

low, flat, plain basilicas of the first thousand years of the Church. But, when the foolish prophecies of men as to the world's destruction had proved false, then, in the first centuries of the second thousand years of Christianity, nearly all the great cathedrals were commenced, the high hopes and aspirations of Christianity break the land all over Europe, and their broad, high, cruciform plans, their heaven-reaching spires, their combination of perfect beauty and strength, their immense size, all unite to express their magnificent faith in the permanency and universal triumph of Christianity.

At Geneva, Worms, Bonn, Heidelberg, Lyons, Paris, London, Oxford, Eton, and, dearest of all, at Rugby — the Rugby of brave Dr. Arnold — we recalled the work of the masters, and the immense influence of these schools of learning. We laid the flag on the grave of Polycarp at Smyrna, and of Jerome in Bethlehem; and we stood by the reputed burial-places of Athanasius in Alexandria and of Ambrose in Milan, the real Christian fathers of the whole Church. We waved the flag with thankful joy in the Cathedral at Worms, where Luther made his brave defence; and once again on the plaza in its front where one hundred thousand of the noblest and best of all Germany, a few years since, had gathered to the dedication of the great Luther monument raised to him and to all the reformers that had made possible the great Reformation. And in Geneva, in remembrance of the catholicity of the C. L. S. C., and with a sort of foreknowledge of the coming "substantial agreement of Calvinism and Arminianism," we saluted with equal deference both Calvin and Arminius. At Stratford we touched with the flag many of the things connected with the early life of Shakspeare, and saluted Burns and Scott in the places they have made famous. And then, as on sacred shrines, we laid the banner on the graves of John Knox and John Bunyan and John Wesley, the great heroes of religious reformation.

While not failing to recognize the great leaders of thought along the ages, we have yet to name the greatest of all. Standing far above the Athenian Academy and Lyceum was the school of the greatest teacher, and on the summit of Mars' Hill, where Paul taught of "the unknown God," and preached "Jesus and the resurrection." His writings have had far larger audiences, and have affected far more profoundly the world's thought, than all its other human teachers. He was familiar with the schools and their philosophies, and he brought to the exposition and defence of the gospel all the power of human culture; and on the hill overlooking Damascus, where he was converted, and in Rome, where he died, the flag did honor to his memory.

But the intellect of man has done some of its noblest work in the service of reform, and it was a great pleasure to stand on the spots made memorable by heroic devotion to principle and duty. We touched many an early Christian inscription in the Vatican, and laid the flag in a newly opened martyr grave in the catacombs. We sprinkled it with the waters of the spring of the Mamertine prison, where Paul was confined. We saluted Cranmer and Huss, where they suffered, and the brave, generous spirit of Joan of Arc, where she was burned in the market-place of Rouen. We unfurled the flag along the region where Con-