon, April 25, 1589. He studied in a grammar school of his native town, under a rigid and pious instructor, Dr. Thomas Beard. He afterwards spent one year at Cambridge as a student, but on the death of his father he left the university and devoted himself to the study of law in London. In 1620, on the 22nd of August, he married Elizabeth Bourchier, of Felsted, Essex, a lady whose prudence and gentle character sweetened the life of the great soldier and statesman to its close. After his marriage he returned to Huntingdon, and settled down to a

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farmer's pursuits on his patrimonial estate. Here lived Oliver Cromwell, on the soil, during ten years, with his flocks and herds, growing and ripening for the eventful career which Providence was preparing for him. It was during this period that his life took on that strong religious cast which ever afterwards marked it in all public and private relations. His soul struggled through convulsive upheavals of conflicting emotions, until he found peace in believing. His house was henceforth a rendezvous for the devout, and he became thoroughly enlisted in the trials and aspirations of the Puritans.

He took his seat in Parliament March 17, 1628, as a member for Huntingdon. The following year he made his first recorded speech, in which he attacked the government for appointing to important churches clergymen who were unprotestant in their beliefs and practices. He called the attention of Parliament to the fact that "Doctor Alablaster had preached flat popery at Paul's Cross," and had been encouraged therein by his bishop, while another minister, "Mainwaring, so justly censured by this house for his sermons, was by the same bishop's means preferred to a rich living." "If these," said Cromwell, "are the steps to church preferment, what are we to expect?" On these sentences Mr. Hume remarks: "It is amusing to observe the first words of this fanatical hypocrite, corresponding exactly to his character." This is all we could expect of the infidel historian. But Macaulay spoke of these as the utterances of "the imperial voice," which afterwards "arrested the sails of Libyan pirates and the persecuting fires of Rome."

Events were moving forward in England, and Cromwell was moving with them. Charles I. had levied, without the consent of Parliament, a tax on the people, called "ship money," to raise funds for adding vessels to the royal navy. John Hampden, a first cousin of Cromwell, refused to pay it, and though he was not sustained in his appeal to the courts, the argument made in defence of his position produced a profound impression throughout the realm, and caused every man who paid this tax to feel himself personally wronged by the king. Scotland was also boiling over an attempt to enforce Episcopacy and the prayer-book upon the people. Poverty and suffering among the laboring classes in England added to the dissatisfaction, for men are seldom loyal when they are hungry. The government under the king was tyrannical, and unheedful of the mutterings of revolution which arose from various quarters. Cromwell was a strong aspirant for liberty. His sturdy independence was illustrated by his vigorous opposition to royal interference in the drainage of the Bedford fens which had been going forward. His action in this matter gained for him the *sobriquet* of the "Lord of the Fens." A great crisis was approaching, and the man for the crisis was at hand. In 1642 war broke out between the king and Parliament. Cromwell was the people's man. He raised a company of volunteers, partly at his own expense, and threw his whole being into the contest. His idea was that their strength lay rather in the righteousness of their cause than in the force of arms, and that his soldiers must be inspired by the enthusiasm of faith, as well as by military training. He

gathered around himself a thousand kindred spirits, who prayed, read the Scriptures, and entered battle singing psalms. These men were laughed at for a time, but only a short time, for they showed themselves invincible. Cromwell's "Ironsides" were never beaten. Faith and common sense were powerfully blended in their character, for they "trusted God and kept their powder dry." During the memorable struggle between the "Roundheads," as the Puritan party were derisively named, on account of their closely-cut hair, and the Cavaliers or Royalists, Cromwell developed marvellous talents as a military chieftain, and was put in command of the insurgent army. He defeated the royal forces on the famous fields of Marston Moor (July 2, 1644), Naseby (June 14, 1645), and Preston (August 17, 1648). At last the cause of the king was overthrown, and the Puritans were in possession of England. A Roundhead high court of justice tried King Charles I. and sent him to execution. Cromwell was a member of this court, and was one of those who signed the death-warrant of their former sovereign. Charles ended his life on a scaffold in the streets of London, in front of his own palace of Whitehall, January 30, 1649. In August, the same year, Cromwell was made Lord-lieutenant of Ireland, and by a strong hand he put down all opposition. The Scotch, deceived by the perfidy of "Prince Charlie," who had signed the "covenant," and would have signed anything else, if expedient, rallied around the standard of this unprincipled son of the dead king. This led to the recall of Cromwell to take charge of the army as captain-general of all the forces of the com-

monwealth. He soon conquered the opposition, and, returning victorious to London, took up his residence at Hampton Court. The miserable remnant of the national legislature, appropriately called the "Rump Parliament," Cromwell dissolved, and formed a Council of State. He afterwards summoned the "Little Parliament," which lasted from July 4 to December 12, 1653. On the 16th of December Cromwell was proclaimed Lord-protector, and solemnly installed in Westminster Hall.

The Puritan farmer had now become the sovereign, almost dictator, of England, and the concerns of a nation passing through the throes of revolution devolved upon him. Great Britain was never better ruled than under Cromwell. He maintained peace between the divided ranks of the Puritans, who were now separated into the Presbyterians and Independents; kept the royalists in subjection, and led the country forward in a career of prosperity. The courts of Europe sent their congratulations to the new sovereign, and it was not long before Cromwell made them feel his power. He was supreme in England. A Parliament which he had summoned took into consideration the question as to whether or not they should approve of the new government. Cromwell thundered at them, "I told you that you were a 'free Parliament,' but I thought it was understood withal that I was the protector and the authority that called you!" Some of the members withdrew, but the remainder bowed to the imperial will.

Cromwell undertook, and carried out successfully, a vigorous foreign policy. His aim was to unite the

Protestant governments of Europe against popery. He did so, and the name of Cromwell kept the Roman See in wholesome fear. When the news came to him of the frightful persecutions of the Waldenses, it is said he shed tears. He required the Duke of Savoy and Louis XIV. to stop the horrid slaughter at once, threatening invasion if they refused. They desisted, and Cromwell sent from his own funds, and what he had collected for the purpose, a great sum of money, to relieve the distress of these poor saints of the Alps. The British navy, under Blake, roamed the seas, and exacted justice from all who had made depredations upon English interests. The Mediterranean, which had been overrun with pirates, was entirely cleared of them, and made safe for commerce. "By such means as these," said Cromwell, "we shall make the name of Englishman as great as that of Roman was in Rome's most palmy days."

Cromwell's surroundings were partisan and narrow, but he was superior to them. He showed tolerance towards all sects, and proclaimed that God was alone Lord of the conscience. He fostered learning, though his party looked upon it as almost a sin. Even the outcast Jews he wished to have admitted to the rights of citizenship. He encouraged the useful arts, and greatly promoted the advancement of the best interests of the people. The laws were unflinchingly and impartially administered. The protector was quick to discover merit, and to reward and encourage it, whether in the high or the low.

Throughout Europe Cromwell's government was respected, and his flag floated triumphant over all seas;

but the burden was too heavy even for such shoulders, and the great constitution began to fail. The death of a little daughter, dearly beloved, told visibly upon his health. A letter from a contemporary to Winthrop, governor of Connecticut, gives a description of his appearance and character: "His body was well built, compact and strong; his stature under six feet (I believe about two inches); his head so shaped that you might see in it a storehouse and shop both of a vast treasury of natural parts; his temper was exceedingly fiery, as I have known, but the flame of it kept down for the most part, or soon allayed with those moral endowments he had. He was naturally compassionate towards objects in distress, even to an effeminate measure, though God had made him a heart wherein was left little room for any fear, but what was due to himself, of which there was a large proportion, yet did he exceed in tenderness towards sufferers. A larger soul, I think, hath seldom dwelt in a house of clay than his was."

The use which men make of power is one of the best tests of character. Judged by this rule, Cromwell stands among the highest. When exalted to the dictatorship of a great nation, he still maintained his former simple and religious habits. When offered the title of "king" by Parliament, he firmly declined it, because he did not consider the country ripe for it, though it is well known that he coveted the honor.

The great protector died on Friday, the 3rd of September, 1658, in the midst of a great tempest which swept over England, as if nature itself sympathized with the passage of the mighty spirit. The people of

the island bemoaned him, and he was laid to rest in Westminster Abbey in the midst of kings, with such funeral honors as London had never seen before.

Richard Cromwell, son of the lordly Oliver, succeeded to the protectorate, but only for a brief period. In less than two years Charles II. ascended the throne, and all was changed at once. From its resting place in the mausoleum of the nation's heroes the body of Cromwell was exhumed, by order of the new king, then beheaded, and burned at Tyburn. From that time forward none dared speak well of Cromwell. Historians termed him "regicide," "usurper," "tyrant," "fanatic," "bigot," "hypocrite." Few, if any, good men have ever been so villified. But while he lived he said, "I know God has been bove all ill-reports, and will in his own time vindicate me." This prophecy has been fulfilled, and in the nineteenth century the world is beginning to do him justice. The illustrious John Milton, Cromwell's secretary, who knew him through and through, said, "In speaking of a man so great and who has deserved so signally of this commonwealth, I shall have done nothing if I merely acquit him of having committed any crime, especially since it concerns not only the commonwealth, but myself individually, as one so closely conjoined in the same infamy, to show to all nations and ages, as far as I can, the supreme excellence of his character, and his supreme worthiness of all praise."

The old sexton of the cemetery at Dumfries, in which Robert Burns is buried, said of that poet when he died, "The world will not know him till he has been dead a hundred years." But it was two hundred

years before England knew Cromwell. From despising him the nation and the world have come to love him, and to glory in his virtues. To Thomas Carlyle, a man brave enough for anything, is largely due the revolution in popular sentiment towards the great Puritan. He published his speeches and letters with a few comments, and thus set the man himself before the world. This is all that was needed to make him a hero.

Was the work of those stormy days all wasted, and the blood of its martyrs shed in vain because royalty was restored? No; the form of monarchy was reinstated, but the spirit of it was never afterwards tolerated. The "divine right of kings" went down for England forever when the head of Charles I. fell at Whitehall. The people had found out they could remove a king or make one; in other words, that they themselves were sovereign and the crowned man their servant. The immortal lesson of the English revolution was that the people are the masters. That lesson will remain, since Calvin has shown the world such a supernal vision of God, and taught men that they are his subjects, absolutely amenable to his laws. Earthly sovereigns had lost much of their mysterious sacredness. Hereafter, when a king transgressed the laws of God, he was to be dealt with as a man. Calvin had set in motion the forces of the English revolution in his church and lecture-room in Geneva a hundred years before. Indeed, the mighty upheaval of Cromwell's time was but one surge of the advancing tide which shall at last sweep over all lands.

The abiding quality of the results of the revolution were made manifest afterwards when James II. as-

sumed despotic airs, and proved unworthy to govern. He was driven from power by an indignant people, and through their representatives they elected William and Mary to the throne. This was a glorious triumph of popular sovereignty. From that time England has been virtually a republic. The people are the real rulers, and would not now tolerate a vicious or despotic king.

Those twenty-eight years from the accession of Charles II., in 1660, to the flight of James II., in 1688, were among the most eventful in English history. The people never submitted quietly to the galling yoke laid upon them by Charles II. and James II. The struggles of those twenty-eight years are among the most glorious in the annals of the world. They were carried on mainly in Scotland. The country which gave the Stuarts to the throne of the two kingdoms was going, finally, to be the main cause of driving them from it forever. The men who are to be most thanked for this great triumph were the Covenanters of Scotland. A sketch of their trials and achievements will constitute the following chapter.

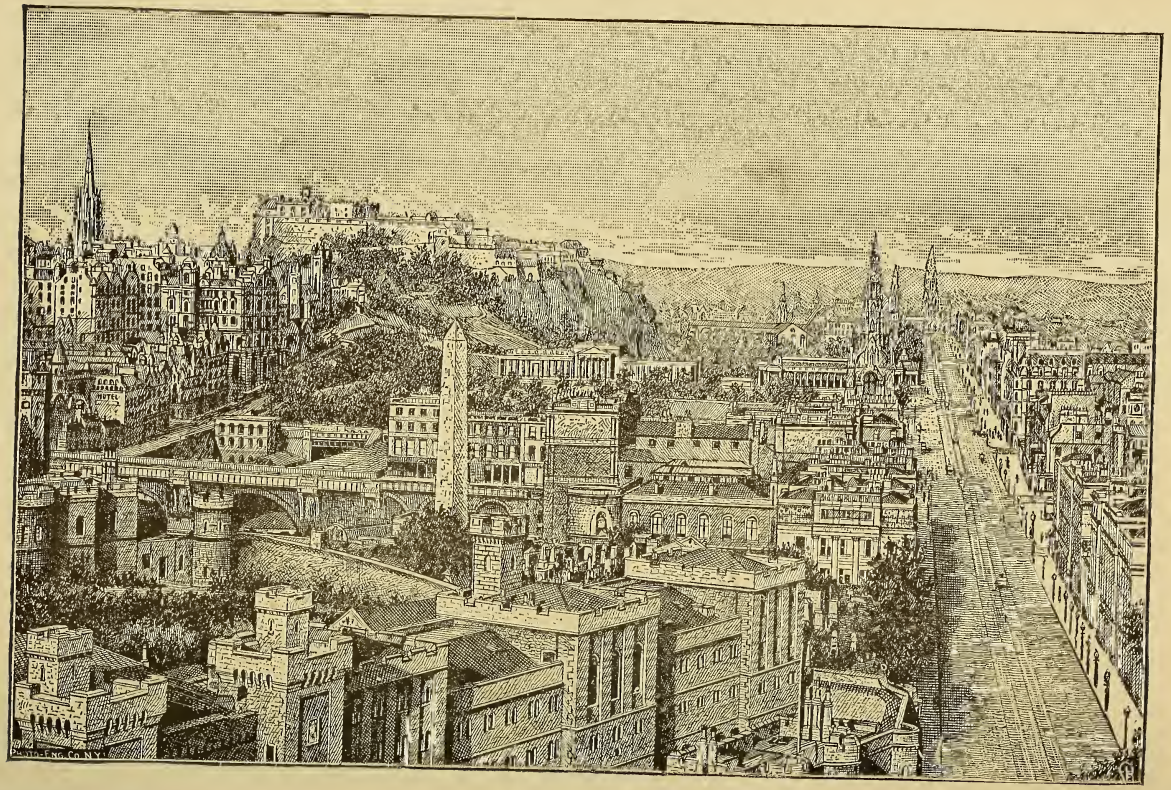
CHAPTER XIX.

The Covenanters.

"CHRIST our King and Covenant" were the words inscribed on the blue banner which the Covenanters bore during their struggles for truth and liberty in Scotland.

These heroic people derived their name from the covenants which they subscribed and for which they contended. There were two principal covenants which figured prominently in the religious history of Scotland. The first one was drawn up at the request of King James VI., by his chaplain, John Craig. It was first called "The King's Confession," because it received the royal signature. It was afterwards known as "The National Covenant, or the Confession of Faith." The date of the king's subscription was 1580; the year following it was signed by multitudes of all ranks. The signers of this document pledged themselves to maintain the Reformed or Presbyterian religion, and the majesty of the king, against all machinations of papists and prelates.

When James VI. of Scotland became James I. of England he endeavored to bring the two kingdoms into uniformity of religion. He was never a Presbyterian at heart, and strove for the establishment of Episcopacy in Scotland. He and his descendants, Charles I., Charles II., and James II., were persistent in their at-



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tempts to force Episcopacy upon the Scotch. The Scotch were as persistent in resisting their efforts, and, under the name of Covenanters, the great majority of the people contended for the Presbyterian faith as it had been elaborated and established in Scotland by John Knox and his associates in their day. The Covenanters endured fiery trials for many years, but at last triumphed on the accession of William and Mary to the throne in 1688.

The National Covenant was, in 1581, annexed to the Confession of Faith, and was well known, of course, to all the Scottish people as a *magna charta* of their religious liberties.

When Charles I. came to the throne, he was more zealous for Episcopacy than his father had been, and less prudent. One of the first acts of his reign was to make a proclamation for the strict observance of Episcopal forms in Scotland. Archbishop Laud was the power behind the throne in these proceedings, but he and the king had undertaken an impossibility—the forcing upon Scotland a religion which the people's consciences did not approve. In 1633 the king came to Edinburgh to give the influence of his personal presence to the consummation of his scheme. In 1635 diocesan courts were erected throughout Scotland to enforce the royal mandates. In 1636 the people were ordered to adopt Laud's book of public worship, and the next year all ministers were outlawed who refused to conform to Episcopal usages. This settled the matter; the outraged people could bear no more, and there was a general uprising throughout the country against the innovations from England. On Sunday,

July 23, 1637, the Dean of Edinburgh, acting under orders from London, attempted to read the English Liturgy in John Knox's old church, St. Giles' Cathedral, Edinburgh. Jennie Geddes hurled her stool at the head of the unfortunate man, who at once took to flight from the place, the people running after him, crying, "A pope! a pope! Antichrist! The sword of the Lord and of Gideon!" This was the beginning of the end of Episcopacy in Scotland; but it was only the beginning. The end was far away. But the influences set working that year in Scotland never subsided until the land was made entirely free. The importance of the events of that period may be learned from the words of Dean Stanley, himself an English churchman, who said: "The stool" (now in the museum of Edinburgh,) "which was on that occasion flung at the head of the Dean of Edinburgh, extinguished the English Liturgy in Scotland for the seventeenth century, and, to a great extent, for the nineteenth, and gave to the civil war in England an impulse which only ended in the overthrow of the church and monarchy." These arbitrary acts of Charles I., which were the consummation of his oppression, cost him his throne and his head, for the forcible introduction of the Book of Canons and of Common Prayer, at the instance of Laud, occasioned the revolution which changed the whole face of the nation.

Now the old National Covenant came to the front as the platform of the great contention. The document drawn up by Craig, and signed by King James in 1580, and called "The King's Confession," which was in the homes of all the people, was brought out. Alexander

Henderson, second only to Knox in Scottish history, drew up a "bond," and Johnston of Warriston "a legal warrant," which were attached to the Covenant, adapting the ancient document to the wants of the times. Henderson preached in old Greyfriar's Church a powerful sermon, suited to the occasion, and then, on the tombstones of the church-yard, the Covenant was signed by great numbers of common people and nobles, as well as distinguished divines. Copies were sent all over the land, and subscribed by thousands of the population. Some of these historic documents are still preserved in Edinburgh. Not a few of the people pricked blood from their arms to write their names, in token that they were ready, if necessary, to die for the religion of their fathers. Very many of them did pay the penalty of their lives for their devotion to the truth of God.

In November of that year, 1638, the General Assembly convened, and, in defiance of the order of the king's commissioner that they should dissolve, continued their sessions, and declared for Presbyterianism. Thus was Presbyterianism firmly established in Scotland. Buckle and other historians denounce the leaders of the Scottish Church at that time for their rigid Calvinism and severe morality, but the times were not such as to admit of anything else, either in doctrine or government. We have no reason to complain, because, but for these "hard" Covenanters, the Reformation would have been a failure, both in Scotland and England.

Charles I. was executed in England in 1649, and the Puritans ruled England. The Scotch, however, were loyal to the monarchy, and gave an asylum to Prince

Charles, who afterwards became Charles II. during a part of his exile. He, like his father and grandfather, was faithless, and while a wanderer in Scotland signed the National Covenant, pledging himself for the maintenance of Presbyterianism in that realm, only to break his oath when he was placed on the throne in 1660. He proceeded at once to exterminate Presbyterianism from Scotland, by legislative enactments, royal proclamation, and the sword. All Presbyterian General Assemblies, Synods and Presbyteries were forbidden to meet, nor might any one preach the gospel, or even teach, without the consent of the bishops who were consecrated in London and sent up to establish Episcopacy again in Scotland. The Marquis of Argyle, James Guthrie, and Johnston of Warriston were ignominiously put to death. Four hundred ministers were driven from their pulpits and homes, and all who refused to attend Episcopal services were severely dealt with. The scenes which were enacted throughout Scotland during those times were most dreadful, yet afforded examples of heroism as noble as any to be found in history.

The second Covenant, called "The Solemn League and Covenant," was drawn up by Alexander Henderson, in connection with English commissioners at Edinburgh. It was adopted by the Scottish General Assembly, by the celebrated Westminster Assembly in London, which prepared the Westminster Confession of Faith, and by the Parliaments of the two kingdoms. This was the great declaration of principles under which the Covenanters fought during the memorable twenty-eight years from the accession of Charles II. to

the time when the enthronement of William and Mary gave them the blessings they had so long contended for.

It was not to be expected that the Scotch would meekly bow to the will of the perjured king when he commanded them to give up what they prized more dearly than life itself. It required the exercise of force and the infliction of the severest penalties to suppress Presbyterian worship. It was made a crime punishable with death to hold Presbyterian worship. The persecuted could only gather in the caves or wild glens, or under cover of the mist, to sing their simple psalms and hear the gospel preached. These meetings, which were forbidden by law, were called "conventicles," and bodies of troops scoured the country to punish all who attended them. Sir James Turner and Graham of Claverhouse were samples of the kind of instruments employed by the king to crush the Covenanters. These cruel men, attended by troops of soldiers, swept up and down the land persecuting the innocent victims of ecclesiastical tyranny. They were resisted, naturally enough, from time to time, by the brave people whom they oppressed. There was a rising in Galloway in 1666, which terminated in the defeat of the Covenanters among the Pentland Hills, near Edinburgh. Another battle took place at Drumclog, where Claverhouse was defeated. But in a memorable conflict at Bothwell Bridge the blue banner of the Covenant was laid low in the dust. In 1680, at Sanquhar, a little village among the hills of Dumfriesshire, a declaration was published, denouncing Charles II. as a tyrant and perjurer whom the people were no longer

bound to own. Richard Cameron, who drew up this bold paper, gathered a few followers about himself. These were called Cameronians, or, more strictly, Reformed Presbyterians. At Airdmoss the Cameronians were defeated by the royal troops, and Cameron himself killed. The year preceding, Archbishop Sharp, of St. Andrews, who had been a Presbyterian minister, but was then a most relentless persecutor, was attacked by some of the people, maddened by oppression, and visited with a merited doom.

When James II. became king at the death of Charles II., the persecutions were not relaxed, but rather intensified. He had figured among the most hated oppressors of the Covenanters in Scotland under the title of the Duke of York. In a work like this it is impossible to give the details of the barbarous measures which were adopted to force Episcopacy upon the Scottish people Greater cruelties were never perpetrated by any nation Savages could have done no more It is stated by the latest authorities, and those by no means prejudiced in favor of the Covenanters, that during those terrible times fully 18,000 persons were put to death by the stake, the tide, the sword, dagger and bullet, for their devotion to the great principle of liberty to worship God according to their own consciences. If any harsh criticisms are offered by those who differ from the Covenanters for their unbending sternness, all should be set at rest by a single statement, which can be fully substantiated, that when deliverance came, and their cause triumphed by the revolution which placed the Calvinist of Holland on the British throne, no one of the Covenanters turned upon

their former persecutors for vengeance. Presbyterianism was again established by law, and universal toleration of religious opinions and worship granted to all creeds.

All honor to the Covenanters! They won the victory at last, but the conquest of their enemies was no more marked and glorious than the complete subjugation of the natural impulses of the human heart to take revenge for injuries. Well did they then illustrate the principles of their Lord, who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven."

This was the end of the persecutions in Scotland. They had brought forth fine gold. God had purified and trained his people in the furnace of affliction, and now the Covenanters were to be sent out with the Huguenots and the Puritans to bless the wide, wide world. At this latter end of the nineteenth century the doctrines and government of the Covenanters are maintained, and their Confession of Faith and Catechisms taught in every part of the earth where the English language is spoken.

CHAPTER XX.

John Wesley and the Methodists.

RELIGION in England had fallen to a very low state in the middle of the eighteenth century. The clergy were worldly, the laity immoral, and spirituality had given place to formalism in nearly all the churches. Card-playing and intemperance were not uncommon among ministers of the Established Church, and bold infidelity lifted its voice unrebuked against all truth and godliness throughout the land. But God was preparing a protest against the prevalent wickedness, a mighty protest that was going to recall the church from the intoxication of worldliness, and rescue thousands from an awful doom.

Methodism was God's protest against the formalism of the church and the degradation of society in England in the eighteenth century. It emphasized the heinousness of sin, the utter, eternal ruin of those who die impenitent, and the necessity of regeneration. *Conversion* was the word about which the great struggle was waged. It was not enough for men to be members of the church, and partake of the sacraments; they must be converted, born of the Holy Ghost, and "bring forth fruits meet for repentance." Though the Methodists may have pressed the doctrine of assurance too far, and though they attached undue value to acts of the human will, in the main they were right, and

did preach the gospel as it has seldom been preached in the world, before or since. No great religious movement was ever free from crudities and imperfections, especially in the throes of its birth; but yet, in the midst of it all, God's voice is heard calling men to repentance. Methodism in its origin and progress is one of the greatest religious movements of any age, and without fear of successful contradiction it may be declared to be one of the richest benefactions God ever bestowed upon the human race; for not only was the reaction from formalism and worldliness so prevalent in the eighteenth century largely due to its influence, but Methodism has in the short period of its existence gathered together a splendid host of twenty-three millions of adherents, who are working side by side in Christian fellowship with the other denominations for the salvation of men. We hail Methodism as a great voice of God in history. It was born in a revival, has lived in a revival, and has done much to revive the whole church of God during its brief, but brilliant, career.

Methodism was born in the University of Oxford, England, and John Wesley was its father. It began in the "Holy Club," as a small body of devout students were called, who organized themselves for Christian work and worship. The name "Holy Club" was given in derision by the worldly, as was also the now universally accepted cognomen, "Methodists." John and Charles Wesley and their friends were so "methodical" in their work and worship as to excite the hostile criticism of their fellow-students, who felt, perhaps, an implied rebuke to their own worldliness in the conduct of these pious young men, so different from themselves.

John Wesley was the fifteenth child of his mother, who had altogether nineteen children. Charles was a younger brother. Mrs. Wesley was herself one of a family of twenty-five children. She was a very strong character, and devoted to the service of God. Mr. Samuel Wesley, her husband, was a rector of the Church of England at Epworth, and his income being altogether disproportionate to the size of his family, he was always in debt. By the invaluable assistance of his wife, Susannah, he managed to struggle on and live in some comfort. John was born at Epworth, June 23, 1703; Charles at the same place, December 18, 1708. Their mother was their teacher, and well did she perform her work, not only imparting to them the knowledge that is considered necessary to constitute an education, but also the high principles and correct habits which are the very substance of character. At the age of ten John was admitted to the Charterhouse school in London. He entered Christ's Church College, Oxford, seven years later; was ordained in 1725; elected fellow of Lincoln College the year following, and took his degree of A. M. in 1727. He then served his father as curate for two years, after which he returned to Oxford to fulfil his duties as fellow. It was during the year of his return to the university, 1729, that the "Holy Club" was formed, and Methodism began its career. John had already passed through some religious vicissitudes. When he went to the Charterhouse school he was devout, but he came away, as he said, "a sinner." In the year of his ordination he began to grope after better things, deriving benefit from the writings of Thomas à Kempis and Jeremy Taylor. He now, dur-

ing his fellowship at Oxford, led a very abstemious life, giving himself to the study of the Scriptures and to the performance of religious duties. His aim was to secure salvation by keeping the law of God. He and his companions pinched themselves in their living to have money for alms-giving, attended weekly communion, and observed with the greatest strictness the forms of religion. They were then what are called "high churchmen." It seems very strange that the father of Methodism could ever have been a member of that party in religion which is considered the extreme opposite of the great revival church of later times. This high-churchism was but a phase or stage of the life that was working its way in Wesley and his friends. They were feeling after a mighty truth which they were to emphasize as it had never been emphasized before, and were to make it a test of religion among all evangelical Christians; that truth was the necessity of "conversion," personal experience of the grace of God.

While John Wesley was laboring in his fellowship at Oxford, a call was issued from the Established Church for a clergyman "inured to contempt of the ornaments and conveniences of life, to bodily austerities, and to serious thoughts," to go to Georgia as a missionary to the colonists and Indians. The young zealot offered himself for the work, and was accepted. Charles accompanied him to America, and they entered upon their mission in 1736, remaining in the colony of Georgia two years. The work was not successful, John Wesley himself declaring that it was a failure. His high church notions and his rigid enforcement of the

regulations of the prayer-book, especially in the matter of the communion, were resented by the colonists, and he left Georgia with several indictments pending against him for alleged infraction of ecclesiastical canons. These charges were no doubt made in a malicious spirit, and in no way affected his moral standing or character. This alleged "failure" was a means of great good to Wesley. Failures are a part of God's discipline for his children, to prepare them for greater usefulness. It is probable that this was one of the most beneficial experiences of John Wesley's life. Not long after his return to England he attended a Moravian service in Aldersgate street, London. The minister read Martin Luther's preface to a commentary on the Epistle to the Romans. Hearing that preface read was, he declared, the means of his conversion. "I felt," he said, "my heart strangely warmed. I felt I did trust in Christ alone for salvation, and an assurance was given me that he had taken away my sins." Whether he had been long a true follower of Christ, and at this time only received a greater measure of divine blessing, or whether he was really first converted then, it would be difficult to decide, but from that period his life had a new tone. He began to preach with great power the gospel of salvation from sin and hell. Feeling indebted to the Moravians, he associated himself with them, and made a journey to Germany to learn more of their usages. On his return he joined himself to a Moravian congregation in Fetter Lane, London, and drew up for them a set of rules. The Established churches were closed against him, and so, on the advice of his friend George Whitefield,

he betook himself to preaching in the open air, though at first he was very unwilling to take so bold a step, considering it "almost a sin." He left the Fetter Lane Moravians because of some doctrinal tendencies of that sect which he did not approve, and formed his converts into a separate organization in 1739. This was the formal establishment of the Methodist denomination, though their first Conference was not held until 1744. "Thus," John Wesley wrote, "without any previous plan, began the Methodist Society in England."

From that day the new sect was persecuted by clergymen and magistrates; attacked from the pulpit and platform, in sermons, pamphlets and books. But it was of no avail, and the movement grew in force. The number of the followers of Wesley increased daily. The people's consciences felt the power of the truth, and responded to it. Man cannot stop the tide. When the heavenly orb calls the waters from the sea, they rise upon the land. To throw obstacles before the tide is but to increase the intensity of its force. God calls it; his voice is heard, and must be obeyed. God called the Methodists, and they came. The tide that started in England a hundred and fifty years ago has not ceased yet, and perhaps it never will till time shall be no more.

While John preached, Charles Wesley sang, and taught the people to sing, by composing hymns for them. He published over 4,000 hymns, and left more than 2,000 in manuscript when he died. All great revivals have been characterized by popular hymnology. Luther's hymns in the German Reformation, Calvin's

in the Swiss, Marot's psalms in the French, and in our times the Gospel Hymns of Moody and Sankey, attest the power of sacred song to move the hearts of men. When there is much glow of life, it must express itself, and this it does in work, preaching, prayer and singing praise.

George Whitefield was a dear friend of Wesley, and a more powerful preacher. But Whitefield had not the superb organizing powers of Wesley. This was the difference between the two men, and this accounts for the difference between the results of their work. Whitefield was a Calvinist, and Wesley an Arminian. They had some controversy over their points of difference, but finally agreed to be friends even if they did not think alike on all questions. They agreed on the essence of the plan of salvation, and could afford to differ on other matters; and so can all, and so ought all to differ in love and harmony, in non-essentials, while they hold up the cross of Christ. John Wesley did attach too much importance to the agency of a man in his own salvation, and denied the doctrine of particular election; this was a defect in his work. But whose work is perfect? Salvation by the blood of Christ and the absolute necessity of conversion were the main points of his preaching, and by emphasizing them he made an impression on the world which shall never be effaced.

Having but few ordained ministers and many preaching stations, Wesley licensed lay preachers. This feature has remained in his system to the present time. He built a chapel in Bristol, then another in London, and so on throughout the kingdom. For a long time he held the title to them all himself. They were finally

deeded to a body of preachers called the "Legal Hundred." When the debt upon a chapel became burdensome, it was provided that one in every twelve of the members should collect the contributions of the eleven allotted to him. Out of this expedient grew the system of class-meetings, which were found very helpful in affording instruction and promoting fellowship. In order to prevent unworthy people becoming members, Wesley adopted the plan of probation, and had each congregation visited every three months for discipline and encouragement. Hence arose the "Quarterly Conference." The number of preachers being limited, and the congregations increasing, the itineracy of ministers was adopted. The great organizer gave each one of his "helpers" thirty appointments per month. Long afterwards, when some one objected to the frequent changes, he said, "For fifty years God has been pleased to bless the itinerant plan, but the last year most of all. It must not be altered till I am removed, and I hope it will remain until our Lord comes to reign on the earth."

For a long time Wesley adhered to the doctrine of apostolic succession, and held that no one had the right to administer the sacraments unless he had been ordained by a bishop, and that no one except a bishop had the right to ordain. He afterwards became convinced to the contrary, however, and declared that he himself was "as much a scriptural bishop as any man in England, and that any presbyter could perform the act of ordination." He ordained Dr. Coke as a superintendent for America, and Alexander Mather to the same office in England. Charles Wesley was

utterly opposed to these bold steps, and counselled his brother not to do such things, and "leave an indelible blot on our memory." But John was walking a little more rapidly than Charles in the path of truth, where Providence was leading him. However, he never formally seceded from the Church of England, though he rejoiced that the Methodists of America were free from the entanglements of a union of church and state.

The industry of the great father of Methodism was prodigious. He travelled constantly on horseback, preaching usually twice or thrice a day. It is estimated that in this way he travelled more than a quarter of a million of miles, and delivered over forty thousand sermons. He organized churches, commissioned preachers, administered discipline, raised funds for schools, chapels, charities, prepared commentaries, and edited a vast amount of religious literature, conducted controversies, and carried on an almost unlimited correspondence. He lived a frugal, systematic life, rising for work at four o'clock in the morning, and was never idle, even for a few moments, except by compulsion. He was rather under the average height in his person, but well built and strong, having a clear eye and a spiritual as well as intellectual face. At the age of forty-eight he married a widow, but the union was not a happy one. He left no children.

After a short illness, John Wesley died March 2, 1791, aged eighty-four years. The net visible results of his work were 135,000 members and 541 itinerant preachers, which constituted the Methodist denomination on both sides of the Atlantic. But now, a hun-

dred years after Wesley's death, Methodism counts 23,000,000 adherents scattered over the face of the world; and in England and America it would be hard to find any village or town without a Methodist church and a body of earnest Christians worshipping in it.

God speed the Methodists, the great revival denomination of Christendom!

CHAPTER XXI.

The Establishment of Religion in the United States of America.

WHY was not the Western world populated from Europe as soon as it was discovered? Eric the Red, of Norway, saw it in the year 1000 A. D. After five hundred years had passed, Columbus and the Cabots came. But the land lay practically untouched for more than a hundred years after Spain and England had claimed large portions of it for themselves. Indeed, not for two hundred years after Columbus discovered America was anything of importance done towards colonizing it with Europeans. Why? Because God's time had not come. He was reserving America for a people whom he was preparing to possess it. North America was destined to be a Protestant country. Spain and France were not to have it. It was to be the heritage of the Anglo-Saxon race. God was keeping it for the Protestants. They were being trained in the furnace of persecution, and taught lessons which were to be of use to them and to mankind through them for ever. Great principles of doctrine and of civil and ecclesiastical government were to be worked out. When these were fully developed, and stated in confessions of faith and forms of government, when the great idea of the freedom of the human conscience from the authority of church or state had

been evolved out of reason and the Scriptures by the hammer of Providence, God sent the people to a new world which he had reserved for them, where, untrammelled by the crystallized tyrannies of civil and religious oppression, they might demonstrate the power of liberty and truth before the eyes of mankind.

Liberty and the truth should always go together. Without knowledge, secular and sacred—in other words, without strong character, which comes with the possession of truth—man is not fit for liberty. The ignorant masses of Roman Catholic countries in Europe were not capable of self-government, and never will be so long as they are ignorant; and when they cease to be ignorant, they will cease to be Catholics. God sent the Protestants of the Old World to colonize the New. He was going to build a great civilization in the United States. He sent his best men to lay the foundations and give shape to the superstructure. Millions were to come afterwards, when the Protestant institutions of America were fully established.

The early settlers of the United States were the very nobility of Christianity, though they were not of the aristocracy of Europe. They belonged to the aristocracy of the kingdom of God. The United States were the offspring of the Reformation of the sixteenth century. The most important part of the work of establishing liberty and truth in the New World was done by men who never crossed the Atlantic, some of whom died, indeed, before Columbus was born. They were St. Augustine, Wickliffe, Huss, Luther, Calvin, Knox, Cromwell, and the noble host they represented in the great struggle for the supremacy of the Scriptures as

the rule of human conduct. The truth had never been wholly extinguished, even in the darkest periods of Roman Catholic oppression. The Waldenses of Northern Italy, and the Culdees of the western islands of Scotland, as well as thousands of individual believers scattered throughout Europe, refused to allow any but Christ to occupy the throne of their consciences. Through centuries of fiery trial these heroes of the Alps and of the northwestern islands kept the faith, hoping for better times. The light that now fills the firmament of Protestant Christendom first glimmered over the Italian Alps and along the crests of the waves which break upon the shores of Scotland. A bruised reed God did not break, and smoking flax he did not quench, until he brought forth judgment unto victory.

The study of the writings of St. Augustine was the human cause of the religious Reformation of the sixteenth century. All the great men, whose names now stand among the mightiest of earth, who led the people in those memorable conflicts, were, through the reading of his books, the pupils of the Bishop of Hippo, though he died a thousand years before their day. When Augustine vanquished Pelagius, and established the true doctrine of the nature of man and the plan of salvation, his work was but begun. Shortly after his death, in 430 A. D., Pelagianism began to make its way into the church, nor did it cease until it had permeated nearly the whole body, substituting for salvation by grace a vast system of forms and penances, which culminated in the debased Christianity of the centuries immediately preceding the Reformation period. But truth cannot be conquered; God will have

his way; and the doctrines called Augustinian, and Calvinistic, and, better still, Pauline, rose again on the horizon, at a later time, and have blessed the world with their beneficence ever since. Calvin was the greatest theologian who ever lived, as well as one of the kindest and purest of men, and Calvin's theology was the Augustinian or Pauline developed and formulated. Calvin is the worst slandered of the world's heroes. He was practically the author of the Christianity of the Reformation and of subsequent times. He furnished the doctrine for the whole scheme of Anglo-Saxon Protestantism. It is time men were finding out their real benefactors. There can be no great reform without a foundation of truth, and Calvin gave such a basis for Protestantism as no great movement ever had, before or since. The idea that it makes no difference what men believe, should be for ever abandoned. It is what men believe that differentiates the nations of the earth, that makes some men free and some slaves, some honorable and virtuous and others base. "As a man thinketh in his heart, so is he." The truth is not generally known that Calvinistic, Augustinian, or Pauline theology liberated Northern and Western Europe from civil and ecclesiastical thraldom. Under John Calvin's influence Geneva was the training school of the Protestant world. Francis de Sales, an intense Roman Catholic, urged upon the Duke of Savoy the importance of suppressing the Reformation in Geneva, and said: "All the heretics respect Geneva as the asylum of their religion. There is not a city in Europe which offers more facilities for the encouragement of heresy, for it is the gate of France, of Italy, and Ger-

many, so that one finds there people of all nations—Italians, French, Germans, Poles, Spaniards, English, and of countries still more remote. Besides, every one knows the great number of ministers bred there. Last year it furnished twenty to France. Even England obtains ministers from Geneva. What shall I say of its magnificent printing establishments, by means of which the city floods the world with its wicked books, and even goes the length of distributing them at the public expense? All the enterprises undertaken against the Holy See and the Catholic princes have their beginnings at Geneva. No city in Europe receives more apostates of all grades, secular and regular. From thence I conclude that Geneva being destroyed would naturally lead to the dissipation of heresy."

Bancroft, on the Protestant side, writes: "More truly benevolent to the human race than Solon, more self-denying than Lycurgus, the genius of Calvin infused enduring elements into the institutions of Geneva, and made it for the modern world the impregnable fortress of popular liberty."

Dyer, in his *History of Modern Europe*, says: "The Lutheran Reformation travelled but little out of Germany and the neighboring Scandinavian kingdoms, while Calvinism obtained a European character, and was accepted in all the countries that adopted a reformation from without, as France, the Netherlands, Scotland, even England; for the early English Reformation, under Edward VI., was Calvinistic, and Calvin was incontestably the father of our Puritans and Dissenters. Thus, under his rule, Geneva may be said to have become the capital of European reform."

The greater part of the early immigrants to what is now the territory of the United States came for conscience sake. They were from the very best people of Europe, such as love their homes and native land. They would never have crossed three thousand miles of sea to dwell among savages unless forced to do so. But the oppressive measures of the governments east of the Atlantic made life intolerable for a Protestant. The wrath of the bigots and despots of Europe was made by the Supreme Ruler to subserve his own great ends, and to be the instrument in his hands of creating in the New World a home for the oppressed of all nations, where every man could worship God according to the dictates of his own conscience.

The English Episcopalians who settled in America were the principal exception to this rule. They did not fly from persecution, and they had their church established by law in Virginia, the Carolinas, and in New York State. Those who came for conscience sake were mainly Calvinists—the Huguenots, the Dutch, the Puritans, the Scotch, and the Scotch-Irish. Was ever nation formed by such noble people? They were Calvinists, and their influence in shaping the destinies of the colonies can hardly be overestimated.

Merle D'Aubigné says: "Calvin was the founder of the greatest republics. The pilgrims who left their country in the reign of James I., and landing on the barren soil of New England, founded populous and mighty colonies, were his sons, his direct and legitimate sons; and that American nation which we have seen growing up so rapidly, boasts as its father the humble Reformer of the shores of Lake Leman." The

English, Scotch and Scotch-Irish were not refugees from Romish oppression, but from the tyranny of the Church of England.

John Knox, before he became the leader of the Reformation in Scotland, was one of the chaplains of Edward VI. of England. The Reformation movement under Edward VI. was Calvinistic in its character; but when Mary came to the throne all was changed, and the leaders of the Protestant cause were compelled to leave the country. The greater part of them took refuge in Geneva, and John Knox was there, for a number of years, pastor of an English Protestant Church. These years spent in Geneva, under the influence of Calvin, were not wasted, but the effect of what these refugees learned there was manifest in their subsequent history wherever they went under the leading of Providence. Mary reigned only five years, and after that the exiles were at liberty to return, which they did, intensified and confirmed in their convictions and in Calvinistic theology. They were never going to submit to religious oppression, but from that time were prepared to give up all for conscience sake.

Bancroft writes: "A young French refugee (John Calvin), skilled in theology and civil law, in the duties of magistrates, and in the dialectics of religious controversy, entering the republic of Geneva, and conforming its ecclesiastical discipline to the principles of republican simplicity, established a party, of which Englishmen became members, and New England the asylum. He that will not honor the memory and respect the influence of Calvin, knows but little of the origin of American independence. . . . The light of his genius

shattered the mask of darkness which superstition had held for centuries before the brow of religion."

Castelar, the eloquent Spanish statesman, says: "The Anglo-Saxon democracy is the product of a severe theology learned by the few Christian fugitives in the gloomy cities of Holland and Switzerland, where the morose shade of Calvin still wanders; . . . and it remains serenely in its grandeur, forming the most dignified, the most moral, the most enlightened, and the richest portion of the human race."

The Puritans came to America in 1620, and settled in Massachusetts. New England has been their home, their glory and their pride, and all the world knows that they have been for generations among the foremost promoters of literature, religion, statesmanship, commerce, the arts; indeed, all that makes up the civilization of mankind.

The Huguenots were the first Protestants who came to America, preceding the Puritans by very many years. In 1562 Admiral Coligny sent a colony of Huguenots to the Carolinas, but the attempt was unsuccessful. Another expedition under the same auspices landed in Florida in 1565, but the immigrants were all murdered by the Spanish Roman Catholics. In 1623 New Amsterdam, afterwards called New York, was established by French Huguenots from Holland, where they had found shelter from the persecutions in France. The Huguenots settled mainly in New York State, Virginia and the Carolinas; and though their numbers never were great in America, they have furnished a long list of distinguished names in politics, religion, war and literature. No other class of immigrants has given the

country so many great men in proportion to their numbers.

The Dutch, who followed the French in New York, and soon outnumbered them, were excellent colonists, and, like the Huguenots, professors of the religion of Geneva. They purchased Manhattan Island from the Indians for the sum of twenty-four dollars.

Maryland was a Roman Catholic colony, and Baltimore is to this day the Catholic capital of the United States.

The Quakers, a peculiar, but excellent and virtuous race, established the colony which has since grown into the great State of Pennsylvania. They purchased their lands from the natives, and it is said that no drop of Quaker blood has ever been shed by an Indian. The Quakers deserve great credit, and they present a striking contrast with the other colonists in their treatment of the original occupants of the soil. They always kept their word with the simple-hearted red man, and their confidence was seldom abused.

The English Episcopalians settled in New York, Virginia, the Carolinas and Georgia. They had their church established by law, and were frequently oppressive in their treatment of other sects. In Virginia the penalty of a fine was opposed for non-attendance upon the services of the Established Church, and in New York a Presbyterian minister, the Rev. Francis Makemie, was imprisoned for preaching the gospel without the authority of the government. The Puritans also had their religion established by law in Massachusetts and Connecticut, and were as intolerant in their treatment of dissenters from their faith as were the Episcopalians in Virginia and New York.

The Baptists first settled in Massachusetts, but were driven out by the Puritans, and under Roger Williams established themselves in Rhode Island. The Baptists were strong also in Virginia, and have continued so to the present day, Richmond having perhaps a larger percentage of Baptists than any other important city in the world.

Methodism did not make its appearance in America until 1773, but has achieved marvellous success in evangelizing the increasing population of the United States.

The leading denominations in the struggle for liberty in the early days of the country were the Puritans and the Scotch-Irish. Of the Puritans we have already had a few words to say. The Scotch-Irish must not be passed by. They were from Ireland, but were either Scotch or descendants of Scotch refugees and immigrants to the Emerald Isle. This noble race have made a name for themselves in the annals of the nation which is second to no other. The sturdy Scotch blood lost nothing by the admixture of a little Irish. Add Irish wit to the indomitable Scotch will, and the result is a fine combination. The Scotch-Irish settled in New York, Pennsylvania, the Valley of Virginia, North Carolina, South Carolina and Tennessee. They were famous for selecting the best lands, and their thrift and industry made them highly productive

They were nearly all Presbyterians, and founded Presbyterian churches wherever they went. Many of the greatest theologians of America have been of this blood. They have furnished inventors, statesmen, jurists, authors, and, indeed, great leaders in all departments of human progress.

The early colonists of America, the most of whom came to these shores to escape religious persecution, did not all avoid the errors of their oppressors in the Old World. In some colonies religious toleration was exercised from the beginning, as in Maryland, founded by the Roman Catholics; Rhode Island, a Baptist community, and Pennsylvania, the home of the Quakers. But in the New England colonies, except Rhode Island, the Congregational Church was established, and the pilgrim fathers were as harsh in their treatment of the "Dissenters" as was the Church of England, either in the Old World or the New.

Disestablishment was first accomplished in Virginia as a result of the heroic efforts of the Presbyterians and Baptists, the old Presbytery of Hanover leading the conflict. The example of the Old Dominion was followed soon by New York, South Carolina, and other colonies where the Episcopal Church had also been established by law. Last of all, the New England States, where Puritanism was the state religion, adopted the new order of things, Connecticut giving up the establishment of religion in 1816, while in Massachusetts some traces remained until 1833 of that unnatural union of civil and secular power which has caused trouble beyond computation in the church of God.

It was not unnatural, that when the oppressed Protestants of Europe had the opportunity to exercise authority over their fellow-Christians, they should in a few cases fall into the errors they had so bitterly condemned. But it did not continue long, and they not only ceased to persecute, but they also voluntarily resigned the right, and gave perfect liberty to all. Soon

after the Revolution, religion was made practically free in the United States at large. The grand consummation of a free church in a free state was now attained, and the goal of centuries was reached. The voice of God in history had long been calling it to become free from entanglements with human governments. The Protestant nation stood free and fresh upon the virgin soil of a new world. They were there in consequence of a divine command, and it was natural to expect that God had something of importance for them to do.

A hundred years have passed, and who that reviews this first century of the Republic can say that those expectations have not been realized? The world beholds a nation of sixty-five millions of people, from all portions of the globe, living harmoniously together, while the country bounds forward in wealth, intelligence and power at a rate of speed never before equalled in the history of mankind.

As we read the annals of human progress in the past, coming down to the splendid present, we inevitably ask the question, What is to be the ultimate result? To what is God calling Protestant Christendom? It is that they should teach the nations the great principles of liberty and truth which have made Protestant civilization. The voice of God is calling us onward; the world is our field. Let us maintain in their integrity the precious institutions bequeathed us from the past, and by word and deed preach to all the truth which shall at last make the whole world free.

CHAPTER XXII.

Protestantism and Liturgies.

THE most widely used Protestant liturgy is the Book of Common Prayer of the Episcopal churches of all countries. This is, perhaps, the most beautiful of all printed forms that have been used in the worship of God during the Christian era. It possesses a purity of diction, a rhythm, and majesty of style surpassed by no other English composition, and millions of good people find it an acceptable vehicle of devotion. At the same time, it cannot be denied that this prayer book is tainted with a certain amount of sacerdotalism, and that the doctrine of "Baptismal Regeneration" is implied in some of its forms. It is also justly liable to the criticism of being too long, and that the use of it in full does not allow sufficient time for the preaching of the word.

The reason this is the finest of all liturgies is found in the fact that it is but a collection of the best elements of nearly all other liturgies that have been used in the Christian church. Its history as an English prayer book began in 1549, when, in the reign of good King Edward VI., Cranmer and Ridley compiled it from the several Romish Missals, or mass-books, and the Breviary or Daily Service Book. These collections, gathered from those sources, and which had been long before compiled from many quarters by the Ro-

man Catholic Church, were translated from Latin into English, and concatenated for use by the congregations.

As a sample of the unhistorical trash which was left out, but which still remains in the Roman Breviary, the following passage is selected from the fourth lection for the festival of St. Silvester:

"In which office of the priesthood he (Silvester) distinguished himself above the rest of the clergy, and afterwards succeeded Melchiades on the papal throne, in the reign of Constantine. That emperor suffered from leprosy, and, in order to cure himself, by the advice of physicians, he ordered a bath to be prepared of infants' blood. But the holy apostles, Peter and Paul, appeared to him in private, and told him that if he wished to be free from his leprosy he should abandon the mad plan of an impious bath, and send for Silvester, dwelling in seclusion at Mount Soracte; that by him the emperor should be refreshed in the bath of salvation, and should order temples to be built in every province of the Roman empire, after the fashion of the Christians, and that he should do away with the images of the vain deities, and institute the worship of the true God. Constantine, therefore, in obedience to the divine warnings, made diligent search for and summoned Silvester, by whom, recognizing the description of the apostles, he was baptized and incited to defend and extend the Christian religion."

While this story is not true, it may still be said that the Roman Church, in promulgating such legends, has the merit of being logical; for a church which teaches the perpetuity of the apostolic office should also hold that its apostles, like those whom God at first ordained, possess the power to work miracles.

Another specimen may be given of the kind of devotional literature furnished to the "faithful." In the Aberdeen Breviary of 1509, in the eighth lection for

the festival of St. Serf, may be found the following gem:

"A certain robber carried off one day a sheep which used to live and be fed in the house of St. Serf, and killed and ate it. Diligent enquiry was made for the thief, but without success. At length suspicion fell on the robber, and he hastened into St. Serf's presence, prepared to deny the accusation with an oath. He swore a big oath that he was innocent of the charge laid against him, when, wonderful to relate (a fact which would not be believed on merely human testimony), the sheep which had lately been eaten began to *baa* in the stomach of the robber, whereupon, in confusion, the man fell prostrate upon the ground, and humbly asked for pardon, and the Saint prayed for him."

The old "*Gloria in Excelsis*," which had been corrupted by the addition of elements of Mariolatry, was rectified. In the following extract the italicized words, which had been "*farsed*," as it was termed, into the text, were omitted:

(*Translation*).—"Thou that takest away the sins of the world, receive our prayer, *to the glory of Mary*. Thou that sittest at the right hand of the Father, have mercy upon us, for thou only art holy, *sanctifying Mary*. Thou only art most high, *crowning Mary*."

Touching this revision, which is called the "First Prayer Book of Edward VI.," it may be stated that it was the first time in England, since the earliest ages, that the people were allowed to worship God in their own language. From this book all invocations of saints, and especially all worship of the Virgin, were expunged. "The various offices for the dead were also abolished," and prayers at burials connected with the doctrine of purgatory. These facts show how great was the gain, in this revision and translation, to the cause of truth.

But much more still remained that was faulty and superstitious, as for example, "certain prayers for the dead," the use of the sign of the cross, unction of the sick, use of the mixed chalice in the communion, the word "mass" in the title of the communion service. The book containing these and other objectionable elements was used from 1549 till 1552, when another revision was ordered. The result of this was the publication of what was called the "Second Prayer Book of King Edward VI." John Knox, who was at that time one of the chaplains in ordinary to the king of England, and who possessed, in the highest degree, his sovereign's confidence, even to the extent of being offered by him the bishopric of Rochester, which he stoutly declined as contrary to Scripture, was concerned in this latter revision, and was influential in having the popish elements just mentioned, as well as many others, excluded from the work.

It was a dark day for England when, the year following (1553), on the 6th of July, King Edward died, and was succeeded by Mary, commonly called "Bloody Mary," on account of her persecutions of Protestants. One of the first acts of this cruel queen was to abolish Protestant worship altogether, and to order the restoration of the Romish Missal. This was in October, 1553. In 1555 Ridley and Latimer were burned at the stake in Oxford, Latimer cheering his companion on their way to the place of execution with these words, "Be of good comfort, Master Ridley; play the man. We shall this day light such a candle, by God's grace, in England, as shall, I trust, never be put out." On the 21st of March, 1556, Archbishop Cranmer also

perished in the flames at the same place. Many were put to death during this terrible reign of five years, and multitudes, among whom were John Knox, took refuge in Geneva, at that time the Protestant capital of Christendom.

Mary's occupation of the throne was, happily, short, and on her death, in 1558, she was succeeded by the imperious Elizabeth. This occasioned the reëstablishment of Protestantism and the restoration of the English Prayer Book. It was in a modified form, however, and not as good Edward VI. had left it. A number of the old objectionable features were restored, for Elizabeth was not thoroughly Reformed, and her Protestantism was, like that of her illustrious father, more political than religious.

The Book of Common Prayer was again revised in 1604, under James I., and still further in 1661–'62, after the restoration of Charles II. During the period of the commonwealth, its use was forbidden, from 1645 to 1651. The book, substantially as it now stands, was adopted for general use on St. Bartholomew's Day, August 24, 1662.

The attempt had been made at the Savoy Conference in London, in 1661, to unite the Puritans and Episcopalians in the revision of the Prayer Book. The effort was a failure; but Dr. Baxter, together with a few other divines, several of whom had been members of the Westminster Assembly, rewrote the book, adding some excellent features, and expunging every trace of sacerdotalism and sacramentarianism. The results of their work were published, but never came into use. Professor Shields, of Princeton, issued in the United

States, in 1867, this revision, under the title "The Presbyterian Book of Common Prayer." So far as it is known, this interesting work has not been adopted by any Presbyterian churches, nor is it likely to be. A strong instinct for the preservation of ecclesiastical identity would naturally keep them from doing that which might cause them to be taken for Episcopalians.

The Church of England has penetrated to every quarter of the world where the English language is spoken, and its Prayer Book, substantially the same in all climes, is the bond of union between its twenty millions of adherents. Their Book of Common Prayer is to them what the Westminster Confession and Catechisms are to English-speaking Presbyterians. The Episcopal Church has never set as high a value upon orthodoxy in doctrine as upon the maintenance of the forms and ceremonies of the church. While the Presbyterian Church stands for thoroughness of doctrinal instruction, the Episcopal represents the idea of propriety and solemn grace in worship, and God has a use for both in the kingdom of his saints on earth.

It would not be fair to say that, while the Episcopal Church has for its prominent characteristic the liturgical idea, it pays no great attention to doctrine, for such is not the case, and its brief creed of Thirty-nine Articles constitutes a confession of faith which any Calvinist might endorse. Nor, on the other hand, would it be historically correct, nor according to the facts with reference to present usage, to say that Presbyterianism is altogether non-liturgical, for a very large proportion of the Presbyterians in the world do now use every Sabbath a liturgy in the worship of God.

Liturgical worship is universal among those branches of the Presbyterian family called Reformed. In all but English-speaking countries that is the name by which Presbyterians are known; as, for example, in France, Holland, Switzerland and Hungary, except in Italy, where they call themselves the Free Church and the Waldenses. There are also in English-speaking countries many off-shoots from the Presbyterianism of the continent of Europe, which are called Reformed. Of this latter character are the Reformed (Dutch) Church in America and the Reformed (German) Church in the United States. All Presbyterian or Reformed churches in the European continent, and those descended from them in other countries, are liturgical in their worship, though their liturgies are entirely free from sacerdotalism and sacramentarianism, are optional as to use, and are so brief as not to interfere with the full preaching of the word, which has always been the main thing in their services. They also call for at least one extemporaneous prayer.

The first Reformed liturgy was composed by an anonymous author, and published at Serrières, Neuchâtel, Switzerland, in 1533, in the French language. This work has been, and not without reason, attributed to the great Reformer Farel. It was entitled:

"The Manner and Fashion in which holy baptism may be administered in the holy congregation of God, and in which may be married those seeking to be united in holy matrimony, and in which the holy supper of our Lord may be administered, in those places which God has visited with his grace, in order that, according to his holy word, what he has forbidden in his church may be rejected, and what he has commanded may be maintained.

"Also the manner in which the preaching is to begin, progress and end, together with the prayers which may be used by all, for all things, and for the visitation of the sick." (*Translation.*)

The author states in his preface that the book was published partly to refute the calumnies of the enemies of the Reformed, who charged that they lived like beasts ("*comme bêtes*"), having neither faith, law, sacraments, nor marriage. The language of this liturgy is chaste, spiritual and scriptural.

The next or second Reformed liturgy was that prepared by John Calvin, while serving a church in Strasburg from 1538 to 1541. The oldest edition extant of this important work, that of 1542, of which but a single copy is in existence, bears the following title:

"The manner of making prayer in the French churches, both before and after preaching, together with French psalms and canticles which may be sung in the churches; also forms for the administration of baptism and the supper of our Lord Jesus Christ; for the confirmation of marriage in the presence of the assembly of the faithful, as well as an explanation both of baptism and the supper, the whole according to the word of our Lord." (*Translation.*)

This title shows that the author had in mind, in the preparation of this liturgy, a wider view than that it should be used simply by the Strasburg churches. In order to facilitate its circulation the publisher had recourse to a ruse in adding to the title the following words: "Printed at Rome, by command of the pope," whence the name "Pseudo-Roman" was popularly given to the first edition.

This liturgy, which came into general use, though not without some changes, in the Reformed Churches

of France and Switzerland, holds such an important place in history that a brief sketch of it may not be uninteresting. The order for Sabbath morning is as follows:

"Our help is in the name of the Lord which made heaven and earth.

"My brethren, let every one of us present himself before the face of the Lord with confession of his infirmities and sins, following with his heart my words:

"Lord God, Father eternal and almighty, we unfeignedly confess before thy holy majesty that we are poor sinners, conceived and born in iniquity and corruption, inclined to do evil, disinclined from all good, and that in our sins we transgress continually thy holy commandments, by which we have, through thy righteous judgments, brought ruin and perdition upon ourselves. Always, O Lord, we are displeased with ourselves because we have offended thee, and do condemn our vices with true repentance, desiring through thine assistance and grace to overcome our faults. Be pleased, then, to have pity upon us, O God and Father most beneficent and full of compassion, for the name-sake of thy Son Jesus Christ our Lord, to take away our sins and pollution, bestow and increase in us from day to day the graces of thy Holy Spirit, in order that, recognizing our unworthiness with all our hearts, we may be affected with that sorrow which shall produce in us true repentance, making us ashamed of all our sins, and do thou bring forth in us such fruits of righteousness and innocency as shall be acceptable to thee. Amen."

The minister then declares absolution as follows:

"Let every one of you sincerely acknowledge himself as a sinner, humbling himself before God; let him believe that the heavenly Father is propitious towards him through Jesus Christ. To all who thus truly repent and seek Jesus Christ for their salvation, I declare absolution in the name of the Father, and of the Son, and of the Holy Ghost. Amen." (*Translation.*)

The next act of worship was the repetition of the first table of the commandments. The minister then made a short prayer, after which the assembly repeated the second table of the commandments, every commandment being followed by the "*Kyrie Eleison*" ("*Lord, have mercy upon us*," *etc.*). Another prayer was offered, and then came the sermon. After the sermon, a prayer of intercession was made, followed by the Lord's prayer. The congregation then sang a psalm, and were dismissed with the benediction.

The minister stood by the communion table during the earlier portion of the service, or until the prayer before sermon; but he ascended the pulpit to offer that, and continued there to the close.

After the return of Calvin to Geneva, he published, in 1542, what soon became the official liturgy of the Reformed Church of that city, and of the Reformed Churches of France. It was bound up in all the psalm books of that time, and passed into general use. This was substantially the same as the liturgy which he had published before in Strasburg, though it was modified in some particulars. On account of opposition in the Genevan Church to such a form as the declaration of absolution after the confession of sin, Calvin very reluctantly omitted that feature of the service. This liturgy was entitled:

"Forms of church prayers and singing, together with an order for the administration of the sacraments and the solemnization of marriage, according to the usage of the ancient church." (*Translation.*)

For authority for the above statements, and for fuller information on these subjects, see *Historical Introduc-*

tion to the New Liturgy of the Reformed Church of France, prepared by Dr. Bersier, of Paris, 1888.

The writer of the article on "Liturgies" in the ninth edition of the *Encyclopædia Brittanica* gives the following as the order of service of the Genevan Church under Calvin:

"The service was to open with a portion of Scripture and the recitation of the ten commandments. Afterwards the minister, inviting the people to accompany him, proceeded to a confession of sins and supplication for grace. Then one of the Psalms of David was sung. After that came the sermon, prefaced by an extemporaneous prayer, and concluding with the Lord's prayer, creed and benediction. The communion service began with an exhortation leading up to the Apostles' Creed; then followed a long exhortation, after which the bread and cup were distributed to the people, who advanced in reverence and order while a psalm was being sung or a suitable passage of Scripture was being read. After all had communicated, a set form of thanksgiving was said by the minister. Then the hymn of Simeon was sung by the congregation, who were dismissed with the blessing. This form of service has been modified in various ways from time to time, but it remains substantially the type of service in use among the Reformed Churches of Germany, Switzerland and France."

It is a significant fact, that in all the Reformed liturgies of the early days there was no provision made for the burial of the dead, except in the book used in the churches of the Canton de Vaud. In the ancient discipline of the Reformed Church of France occurs (Chapter X.) the following sentence: "In order to avoid all superstition, there shall be neither prayer, preaching, nor public alms-giving at interments." (*Translation.*)

It thus came about that, in countries where strictly Calvinistic traditions prevailed, there were, for two hundred years, no religious services at funerals, except, perhaps, in some cases the offering of a prayer at the house before the body was carried away for burial. This was but an extreme reaction from the superstitious rites of the Romish Church. During the present century this has been changed, and the Reformed Churches of the continent have provision in their liturgies for simple scriptural forms of service for the burial of the dead, which is eminently proper, both in view of the glorious hopes that cluster about the death of a Christian, and because of the consideration with which the body is always treated in the Scriptures, as well as on account of the doctrine of its resurrection at last to immortal life.

While John Knox was in charge of the church of the English refugees in Frankfort, he drew up, in 1554, a liturgy, which was little more than a translation of Calvin's work; and though he did not succeed in making it the book of the Frankfort congregation, because of their high-church and ritualistic proclivities, he afterwards carried it to Geneva, and used it during the time of his pastorate of an English church in that city. When Knox was called back to his native land to organize the Church of Scotland, he introduced this liturgy, and it was adopted in 1560 by an act of the first General Assembly. From that date it became the established form of worship of the Scottish churches, and continued in use until the meeting of the Westminster Assembly, when, in 1645, the "Directory of Worship" was adopted. This liturgy, which was used nearly

a hundred years in Scotland, was called the "Book of Common Order," or "John Knox's Prayer Book." The abandonment of the Book of Common Order may be accounted for in part by the fact that the Scottish mind does not possess a great amount of that peculiar kind of esthetic sentiment which finds a suitable expression in the forms and ceremonies of an established liturgy, but perhaps more by the relations sustained by the Scotch to the liturgy of the Church of England through the troublous period of controversy. The English attempted to force Episcopacy and the Book of Common Prayer upon Scotland. The Prayer Book itself contained a considerable element of sacerdotalism, and was the visible representative of a government by a hierarchy of priests, bishops and archbishops, which were cordially hated north of the Tweed. Episcopacy fought the Scotch with the Book of Common Prayer; consequently they came to hate the very idea of a liturgy.

Times change, and men change with them. Other influences now affect the Scottish mind, and there is manifest a considerable liturgical tendency in many congregations, especially among those of the Established Church. In 1858 a committee of the General Assembly reported a collection of forms of worship to be used by soldiers, sailors, and others, which received the unanimous approval of the Assembly. A few years ago an institution called the Church Service Society issued their *Ευχολογιον*, or "Book of Common Order," which has passed through several editions, and is having a wide influence on the worship of the Scottish churches. In St. Giles' Church, Edinburgh, which was Knox's old charge, and is the strongest ecclesias-

tical establishment in Scotland, the liturgical element in public worship is freely used.

The same tendency is even more strongly marked in Presbyterian churches of the United States. Constant contact with the beautiful liturgical services of the Episcopal Church, without the bitter feelings engendered in former days by persecution, together with an increasing popular demand for more attractive forms of worship, are having a silent, but powerful, effect in many quarters, especially in the Northern States. The liturgical elements have been introduced mainly through the Sunday-school services, in which the children are taught to read responsively, to repeat the Ten Commandments, the Apostles' Creed, and the Lord's Prayer in concert.

The General Assembly of the Presbyterian Church in the Southern States has recommended to its Presbyteries for adoption a Directory of Worship, which contains several liturgical features, and has ordered the preparation of forms of service for funerals and marriages.

It is the duty of the historian to write history, and not to express opinions as to the expediency or propriety of measures which he records. So without any argument as to the advantages or disadvantages of liturgical worship, the statement is confidently made that there is a movement among several of the denominations in the direction of liturgical services, and that it is likely to go much further in the future.

CHAPTER XXIII.

Churchship.

A CHURCH is an organization of people, including their children, if there be any, holding the essential doctrines of Christianity, constituted for the worship of God in the administration of the sacraments, in the preaching of his word, in the offering of prayer and praise, in the maintenance of discipline, and in the prosecution of Christian work.

A body of people thrown together fortuitously, as, for example, on shipboard, might do all the things mentioned in this definition, but they would not be a church, because not organized. On the other hand, a company of men and women organized for work and worship are not a church unless, as an organization, they, through their officers, administer and receive the sacraments. The Young Men's Christian Association is a body organized for work and worship, but it is not a church, nor does it claim to be. Though it preaches the gospel in its own peculiar way, just as any individual should do, it does not assume to administer the sacraments.

It is not essential to its churchship that an organization should bear any peculiar name. It may call itself Presbyterian, and it could hardly do better, or Methodist, Baptist, Lutheran, Episcopalian, all of which are good, or by any other title; if it be what the

above definition indicates, it is *a church*. Nor is it a matter of fundamental importance that it should be organized upon any special principle of government. We confidently believe that the Presbyterian principle of church government by representative assemblies, composed of the two classes of elders, ruling and those who both rule and teach, is the scriptural one, and best suited to the wants of mankind; but no peculiar form of government is essential to the existence of a church, if it professes the essential doctrines of Christianity. In point of fact, the principle of government by representative assemblies obtains to a greater or less extent in every Protestant body, and is making its way more thoroughly every day into all their ramifications of order and discipline. The holding of the true doctrines tends to bring men right in government, and scriptural government operates towards the maintenance of the truth.

Furthermore, it is not necessary that a church should be organized by any peculiar mode or in any line of ecclesiastical succession. The best way to organize a church is by a presbytery, but a bishop may do it, or an evangelist, or a committee; or the church, in certain circumstances, may organize itself, and hold organic connection with no ecclesiastical body whatever. For example, suppose a number of people travelling by ship should be cast away upon an uninhabited or heathen isle. They find a Bible among the treasures saved from the wreck, and being cut off entirely from civilization, they think of organizing themselves into a church. They do so, electing some of their number to hold office, and one to preach. Have they not a

right to do it? Undoubtedly, and as they study their Bible, they organize themselves, as they understand it, upon the Bible model. It may turn out to be a Presbyterian church, or a Methodist, or a Congregational, or a Lutheran, or an Episcopal, or some other; or they may invent some name and peculiar form never used before; but they are a church, if they hold the essential doctrines of Christianity, have the sacraments administered, and meet together for divine worship. If a body like this should at last come into communication with Christendom, still keeping their home in the island of the sea, and should apply for recognition in Protestant churches, would they not receive it? Yes, by all means; and a member dismissed from them by letter would be received into any church except those which always refuse to acknowledge the churchship of those who do not conform to their peculiar usages. The Presbyterians, Methodists, Lutherans, and Reformed would receive him on his letter, thus fully recognizing the churchship of the body from which he came. Indeed, the church itself would be received as organized by any denomination with whose order it agreed. So it is not essential, in order to be a church, that a body shall bear any peculiar name, maintain any special principle of government, nor be organized by any particular method of ecclesiastical procedure. It derives its succession from Christ through his word, and every true church is really organized by the Lord, whatever means he may use to accomplish it. An organization, the profession of the essentials of our holy religion, and the maintenance of the sacraments, are distinctive characteristics of *a church*. Nay, there

must be one thing more—some fruits of the Spirit must be seen in the lives of the members. A wholly corrupt body could not claim to be a church under any circumstances. But, so far as history informs us, such a case has never occurred, and probably never will occur to the end of time. The essential truths of Christianity, the sacraments and the organization of a body for the worship of God, have always been found in connection with more or less righteousness of life.

But some man will say, does not the Roman Catholic Church come under your definition? No; for, though they profess to hold the essential doctrines of Christianity, they also hold and teach most earnestly other doctrines and usages which fundamentally contradict and destroy them. So it cannot be said that the Roman Catholic Church does in any true and effective manner hold the essential doctrines of religion.

What are the essential doctrines? They all cluster about one word—CHRIST. Salvation by faith in Christ crucified and risen, a divine Saviour, is the central orb of Christianity. This involves, of necessity, the Trinity, natural depravity, the forgiveness of sins, regeneration, the resurrection, the final judgment, and the whole constellation of doctrines which fill the firmament of truth. Christ is the Sun, and all other religious truth is seen by his reflected light.

These statements may seem broad, and they are, but they are no broader than the Bible, nor than the principles and genius of the Presbyterian Church. These are the principles on which it stands before mankind, as the most liberal of all churches; and along the line of these sentiments it has worked to the position which

it now holds, of being the largest body of Protestant Christians in the world.

What is *the church?* Not the Presbyterian denomination, nor any other. How foolish in any division of the great family of Christ to claim to be THE *church!* The church is the great body of all people, including the children, who hold the essential doctrines of Christianity. This church is one and the same in all ages. It is not divided, it never has been, and never can be. Its unity may be obscured and denied, but it is indestructible. Brothers are brothers, whether they acknowledge one another or not. They may refuse to sit at each other's table, or even to speak to one another, but they never can be anything but brothers. No power on earth can alter the fact. They are brothers because they are children of the same father. When we pray for Christian unity, we are simply praying that a family feud may be healed.

The invisible church is the whole body of the redeemed. No one knows but God the whole number of its members. Their names are written in the "Lamb's Book of Life." Oh! how delightful it would be to look into that book and find your name written there! Yes, but you would be made miserable by the thought that there might be another person of the same name as yourself. Better than to read your name in the Book of Life is to read Jesus' name written on your own soul. This is what all may do, for if we believe in Jesus, the Holy Spirit will write his name upon our souls with a finger dipped in the blood of Calvary.

The church of the living God, in this last, truest sense, is in both worlds. The great majority are in

heaven. The members are constantly going over to the places prepared for them. Somewhere in the East was a city, in ancient times, built on both sides of a river. but the people gradually moved from the eastern side, and at last they were all living on the western. It is so in the city of God. It is built on both sides of the river of death, and the inhabitants are constantly moving over. After a while they will all be on the other side, and in this world will be left nothing but ruins and old deserted houses from which the occupants have gone away for ever. Then will the church be perfect and complete, her unity will be manifested, and her holiness, and God shall dwell in the midst of her through all eternity. This is the Holy City—New Jerusalem.

CHAPTER XXIV.

The Great Theophany.

ALL life moves to express itself, and its expression or utterance is its word. A tiny plant buds, blooms, bears fruit, fades away and dies. Its word is spoken. The bird flies from its natal nest, sings its song of songs, flitting from bough to bough, falls to the earth and crumbles into dust, because it has uttered its life, and told the tale of its being. The utterance of plant and animal life makes the world habitable and beautiful.

Man's being moves to express itself. He conceives a picture, and with paint and pencil places it on canvas. It first existed in his mind, and then was uttered in forms and colors which speak for the genius of the artist. Another man thinks a statue, and with chisel and mallet crystallizes it in stone in forms that only lack breath, or lips that need but sound, to give animation. The life of humanity utters itself in pictures, statues, temples, railways, bridges, steamships, poems, histories, philosophies, constitutions, governments, empires. The world is full of the utterances of men, and the sum of it all constitutes history.

But man's being rises to a higher putting forth of itself than any or all of these manifestations; it is in paternity. He begets a child, and beholds in him the highest utterance of his being. He sees the expression

of his body and soul in his child; he is his express image. He loves to be told that his child is like himself. However homely or poor he may be, he would rather have his babe resemble him than to be like the greatest of earth. It is so with the peasant, it is so with the king, and the monarch in his palace takes more pleasure in his infant prince than in all the armies and navies of his great empire.

God's august being moves eternally to utter itself, and in a manner similar to man's. Man is God's miniature, and one of the best ways to learn God is in the study of his image of ourselves. God has been from eternity putting forth the powers of his being. His first creations, so far as we are informed, were angels. He opened his lips and uttered these transcendent spirits which people heaven. He whispered light; the stars are his words spoken into space; the world is a projection of his thought and power. When God created the world, laid it out like a great garden in continents, islands, mountains, lakes, seas, and placed man within it to be its lord, he sat down upon his throne in blissful contemplation of the utterance of his wisdom and might. It was the joy of the painter, the sculptor, the engineer, the statesman, the philosopher, carried to its infinite degree of development.

But God's being moves to a higher utterance of itself than in all the works of creation. It is in the eternal generation of his Son. Let us go back in thought to the period in duration before which there was nothing. The worlds were made yesterday, and the day before yesterday the angels were created. Antecedent to that there was only eternity and God. No being but him-

self lived in the infinite universe. It is an overwhelming thought. We have come to the pinnacle of being, and confront a condition that had no beginning, in which there was but one inhabitant of universal space. Was God lonely? Did he miss man or angel, or planet or sun? No; the glorious doctrine of the Trinity comes in here to fill up the gap. God the Father, God the Son, and God the Holy Ghost found in the fellowship of the three adorable persons, in the harmony of one substance and one being, the supremest happiness. What opportunity had God to put forth the powers of his being? In the projection of himself in the person of his Son, the second person of the Trinity; and this not by an instantaneous act begun and finished, but without beginning and without end—the eternal generation of the Son, and the infinite complacency of seeing himself in him. We have arrived in this inquiry at the mighty and awful *sanctum sanctorum* of all life, and at the fountain of supernal bliss.

God's being moves to the manifestation of this highest expression of itself in time as well as eternity. From the beginning of history the hint of a great theophany was given. From age to age it was repeated and enlarged. The elaboration of the promise of the protevangelium constituted the sum of Old Testament worship and history. God was going to reveal himself, and was preparing his people and the world to receive the revelation. He was going to reveal the life and character of God in the life and character of a single man, by joining divinity to humanity. The greatest of all questions is, What is God? All men have answered it, and their answers are the human religions of the

world. How absurd their answers have been! They have never made a god as good as the best man. Now God will tell the world what God is. We have good definitions drawn from the Scriptures, but the best definition of God is God. No description of a thing can equal seeing the thing itself. Let us see God, says the world, and God utters himself before mankind that they may see him.

Nevertheless, the advent of Christ was one of the greatest of all disappointments. The Jews looked for a temporal sovereign, who would deliver them from Roman tyranny, restore the glory of the Solomonic age, and give to them the mastery of the world. They would have been pleased to have a redeemer who would call out the heroism of the people, marshalling them upon the Judean plains, and lead them to victorious battle, bathed in the gore of their enemies; or, better still, to have him command hosts of shining angels in the sky, striking terror to the hearts of all their foes. All their expectations of a Messiah were temporal and worldly; they did not sigh for deliverance from sin. That was the last thing they wished; rather would they prefer to cling to their sins and enjoy the sovereignty of earth in sin. All who suffered under a sense of guilt knew him, loved him, believed in him, and found unspeakable peace in his words. Heaven looked upon an unconscious world when Christ was born. The wakeful shepherds heard the angels sing the anthem of advent, and the silent star pointed the wise men of the East to the spot where he lay in a manger on the bosom of his mother. Such a theophany was contradictory to every human concep-

tion of God and his salvation. The way of the atonement—by death—made it necessary that he should be poor and humble. The world could not be saved without the sacrifice of the eternal Son, and this was the only possible method of its accomplishment.

During the life of our Lord, the character and the glory of God were manifested. His glory consists in his character, and so prominent is his affection for man that an apostle was authorized to say, God is love. This was a mighty revelation. The definition of God given by men had been fundamentally different, and, from the pains to which they subjected themselves in worship, one would think the world's definition might be condensed into, God is hate. God is just, and will punish all sin, but loved men so well that he punished it in himself, assuming its guilt in his own person. When he walked among men he showed his love by all his words and deeds. He healed the sick, raised the dead, and every miracle except one was a miracle of love. The one exception was the blasting of the unfruitful fig tree. When he would show his power to destroy the finally impenitent, he does not select a man, however sinful, nor a beast, but an insensate tree; for he said, "The Son of man is come to save that which is lost."

The resurrection was the greatest proof of his divinity. He let the world do its worst, and then calmly rose triumphant over death, hell and sin. But the whole subsequent history of the world was going to be an argument for his divine Kingship. More and more is it becoming manifested to those who will see, that Jesus Christ is God, and that he rules the world, bring-

ing about his own great designs. He moves not with the eager haste of one who, fearing a failure, rushes to his goal, but with the calm deliberateness of him who is conscious of all power in himself. More and more clearly will his power appear, until at last, in the light of the judgment day, it will be seen that the whole history of time subsequent to the fall in Eden was but a continued theophany, by which God showed himself to his creatures as they were able to bear it, culminating in a sunrise of transcendent glory at the end. The great thought of the old dispensation was, Christ is coming; and the work of the new dispensation is to show to all mankind that he is God.

CHAPTER XXV.

The Age of Missions.

AT the beginning of the present century, Christian missions had hardly an existence. After our Lord's ascension his disciples went everywhere on the then known world, preaching the gospel of the kingdom. Their success was commensurate with their faith, and it was but a comparatively short time before Christianity became the professed religion of the world. During modern times we have seen new nations rising out of obscurity, and many of the older ones falling into ignorance and vice. The field is as great before the church now as when the Lord first said, "Go ye into all the world and preach the Gospel to every creature." In these last ages there had been almost nothing done for the evangelization of the heathen, until the beginning of the nineteenth century.

The nations without the gospel were inaccessible to missionaries. China was perfectly isolated by walls and exclusive laws; India was held by a civilized power not yet favorable to missions; Africa was lying under a black and impenetrable veil; and the islands of the South Sea were inhabited by cannibals, who stood ready to devour the first Christian who came to tell them of Jesus; the Mohammedan empire forbade apostasy from Islamism under penalty of death, and the Papacy, proud in its might, would not allow even

the circulation of a Bible among its millions of people. The great distances to be traversed, and the slow communication, made missions most difficult and expensive, and the foreign fields appeared so far away as almost to seem to exist but in the realms of imagination.

As commerce extended its myriad paths all over the globe, a hope began to dawn that now had come the great opportunity for universal evangelization. But behold a new difficulty: commerce showed the heathen the worst traits of Christendom. The sailors, soldiers and traders who came into personal contact with those who had never heard of Christ were poor representatives of the fruits of our holy religion. The first fruits of civilization which they carried to the heathen were strong drink, opium, weapons of death, cruelty, deceit, lust, and all manner of outrage and wrong. This outer wall, reared by civilization itself, was almost as insurmountable as the inner wall raised by idolatry against the entrance of the truth of God.

On the part of Christians there was but the smallest degree of interest shown in the millions who sat in darkness and the shadow of death. A man who proposed a foreign mission was considered a fanatic, and it was seriously declared by many of the best of Christians, that to undertake to evangelize the heathen was to distrust God's providence and to meddle with his government. It is most significant, however, in this connection, to notice that these days of anti-missionary feeling in the church constitute a period of infidelity and immorality such as now seems almost incredible. These were the times when it was not considered dis-

graceful for a minister to be moderately dissipated, and when a man could hardly be called a scholar or a statesman if he were not also an infidel.

At the beginning of the last decade of the century, what a change do we see? The whole of Protestant Christendom arousing to the great work of missions; the Bible circulated in over two hundred and fifty languages and dialects, and a net-work of mission stations spreading over the whole earth, while here and there thousands of congregations of native converts from heathenism shine like stars in the darkness. There is hardly a country on earth where Christians are not free to preach the gospel, and to worship God.

This mighty change has not come by magic, but through the faith, zeal, and inconceivable sufferings of thousands of saints. God has opened the way by his providence in the affairs of nations, often using the very hatred of his enemies to bring about his great designs. The providential opening of the doors of heathen nations has been a voice of God calling his church to enter everywhere and preach the Gospel. It has heard, and is heeding, and whereas it has not come fully up to its great opportunity, yet it has done enough to show that it feels its responsibility.

Away back in the last days of the sixteenth century Queen Elizabeth chartered a company to trade in the East Indies. In 1612 Captain Beal obtained from the Government of Delhi consent to carry on commerce with the people. This company soon had great financial interests established here and there in India. Factories and trading ports had to be protected, must possess land, and the number of foreigners increased,

merchants, soldiers, and artisans, until, to make a long story short, the English gradually came to be the real owners and rulers of the country. It was not until the latter part of the nineteenth century, however, that the Queen of England was proclaimed Empress of India. In 1858 the "East India Company" had been finally abolished, and all its assets turned over to the crown of England. The government of the British in India has not been altogether just and righteous. There are some foul blots upon its record. In many cases the policy of the British was oppressive and cruel, and they were by no means favorable to Christian missions. But the character of British rule changed, and when the missionaries had an opportunity to show the fruits of religion in making the Indians better subjects, the government came to encourage the efforts of those who were endeavoring to lead the people out of darkness into the life-giving light of the Gospel. Now the two hundred and fifty millions of India are open to receive the truth from thousands of missionaries who are eager to teach them. Four times the population of the United States, in that one country, are beginning the march of Christian civilization. What a change has come upon India! Railways, telegraphs, postal facilities, a hundred colleges, sixty thousand schools, and hundreds of printing-presses scattering truth over the land, show what is being done. The English language is also taught throughout India, and in many places large audiences gather to hear visitors from America speak in our own tongue.

The work of missions in India, so long ridiculed, is now such an acknowledged success that men of the

world unite in bearing testimony to the value of the results accomplished there.

Sir William Muir, long a governor of a province in India, says: "Thousands have been brought over, and, in an ever-increasing ratio, converts are being brought to Christianity; and these are not shams nor paper converts, but good and honest Christians, and many of them of a high standard."

Sir Herbert Edwards says: "God is forming a new nation in India. While the Hindus are busy pulling down their own religion, the Christian Church is rising above the horizon. Every other faith in India is decaying; Christianity alone is beginning to run its course. I believe if the English were driven out to-day Christianity would remain and triumph."

Sir Richard Temple, for a quarter of a century in India, as governor in turn of the Bengal and Bombay presidencies, says: "There will, by the year 1910, be about 2,000,000 native Christians in India."

Sir Bartle Frère writes: "Whatever you may be told to the contrary, the teaching of Christianity among the one hundred and sixty millions of civilized, industrious Hindus and Mohammedans in India is effecting changes, moral, social, and political, which, for extent and rapidity of effect, are far more extraordinary than anything that you or your fathers have witnessed in modern Europe."

The native Prince of Travancore, in 1874, said publicly: "Where did the English-speaking people get all their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them. And now they bring it to us and say, 'This is what raised

us. Take it and raise yourselves.' They do not force it upon us, as the Mohammedans did their Koran, but they bring it in love, and translate it into our languages, and lay it before us and say, 'Look at it, read it, examine it, and see if it is not good." Of one thing I am convinced : do what we will, oppose it as we may, it is the Christian's Bible that will, sooner or later, work the regeneration of this land. Marvelous has been the effect of Christianity in the moral moulding and leavening of Europe. I am not a Christian ; I do not accept the cardinal tenets of Christianity as they concern man in the next world; but I accept Christian ethics in their entirety. I have the highest admiration for them."

Dr. Sherring, of Allahabad, declared, that if the gospel conquests should advance for two hundred and fifty years as between 1851 and 1871, all India would be Christianized. Rev. Narayan Sheshadri, a famous native preacher, however, well added that, " God works according to a higher arithmetic of his own. I have no faith to wait for two hundred years. From what I have noticed in our own country, and other countries, the time may not be far distant when we shall have gone from sixty thousand converts to a hundred thousand, and from a hundred thousand to a million, and then, within a short time, the whole of India will be evangelized."

So much for India. It does seem as if a great rainbow of promise spanned that wonderful country, which has been described as the brightest jewel in the crown of England. Let us devoutly hope that ere long it will shine in the diadem of the King of kings.

We turn now to China. It is a country having 350,000,000 inhabitants, intelligent, industrious, thrifty: the "Yankees of the Orient." Perhaps there are no prouder or more self-satisfied people than the Chinese, and that not without reason. They boast of a civilization founded upon Confucius, one of the noblest of heathen, who was born 550 B. C. Excepting the electric telegraph, the steam engine, the telephone, and a few more of the great inventions of modern times, there are few of the instruments of civilization which were not known to the Chinese long before they were discovered by the nations of Europe. The mariner's compass, movable type, printing and paper, porcelain, silk, gunpowder, etc., were familiar to these wonderful Orientals before they were dreamed of in the West. But one of the most remarkable features of China is its "myriad mile wall," which is the greatest rampart for defence ever built by man. It is fifteen hundred miles long, from fifteen to thirty feet high, with towers rising forty feet, and is of sufficient breadth to furnish a roadway on top for six horsemen to ride abreast. This great barrier between China and the outside world is typical of the spirit of the government and the people. They consider themselves as celestials, and all the rest of mankind as devils. The emperor is the Son of Heaven, sits upon a dragon throne, and receives from his subjects divine honors. The Chinese spend $180,000,000 annually on their various religions, Confucianism, Tauism, Buddhism, and Mohammedanism. It must be said that the Chinese, despite their universal religiousness, are lacking in nearly all the traits of true piety.

Protestant missions began in China in 1807, when Robert Morrison, the pioneer, went to Canton to preach Christianity. After seven years he baptized his first convert, and completed his translation of the New Testament in the language of the people. In 1818 he, together with William Milne, gave the empire the whole of the Scriptures. The work went on growing steadily, and the number of converts increased. Now there are over thirty missionary societies at work in China, with about four hundred missionaries and teachers, one hundred stations, and five hundred out-stations.

The China Inland Mission, organized in 1865, by J. Hudson Taylor, is now attracting the attention of all Christians by its remarkable methods and work. It is organized upon five principles: "1, It is unsectarian, but evangelical, representing exclusively no branch of the church, but welcoming friends and workers from all denominations; 2, It has no inflexible educational standard of qualification, insisting only on a fair measure of ability and acquisition, with good health, good sense, and consecration; 3, It is conducted as a work of faith, incurring no debt, asking no aid, fixing no salaries, but distributing funds as they are sent in; 4, It requires workers to identify themselves with the people for whom they labor, in dress, queue, etc.; 5, It magnifies dependence on God, as the sole patron of the mission." Its income for 1884 was $100,000, and a distinguished missionary of the American Presbyterian Church prophesies that in ten years this mission will equal in numbers in China those from all other agencies.

After the war of 1856, in which Great Britain led

the way in a crusade against China, in which afterwards France, Russia and the United States took part, the Treaty of Tientsin was adopted, in which the following provision occurs: "The Christian religion, as professed by Protestants and Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling and not offending against the laws, be persecuted or interfered with."

This broke down the wall which had for centuries isolated China from the fellowship of nations. Now any Chinese may embrace the Christian religion without fear of anything more than religious ostracism.

Well does Dr. Gracey say that "never before since the world began did any one document, so brief, admit at once to the possibilities of Christianity so large a portion of the human family, or roll on the Christian Church so much responsibility. It admitted one-third of the human race to the brotherhood of Christian nations. That door was opened not by the vermilion pencil of the Emperor, but by the decree of the Eternal." (*Open Doors.* By J. T. Gracey, D. D. Pp. 35, 36.)

Dr. Williams, after thirty-two years in China, declares that half a century more of missionary work among the celestials will evangelize the whole nation.

The "Island Empire," or "Sunrise Kingdom," as Japan is often called, presents a most hopeful prospect for advancing the cause of Christ on earth. In the middle of the sixteenth century Francis Xavier, a Roman Catholic missionary, visited Japan, and was soon

able to report vast numbers of converts to the papal church, not only from the middle and lower classes, but also from the nobles and princes. In 1582 the Catholic converts sent an embassy to Rome bearing presents to the sovereign pontiff. But the Portuguese merchants and the missionaries at length aroused against themselves a great feeling of distrust and hostility by reason of their lordly assumptions. A decree was promulgated expelling them from the country. This was followed by most horrible massacres. At last the hatred of the foreigners culminated in the following decree issued by imperial edict: "So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christian's God, or the great God of all, if he violate this command, shall pay for it with his head."

Japan was finally opened for Christian missions by the American navy, in 1853, under the command of Commodore M. C. Perry, who went to Yeddo, demanding protection for American shipping and commerce. Seven United States ships-of-war cast anchor in the harbor of Yeddo, on a Sunday, and the Commodore, with the capstan of his vessel covered with an American flag for a pulpit, held Christian services, by reading the one hundredth psalm in prose, and then sang it in Keithe's version—

> "All people that on earth do dwell,
> Sing to the Lord with cheerful voice,
> Him serve with mirth, his praise forth tell,
> Come ye before him and rejoice."

This was a fitting introduction to the great work of

modern missions in Japan. Perry effected a treaty with the government, opening Japan to the world, and all without the shedding of a drop of blood. Wonderful progress has been made in Japan by the Protestant missionaries of various countries; and though the nation is still far from being Christian, yet it is evidently on the march for this glorious consummation, which cannot be very far in the future.

As one indication of the changes that have come about in the "Sunrise Kingdom," it may be noted that whereas twenty-five years ago there was not a single newspaper published within its whole territory, there are now over two thousand, which is more than are issued in Russia and Spain combined. There are hundreds of congregations of converts scattered all over the realm, and Christianity is recognized as one of the great facts and forces of the life of the nation.

The Dark Continent is not to be overlooked. Livingstone, after years of toil, danger and sickness, died in Africa, on his knees, amid the swamps of Lake Bangweolo, in May, 1873, and this was the signal for the evangelization of the long-neglected land. The cloak of the dying hero fell upon the shoulders of Henry M. Stanley, who for a long time has been laboring at the imminent risk of his life to open up "Darkest Africa" to civilization and Christianity. He says: "I have been in Africa for seventeen years, and I have never met a man who would kill me if I folded my hands. What has been wanted, and what I have been endeavoring to ask for the poor Africans, has been the good offices of Christians, ever since Livingstone taught me during those four months that I was with

him. In 1871 I went to him as prejudiced as the biggest atheist in London. To a reporter and correspondent, such as I, who had only to deal with wars, mass-meetings, and political gatherings, sentimental matters were entirely out of my province. But there came for me a long time for reflection. I was out there away from a worldly world. I saw this solitary old man there, and asked myself, 'How on earth does he stop here? Is he cracked, or what? What is it that inspires him?' For months after we met I simply found myself listening to him, wondering at the old man carrying out all that was said in the Bible: 'Leave all things and follow me.' But little by little his sympathy for others became contagious; my sympathy was aroused; seeing his piety, his gentleness, his zeal, his earnestness, and how he went quietly about his business, I was converted by him, although he had not tried to do it. How sad that the good old man should have died so soon!"

One of the most remarkable occurrences of modern times was the Berlin Conference which met in 1884, to determine the constitution of the Congo Free State. King Leopold of Belgium, whose heart had been turned in the direction of neglected Africa by the death of a beloved son, and who had thus been led to contribute annually a princely sum for its advancement, has been a leader in the great work for that land. At the Berlin Conference, under the presidency of Prince Bismarck, fifteen nations assembled by their representatives, and formed the "International Association of the Congo." Article VI. contains the most Christian part of this noble declaration. "All the powers exercising

sovereign rights, or having influence in the said territories, undertake to watch over the preservation of the native races and the amelioration of the moral and material conditions of their existence, and to coöperate in the suppression of slavery, and, above all, of the slave-trade; they will protect and encourage, without distinction of nationality or creed, all institutions and enterprises—religious, scientific, or charitable—established and organized for these objects, or tending to educate the natives, and lead them to understand and appreciate the advantages of civilization; Christian missionaries, men of science, explorers and their escorts and collections, to be equally the object of special protection. Liberty of conscience and religious toleration are expressly guaranteed to the natives, as well as to the inhabitants and foreigners. The free and public exercise of every creed, the right to erect religious buildings, and to organize missions belonging to every creed, shall be subject to no restriction or impediment whatever."

And which were the nations entering into this most remarkable compact for civil and religious freedom? Not only Protestant powers, like the United States, Great Britain, Prussia, Denmark, Norway, and Sweden, but the Greek Church, as represented by Russia; the Papal church, as represented by Austria, Belgium, Spain, Portugal, France, and Italy, and even the Moslem power, as represented by Turkey! Was ever such a scene witnessed before in the history of the world? Africa can now be said to be on the threshold of a great reform. The work will be long and arduous, but the responsibility of its evangelization has been laid

upon the Christian church. The voice of God is calling all his servants to the annexation of this new territory to the dominions of his Son. Will the church prove disobedient to the heavenly command? We trow not.

But what about the countries professing the pseudo-christianity of Rome? In the first place, there are no great and influential Roman Catholic powers among the nations. Protestant England, Germany, and the United States are to the world now what, in the earlier centuries, were Spain, Portugal, Austria, and France. The power of the papacy has so far declined as to be almost unfelt in international politics. Spain is its most faithful daughter, and of what account is Spain in the affairs of the world? Holding practically the whole of the New World, and half of the Old at first, she now has but a fragment of America left, and only her own proper territory in Europe. And Protestant missions are making progress in Spain. It is said, that the demand for Bibles by Spaniards can only with great difficulty be met.

In Italy the pope is, or pretends to be, a prisoner in his palace, and the nation moving forward under a deservedly popular king, laughs at his claims for temporal power. In Rome itself, where but a little while ago a Bible was not allowed, religion is now free, and in the Eternal City there are twenty-two Protestant churches.

Dr. A. T. Pierson, in his remarkable book, *The Crisis of Missions*, in speaking of the changes that have taken place, and that are still going forward in Europe, says: "The *balance of power is reversed* since 1789. At

the period of the Reformation Spain and Portugal and Austria were the dominant powers in Europe. Spain, that made England quake at the terrors of her 'Invincible Armada,' had three times, and some say six times, the population of England; now England, after colonizing India, America, and Australia, has twice the population of Spain. During fifty years past, England has gained 119 per cent.; Prussia, 72; Austria, 27; France, 12; or, taking excess of births over deaths, if France be represented by 1, Austria will be represented by 3, Russia by 5; but Prussia by 6, and Britain by 8! In 1825, Protestant population was to Papal as 3 to 13, and in 1875 as 1 to 3. Savonarola's dying cry was, 'O Italy, I warn thee that only Christ can save thee! The time for the Holy Ghost has not come, but it will!' What if that martyr of Ferrara could have seen Italy's history from 1848 until now! Where in 1866 a Protestant preacher was expelled for preaching, twenty years later Leo XIII. says to his cardinals, 'With deep regret and profound anguish we behold the impiety with which Protestants freely and with impunity propagate their heretical doctrines, and attack the most august and sacred doctrines of our holy religion, even here at Rome, the centre of the faith and the zeal of the universal and infallible teacher of the church!'"

In France the Reformed Church now, after centuries of inhuman persecutions, is free to carry on its great work, and the McAll Mission, one of the most remarkable religious movements of modern times, is drawing multitudes to Christ in many of the largest cities. The Papal countries of the western hemisphere are rife with

Protestant missions, and from Mexico, Brazil and other nations come blessed news of Christian conquest.

To sum up, and without going further into particulars with regard to smaller countries, it may be boldly stated that the world is open to Christian missions. God has turned and overturned until the field is all ready, white to the harvest. What does it mean? It is the voice of God in history calling his people to consecrate themselves and all their substance to the long-neglected duty for which the church is founded on earth.

Really the church seems to feel its responsibility, and shows signs of addressing itself earnestly to the work of evangelizing the world.

CHAPTER XXVI.

The Church's Task.

THERE are two subjects of legitimate enquiry which may engage the attention of the human mind. They are truth and duty—what is the truth concerning man, the universe and God, and what is man's duty to himself, his fellow-man and his Maker. In the sphere of religion the great source of knowledge is the Bible. "The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man." The first question is as to what we must believe, and the second what we must do.

What must I do? is answered by every man's life. The answers vary beyond computation in forms; there are but two answers in substance or principle. Some men strive for wealth, others for fame, others still for pleasure. Their lives agree in saying man's chief end is to glorify himself; they differ as to the method of doing it. They worship in a great temple, and before one altar and one idol—SELF; all their lives they bring as a sacrifice to this god. We deduce from the Scriptures another answer—"man's chief end is to glorify God and enjoy him." This brings our lives to a holier shrine, and there they attain their highest meaning and development.

How shall we glorify God and enjoy him? How shall the individual, and how shall the church? What

is the individual's task, and what the task of the whole organized body of the redeemed on earth? It is the same as the Master's—"to seek and to save that which was lost." He leads and we follow. When he calls a man it is for this work, and when he calls and organizes a church there is no difference. In the salvation of the lost, Christ has his part to do, and we have ours. He had to die as a substitute for sinners. We have no atonement to make, though the performance of our duty entails self-sacrifice, which brings us into a holy co-partnership with him who gave himself for others.

"To seek and to save that which is lost" may be phrased differently, and we may say that the church's task is to bring the world into subjection to Jesus of Nazareth. In the second Psalm we read that the Father commanded his Son, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." It is a sublime disclosure of divine operations in the awful majesty of the adorable Trinity, the eternal Son bending his knee in worship before the Father at his own behest, asking the gift of a lost and ruined world. This was realized doubtless not only in the midst of the heavenly court, but also on the earth itself, where, under the silent stars, "he went up into a mountain apart to pray; and when the evening was come he was there alone." It will be remembered that the angel who announced to Mary the glorious dignity to which she had been called—to be the mother of Jesus—declared that "of his kingdom there should be no end." At the other end of time John, by revelation on Patmos, hears another angel saying, "The kingdoms of this world are

become the kingdoms of our Lord, and of his Christ, and he shall reign for ever." This shows us what was the nature of Christ's office. He was to be a universal King. The faith of the penitent thief on the cross saw the consummation, and anticipated it as he prayed, "Lord, remember me when thou comest into thy kingdom."

Well, he made a good beginning, but it seemed like little more. He gathered a few followers; he fulfilled the terms of his covenant with the Father by dying for sinners; he performed many startling miracles, and at last himself arose from the tomb triumphant over death and hell. But this was only a beginning; and just at the moment when it seemed most opportune to begin a career of world-wide conquest, he suddenly withdraws from the field as a visible person. What then? What means are left for the accomplishment of his vast designs? What and who are left to conquer the world for the King? No visible agency but the church. "Go ye into all the world." What a spectacle! a little band of perhaps five hundred men and women, uneducated, uninfluential, poor, timid, ready to fly at the rustle of a leaf, and Christ committing to them the revolution and subjugation of a world! "Go ye" was not said to angels. He could have commanded them, and earth would have doubled its population in a moment by a flood of immigration from the skies. There would have been not simply one shining messenger on every hill and plain, under every icy cliff and plumy palm, but there would have been a celestial preacher to each mortal, and the work have been done by mercy or by wrath, between two suns. But no; Christ was a

man, as well as God, and he reserved for his race the honor of the work. The world was saved by the death of a God-man, and by men it should be conquered. Pilate wrote over Christ's head upon the cross the words, "Jesus of Nazareth, the King of the Jews," but only in derision. Out of this sarcasm was to emerge a gleam of prophetic light, and at last over the cross of Christ, not indeed planted among the stones of Golgotha, but emblazoned on the dome of heaven, were to be inscribed the words of a wider sovereignty, for time itself was going to write him King of kings and universal Lord.

If the church is to conquer the world, how is she to do it? The answer is not far to seek: by "preaching the gospel to every creature." That is all; and here is another surprise, for it seems utterly insufficient. If it had been by organized military force, or by the might of philosophy, or the power of art in architecture, eloquence or music, there would have seemed to be some reasonableness in it. But to speak of changing a world by telling the story of a man claiming to be God, who died at the hands of his enemies, and who his friends claimed to have risen from the dead, seemed "to the Jews a stumbling block, and to the Greeks foolishness." It was little better than blowing rams' horns about the walls of Jericho while the Canaanites sat on their battlements and laughed. Reasonable or unreasonable, this is the church's only instrument. She has sometimes resorted to arms, but those who take the sword always perish by the sword. Again and again have ministers preached another gospel, or science, or poetry, or human eloquence, or politics; but

always to fail. It is reasonable to obey our divine Lord, no matter what he commands, and faithful obedience has never failed of ultimate success. "I am not ashamed of the gospel of Christ," said the greatest of the apostles, nor should any man be, for it is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

We must not, however, suppose that there is a strange, mysterious power about the gospel, a sort of divine necromancy. There is no power in the gospel by itself. The power is in a living and ever-present person. After declaring "all power is given unto me in heaven and on earth," and commanding us to "preach the gospel to every creature," he discloses the secret of success by adding, "And lo, I am with you alway, even unto the end of the world." The hope of the church is in the constant presence and blessing of Christ. He stands by the minister who preaches his gospel in the great church of a metropolis, and by the lonely missionary on a foreign shore; by the Sunday-school teacher or mother teaching little children the story of the cross; and by those who, following the wanderers from virtue and honesty, that have dropped almost out of the thought of the world, tell to the outcast and the dying the glad tidings of atoning blood and pardon for sin. Christ, invisible to the world, but recognized by our faith, standing in the midst of his church, is the true conception of the work and progress of redemption.

If the Divine Saviour is always with his church, what is he there to do? He is there to execute his "office as a King, in subduing us to himself, in ruling

and defending us, and in restraining and conquering all his and our enemies." Christ rules the world. He walks the waves of revolution as he trod the crested billows of the Galilean sea in ancient times. He will turn and overturn until he shall have worked out his vast designs, and all nations shall call him blessed; but in what way will he change the world? Candidly, the preached word is not sufficient alone. It would be like an oration in a grave-yard, or a psalm chanted over a sepulchre of the dead. While the church preaches the gospel to men, Christ is present to baptize them with the Holy Ghost. This is the method of resuscitation. Mankind are dead in trespasses and sins, and they cannot accept Christ; they can do nothing good until they receive the electric touch of the Third Person of the Trinity. The Holy Ghost has always been present, but not so powerfully as since the ascension of our Lord. All through the Old Testament the coming of the new dispensation is described as a time for pouring out the Spirit upon all flesh. There are two lines of prophecy: a crimson line of salvation by the atoning blood of Christ, and a silver line of baptismal life. There is such a thing as baptismal regeneration; or, rather, there is no regeneration without baptism. But it is not by water; that is the symbol. John the Baptist said, "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire." Christ never baptized with water; it is distinctly stated that "Jesus baptized not, but his disciples." There would seem to be a great impropriety

in his baptizing with a symbol; his was to baptize with what was symbolized.

At the beginning of time the Holy Spirit brooded upon the face of chaos, and brought into it life, with all its myriad forms of beauty. He inspired the Scriptures, for "holy men of old spake as they were moved by the Holy Ghost." The thoughts and words were his. He used men to express them, and they took a certain human cast, but they were still divine. The tides that come in from the ocean take on the forms of the shore, but they are all sea still; and so the divine tide of truth that came to the minds of the prophets was all divine, though it took a certain humanness of form. And as to the forms of the shore, it is a well known fact that the ocean makes its own shores; so God prepared by his providence the peculiar minds through which his truth was to come. Christ's body and human soul were the creation of the Holy Ghost. He was conceived by him. Christ cast out devils and performed his miracles by his power; not that he could not have done it unaided, but because the Third Person of the Trinity had for his function to create life, and to renew and restore it; so Jesus would not set aside, but rather honor, his office. Christ himself was raised up by the power of the Spirit after he had been laid in the tomb.

The divine expediency of Christ's departure with his bodily presence was manifest at Pentecost: "I will send him (the Holy Ghost) unto you from the Father." Here is the type of New Testament history—Peter preaching the gospel, and Christ present baptizing with the Holy Ghost and fire. The result was three

thousand conversions in one day. This, then, is the church's hope—the presence of Christ to baptize men with the Holy Spirit. The preaching of the word, and even the cross itself, would be all in vain without his work.

Some years ago the writer was travelling, in company with a few friends, to see Mont Blanc, that monarch of European peaks. We arrived at night, and could see no massive snowy dome; but next morning the sun arose, and by a baptism of fire enkindled the world with light, which kissed the icy pinnacles to flame. The truths of redemption alone are like the mountain of snow at night; but if Christ baptize his word and the people with the Holy Ghost, the glorious day comes on, and light fills all the universe, the present, the past, and the mighty future; and the cross, which stands on high, burns with the light of mercy, and flashes into eternity the lustrous prophecy of eternal life.

Christ in his own way is bringing the world into subjection to himself, and the evolution of his great plans is called providence. This brief sketch of Christianity is intended to show a Divine Ruler in the affairs of men, especially of the church; and that the utterance of the will and authority of Christ our King is the voice of God in history. "These things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."

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