

temporal prince, adding to his dominions by the wars between different princes, as he threw his powerful influence on one side or the other, whichever was the best able to add to his ever-increasing power; and while we see him taking the Bible from the people that he may deceive them into believing in his own divine authority, he takes to himself also the titles due to God and Christ alone, thus literally fulfilling the prophecy of Daniel, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws."

And during this dark and dreadful time where shall we look for "the saints of the Most High," the true followers of Christ? In the dens and caves of the earth we find them, "worn out" indeed by persecution.

We shudder at the history of Pagan persecution, but only three millions perished by it. *Only*, I repeat, for how does that compare with the *fifty-one* millions destroyed by the Church of Rome, and dying under the most horrible tortures which human ingenuity could invent.

But let us turn to a more pleasant view in the history of Christianity. In the commencement of the 14th century, through the darkness and gloom of superstition, we see arising the figure of the immortal Wyckliffe. Under the strong protection of princes, he was able to give the Bible to his countrymen and to open their eyes to the errors of Popery; only after his death did his enemies obtain what revenge they could by burning his bones. One hundred years later two prominent martyrs stand before us—John Huss and Jeromé of Prague perished for their unflinching testimony against the corruptions of the Church. And still one hundred years more roll away before one shall arise who by his bold, fearless denunciations shall shake the very foundations of the Papacy. The name of Martin Luther will be loved and honored through all time, and

justly, for he stood alone as it were against that cruel, anti-christian, but mighty power, the Papacy; but he, too, had the protection of a powerful German prince, the Elector of Saxony, and although one of the greatest and best men in history, an instrument raised up and protected by the power of God, we still find him clinging to some of the superstitions of his time.

The question now arises, can we find a prominent figure in the history of Christianity who, supported not by earthly power, but by the power of God alone, and standing with the firmness of a Luther, preaches a pure, spiritual religion, such as Jesus and his apostles taught, uncorrupted by any earthly thing? Let us see. Martin Luther had the friendship of men so powerful that had he met his death at the Council of Worms it would have plunged his nation into civil war; and after his friends had hidden him in the Wartburg so great was the commotion that one of the Papists said, "The only way of extricating ourselves is to light our torches and go searching through the earth for Luther till we can restore him to a nation that *will* have him." Thus we behold what powerful earthly support he had.

But let us pass over another hundred years in which, after the reformation of Luther's time, we see his followers divided, and not only the Lutheran Church established, but Baptist, Methodist, Presbyterian, and numerous other sects springing up, all bearing the common name of Protestants, and all adhering more or less to some of the old Romish rites, and all making their religion to consist in part if not wholly of outward ceremonies, notwithstanding Jesus said, "They that worship the Father must worship Him in spirit and in truth," "For He seeketh such to worship Him," and also the declaration of God, "I will write my law upon their hearts."

In 1624 there was born in Leicestershire, England, a man whose words and works will endure through all