

represented and treated as a mover of sedition, a pestilent fellow, a ringleader of a dangerous sect, and his life was sought by the ruling ministers and chief officers of the various religions, Jewish and Pagan, where he labored. At one time there were over forty pious Jews who pledged themselves by oath that they would not taste food or drink till they had killed the reformer. What was his crime? He persuaded men to worship Christ at Christ's own altar, and therefore those who were thus persuaded left the Jewish and Heathen altars. This was Paul's offence for which he was slandered, beaten with rods, and finally was treated to the martyr's death.

Nearer our own times, what a multitude of infidel reformers rise to view! In Bohemia, in England, in Saxony, in France, behold the leading infidels who plead reformation. There is plain John Huss with his Bible against traditions—there is Jerome, and he sounds the alarm against ecclesiastic iniquities, but pleads for the word of the Lord; they are terrible infidels in the eyes of the reigning ministers, and the only mercy meted out to them is an application of well kindled faggots—good enough for men who presume to show the contrast between heaven's precepts and popular traditions!

Wickliffe, the learned Wickliffe, laboring almost alone, rises in his strength and thunders God's truth in the ears of the people of England. He translates the scriptures so that the common people may read and learn the will of the Lord. But the sluggish yet very pious clergy stir themselves up and follow the reformer with vials of wrath; and though they find not means to take his life, the Father of mercies protecting him, they afterwards dig up his bones and burn them. What an infidel he was!

There were Luther, Melancthon, Calvin, and their coadjutors. Were they not held up to the scorn of the world as ignorant, infidel, ungodly men by the popular and learned doctors and officials of their day? And when the Church of England was established, and the Thirty Nine Articles became fashionable in the nation, were not all Dissenters, especially leading Dissenters like Baxter, Bunyan, and others, denounced as seditious disturbers and infidel disorganizers?

Even Wesley did not escape. He was a reformer, a noble reformer. Born, educated, and ordained in Episcopacy, he was led to perceive the coldness, the ceremoniousness, and the want of vitality in national Episcopacy; and after the most candid and patient investigation he was induced to lift his voice for a reformation of the Church of his