

so intermingled with political affairs that we can hardly conceive of a great political revolution which should not involve the overthrow of the hierarchy. It was the most natural thing in the world that the movement should have begun from the religious side. Considering that the hierarchy was sure to make use of civil and ecclesiastical power combined for the suppression of any movement that threatened its overthrow, it was perfectly natural that the religious and the political reformers should have clung close together, or rather that the two elements should have been combined in the same individuals. Again, it was natural that the politico-religious reformers should have striven to retain full control of the movement, to keep the ranks solid. It was natural that the political elements during the times of outward danger should have greatly preponderated over the religious. It was natural that deserters from the ranks on the one side or the other should be hunted down and slain. All this was natural, was to be expected. But in a religious movement we demand not what is *natural*, but what is CHRISTIAN; not the methods of the practical politician, but the methods appointed by Christ. We demand that the men to whom we pay homage as apostles of Christ be swayed not by worldly motives, but by purely Christian motives. We demand faith, not in the arm of flesh, but in the Lord, such faith as does the right regardless of consequences, assured that God will take care of the consequences.

Let us then sum up concisely the achievements of Luther: (1.) He overthrew the papal authority in Germany. (2.) He secured the recognition of the doctrine of justification by faith, and thereby overthrew a vast amount of mediæval superstition, to a great extent sacerdotalism, on which the whole mediæval system rested. (3.) He greatly promoted individualism,—freedom of thought on the part of individuals; although this was not his desire, and he fought against it with might and main.

These things he accomplished in part voluntarily, in part involuntarily. Thus, I trust, we have seen alike the defects and the merits of the movement.

But the *truth* was not without its witnesses in that generation. Hosts of men were to be found among those that came under the influence of the leaders of the Revolution, who laid hold with eagerness upon the Biblical aspect of the movement, and who had faith enough to adhere firmly even unto death to the teachings of the Bible. They believed that the New Testament sets forth a church of the regenerate. They read Christ's words, "My kingdom is not of this world," and they had faith enough to take Christ at his word. These men were the choicest fruit of the Protestant Revolution, men of learning and