

—no clasping and clinging of faith—no struggle with passion and sin—no vehement crying for life. Obedience to the outward—to the conventional—that is all; and they crowd off to church, believing that God is the patron of their form of worship and their theological system. Forms and creeds differ as men, and times, and places differ; but each sect believes all the other sects wrong, and Jerusalem condemns Gerizim, and Gerizim mocks at Jerusalem, and bigotry and uncharitableness prevail.

But there is yet another class of church-goers, of whom I delight to think and speak. I mean the men and women who go for some quickened thought or emotion of God—to whom the form is but a crutch, or a stick, in the hand of the soul to help it in climbing the mountain of holiness—to whom the creed is but an effort of the mind to give expression to its great and swelling thoughts of God and Christ, and human duty and destiny—the men who believe that Christ, and not the preacher, is the true minister of the sanctuary—and who know that though there may be a great deal preached in which they cannot recognise the voice of God, and though the forms be administered by hands that seem to be impure, yet they can derive profit from a halting speaker, and strength from a dull prayer. There are such—men and women in our churches of great and honest hearts—who have taken religion as a thing to live by and to die with—who are honestly striving to be honest; to think right, and speak right, and do right. But they find it hard—sometimes impossible. In all their works, and in themselves they find a perplexing antithesis—conflicting things as ideas, and desires working outward and appearing as sinful conduct. They would do good—but evil is present with them—in their desires and appetites—flaming out as passions. They would have and exercise charity—but there is selfishness, a great dominant force in all their nature, and hurrying them into the conflicts of commerce or politics. They would do what is just—but false maxims and false men press upon them, and it seems as if they too must be false—or give up and die. I know men in political work who long with a fervent longing to do great and good work in a clean way—but how can they with howling, hounding, degenerate parties behind them. I know men in commercial life who desire passionately to act with absolute justice toward all men, to maintain a just balance and make figures speak truth—but what can they do against the full sweeping tide of fraud and black deceit? what can they do with wife and family dependent upon them? I know people who not only admire purity, but love it, and crave to have it shining in all their thought and speech and conduct—but fierce and strong passions heave and burn and thunder in them—and inward desire can so easily command outward circumstance that they are conquered again and again; and they come here—or go elsewhere, and turn up white, mute faces to the preachers that say—“Brother, can you help us? Can you give us some thought of God that shall save us from despair? Can you give us hope that will shine as a star in this black and chilly night? Can you inspire us with patience and strength? We hope you are not tempted as we are—we hope you are stronger—we somehow think you have found more of God than we can yet find. Speak, brother, a word of truth and of love. Pray, that we may feel God in our heart, and be sure that He will bless our lives.” Yes; that is why some people go to church. They use the form—the ritual, the creed to help them in their endeavour to worship God in spirit and in truth: upon the wings of psalm or sermon, or prayer, they mount aloft to the throne of God's eternal power.

And now, friends, I have said my say,—what is your answer? How do you classify yourselves? I have not wasted my time and yours in talking of those who go to church to be seen, or to see; nor of those who find it a convenient rendezvous; for these things would apply to but a few. But are you only the curious, attracted by the preacher or the service, and driven by your desire for an entertainment? Or, broadening the circle: Are you in quest of an answer to some of the great problems of life? Are you puzzled to know whether nature or your reasoning is out of gear? Or, are you simply led by a blind habit, or a reverence for creeds and forms? Or, are you conscious of your soul, and God, and sin, and Christ and salvation—earnest in the desire to be good and true by living a life of faith on Christ the Son of God? Are you among those who have grasped the meaning of life, and heaven and hell? What is the Church doing for you? What are you doing with the Church? Has it any vital influence upon your thought, your feeling, your conduct? Classify yourselves. Are you only curious and frivolous, or only formal—yielding obedience to habit and custom? or are you grandly in earnest, using the Church to build up your life? Which?

### THE POPES.

(112.) MARTIN II., 882-884, a native of France, was next elected. He condemned the action of his predecessor with regard to the patriarchate, and declared Photius to be deposed. In compliance with a request from Alfred the Great, King of England, he conferred upon the English College at Rome the privilege of freedom from taxation. Martin died after a short term of office.

(113.) ADRIAN III., 884-885.—This Pope ordered the *Filioque* clause to be replaced in the creed, and to be read in the office of the church. Hearing of this, the Patriarch of Constantinople wrote a letter denouncing the clause, and condemning those who had adopted it. The Pope decreed that in future the Bishops of Rome should be consecrated to the pontificate without waiting for the Emperor's sanction. Italy was now in the greatest disorder, having no settled government; the country being ravaged and overrun by the armies of several pretenders to the crown. From this time also the Eastern Churches became entirely separated from the Roman Church, owing mainly to the dispute about the *Filioque*.

(114.) STEPHEN VI., 885-889, succeeded to the Papal See at the time when there was a great famine in the city. Finding the Church's treasury quite exhausted, he generously devoted the whole of his property to the relief of the poor. He exerted himself to the utmost in the endeavour to obtain a peaceful settlement of the troubles which were now distracting Europe.

(115.) FORMOSUS I., 891-896.—Acting on instructions from the newly-elected Pope, the Archbishop of Rheims crowned Charles (surnamed The Simple) as King of France. Arnoul, King of Germany, displeased at this,

marched against Rome and took possession of the city; where he then received the crown of Italy at the hands of the Pope. Formosus died shortly after at the age of eighty.—[The election which followed resulted in the choice of a candidate named Boniface, who according to some writers had been previously deposed from the priesthood. He lived but fifteen days after. His death is said to have been caused by the gout. He is not generally ranked among the Popes.]

(116.) STEPHEN VII., 897-900.—The records of this period of anarchy are very untrustworthy. But historians narrate that the bishop elected as successor to Formosus caused the body of that Pope to be exhumed and then set up in scorn in St. Peter's Church, afterwards causing it to be thrown into the river. All ordinations conferred by Formosus he declared to be null. At length the people arose in insurrection and cast him into prison, loading him with heavy chains; and there he soon perished miserably by being strangled.

(117.) ROMANUS I., 900, was then elected. His first step was to annul the acts of his predecessor against the memory of Formosus. At this time the Church of Rome was a prey to the utmost disorder and irregularity. Romanus only held possession of the See for four months.

(118.) THEODORE II., 900.—This Pontiff endeavoured to bring about union in the Church by recalling the bishops deposed by previous Popes. But he held office only twenty days.

(119.) JOHN IX., 900-905.—A Council was now called at Rome to consider the state of the Church. This Council drew up twelve Articles for the regulation of ecclesiastical matters; one of which records that the bishops “re-bury absolutely the Council held under Pope Stephen VII., when the venerable body of Pope Formosus was drawn from its grave and dragged on the ground to a pretended judgment.” The Council further enacted that “henceforth the Pope shall be elected in the Assembly of the Bishops and of all the clergy, on the demand of the Senate and of the people, and shall afterwards be consecrated in the presence of the envoys of the Emperor.”

(120.) BENEDICT IV., 905.—Nothing of special note occurred during this Pontificate. About this time Edgar, King of England, in a speech addressed to the bishops of that country, drew their attention to the fearful corruptions which had sprung up in the Church.

(121.) LEO V., 906.—Shortly after the election of Leo, a priest named Christofle succeeded in causing his deposition. Leo was cast into prison, and soon died.

(122.) CHRISTOFLE, 906.—This priest then usurped the pontifical authority. But before many days had passed, another priest named Sergius obtained control of the city and Christofle shared the fate of his predecessors.

(123.) SERGIUS III., 907-910.—Through the influence of his powerful relative, the Marquis of Tuscany, Sergius was then elected to the Papacy. He denounced his four predecessors as usurpers, and caused the remains of Stephen VII. to be honourably re-interred. The government of Rome was now delegated by the Marquis of Tuscany to a woman of abandoned character, named Theodora, under whose rule the city became the scene of the grossest immorality.

(124.) ANASTASIUS III., 910-912.—The principal event of this Pontificate was the appeal of Nicholas, Patriarch of Constantinople, who wrote to the Pope complaining of the calumnies which had been circulated against him by Papal legates, and requesting that they should be punished.

(125.) LONDON, 912.—Little is recorded of this Pope, beyond the fact that he succeeded in mediating between the rival claimants to the Italian crown, and thus prevented a threatened civil war.

(126.) JOHN X., 912-928, had previously been Archbishop of Ravenna. The Saracens again advanced upon Rome, but were defeated by the Papal troops. In the year 925, the Archbishop of Rheims being dead, a coalition was formed in France which compelled the clergy and people to elect Hugh, son of Count Hebert, a lad only five years of age. This election was subsequently confirmed by the Bishops and the King, and finally approved by the Pope. The Count of Arles now assumed the government of Italy, his brother Guy remaining in command at Rome. The wife of the latter became possessed with a violent aversion to the Pope, and caused him to be arrested in the church of the Lateran, whence he was conveyed to prison, dying soon after.

(127.) LEO VI., 928, was then elected. During his brief Pontificate of a few months he strenuously endeavoured to restore peace both in Church and State.

(128.) STEPHEN VIII., 929-931.—Nothing whatever is known of the events of this period, beyond the general testimony of historians to the mild and pious disposition manifested by this Pope.

(129.) JOHN XI., 931-936, was a reputed son of Pope Sergius III., his mother afterwards becoming wife to Guy, Marquis of Tuscany. He was elected and ordained, through the influence of his mother, at the age of twenty-five; but does not appear to have exercised any authority in ecclesiastical matters. An insurrection soon broke out in Rome, and the Pope was imprisoned, with his mother, dying in captivity.

(130.) LEO VII., 926-939, was elected against his will, but at length accepted office. Being very desirous to restore peace in Italy, he sent for Odo, Abbot of the Cluny Monastery in France, to act as mediator between the contending claimants for the throne of Italy, who succeeded in effecting a reconciliation between the two chief opponents.

(131.) STEPHEN IX., 940-943, was a German, and obtained election through the influence of Hugh, the newly-proclaimed King of Italy. His election caused a fresh outbreak on the part of Hugh's opponents; and ultimately Odo was again appealed to to restore peace. Stephen held office a little over three years.

(132.) MARTIN III., 943-946.—This Pope was strongly attached to the monastic life, and during the three years of his Pontificate he applied himself solely to the duties of religion.

(133.) AGAPET III., 946-956.—The only event of importance during this term was the calling of a Council of Bishops at Ingelheim, by Otho, Emperor of Germany, at which Papal legates were present and many irregularities which had crept into the churches of that country were reformed.

(134.) JOHN XII., 956-963.—This was the son of one of the claimants of the Italian throne. He held the command of Rome, and assumed the