

instances, and for the righteous blood which in them was shed, the divine judgments have hardly ceased from those lands from that time to the present. In France, such had been the extension of the truth, that at the massacre of St. Bartholemew in 1572, there were two thousand and fifty Protestant congregations, with a number of faithful ministers double of those which were to be found in any other reformed nation. "Not a purer church existed then in Europe,"—and it is computed that "more righteous blood has been shed in France for the sake of the truth than in the whole of Europe besides." It is however to be noticed, that the method adopted for planting Christianity in most of the countries which separated from the Romish communion, is widely different from that employed by the Apostles in planting Christianity; in which latter case, some were admitted into churches, but "such as made a credible profession of their faith in Christ without compulsion or restraint." In the reformed churches, however, in many cases the decree of the civil authorities led many to embrace the reformed religion from motives which the Scriptures condemn as amongst the higher classes, a hope of sharing the spoils of the Romish church, or obtaining the favour of the court, while the common people did it from the legal obligation to attend the religious services appointed by the authorities. Hence a deplorable vacillation between the two systems, which both clergy and people repeatedly showed at the dictation of their rulers: hence, too, a very defective state in which the work of the reformation was at last left. I do not mean to say that the reformation was not a most blessed event—I merely mean, that having gone a considerable distance