

prophetic of the agencies and influences which would spring up after his death. The evangelists and elders whom he had ordained in every city were all abroad, carrying forward the work which he had so nobly begun. In an orchard back of Constance is a huge boulder with the simple inscription, "John Huss, of Bohemia." There Huss was burned. As the fagots were lighted, he is said to have exclaimed, "To day you roast the goose"—Huss being the name for goose in Sclavonic—"but from the ashes of the goose will arise a swan which you cannot burn." Martin Luther, seeing this legend, said, "I am that swan," and adopted the saying for his heraldic motto. When John and Charles Wesley stood over the open grave of John Fletcher, Charles Wesley sang, "God buries his workmen, but carries on his work." Thus it is in all generations—The fathers die, but the sons arise in their places to perpetuate their fame, and to reproduce their deeds.

The providence of God is also seen in that the propagation of the Word is carried forward, not only by a constant and truly apostolic succession, but also despite the infirmitities and mistakes of these agents while they live and work. Preachers are but men, with all the limitations of human nature, and they are liable to error. Peter and Paul differed in opinion, so much so that Paul felt obliged to rebuke Peter; Barnabas and Paul separated because of a dispute about John Mark; Luther and Zwingli could not agree touching the Sacraments, and this at a time when their agreement seemed vital to the Reformation; Wesley and Whitfield, early in the Methodist movement, could not act together because of a divergence of doctrine; and yet in all these instances the Word of God, mightier than man or any combination of men, grew and multiplied. In your own and our country, nearly all the great protestant denominations from one cause or another, chiefly through misguided leadership, have divided asunder, but religion has spread, and in no land to-day is the Bible so much respected and so influential. Thanks to God, its spirit of love is bringing in healing and peace, and the denominations where breaches have existed, are coming together in unity!

In this connection another thought must be suggested: This Word has continued not only despite the errors of ministers, but also, notwithstanding the faults and sins of the whole body of believers, the Church itself. It is a common objection to the Divine origin of the gospel, that the Church is so far from being holy. On the human side, this objection is forcible, but on the Divine side it is an argument both for the gospel and the Church. Christ came to save sinners; and the Church, if it exist at all, must be composed of saved sinners, men in whom the taint of sin must ever remain while they are on earth; it was, therefore, unavoidable that a church constituted of such sinful and imperfect beings should be liable to defects, lapses and corruptions. And the fact that the Church, notwithstanding all its faults and sins, has been preserved is the marvel of history. The Christian Church and the Roman Empire were born about the same period. At that time what was the Roman Empire and what was the Church? The Empire inheriting all the resources of the Roman Republic was mistress of the world, its name the synonym of power; into its treasury rolled the wealth of all lands; its edicts were enforced by irresistible legions among all known people; Rome itself, was the concentration of learning, art and luxury. There she stood, pride of the nations. And what the Church? A few despised and persecuted people scattered here and there through the Empire, without sword, money, prestige or power. At Rome all there was of it was in the person of Paul the prisoner, and a few timid disciples. The contrast could not possibly be greater. Eighteen centuries have passed. To-day, what is Rome, and what is the Church? Rome has gone, its capitol in ruins, its palaces heaps of rubbish; its forum a cattle-