

knowledge of its sublime mission, and as well to fashion the needed instrumentalities for its accomplishment.

A further difficulty as good as insuperable was found in the fact that everywhere Church and State, the spiritual therefore and the material, were closely united, and so long had the relation existed that now it seemed to most to be not only eminently proper, but also necessary. This was another portion of the evil inheritance received from Rome ; but as a result religion had come to be largely a political affair, to be managed in cabinets by kings and statesmen and generals, by them to be fostered and guided, to be defended by the secular arm. Force was in common use to punish opinions and convictions which by theologians, or philosophers, or politicians were adjudged pestilential. And such a wretched caricature of the teachings and example of Christ as resulted was not at all fit to be carried to the ends of the earth. Better wait for generations until this unnatural and unchristian alliance is ended, and a sharp distinction is made between the things of Cæsar and the things of God.

And then, in addition, as yet nothing of importance in any realm of activity was undertaken and prosecuted by the individual of his own motion, from an impulse abounding within, but every movement was by prescription, authority of pope or king, and under the lead of orders, and companies, and guilds. The day of voluntary associations was not yet, and far in the future. The benighted people were nobodies, but cattle to be driven or clay to be moulded, instruments to be played upon by the few enjoying the divine right to originate, and shape, and manage. As we shall see, what little was done to carry the Gospel abroad was devised wholly and engineered in every case by royalty and privileged corporations. As far as possible all this from the glorious days of the apostles and of their successors, when missionary effort was mainly individual, when the entire body of Christ was instinct and overflowing with celestial aggressive force. No world-wide progress could be made until such ignoble and enfeebling bonds were in some way broken, and if need be through violent civil and ecclesiastical overturning, and the rude shock of war. The English revolution, with the sublime outburst of the Puritan spirit, must precede, and the American, yes, and also the French, with the terrible throes and destructions included of the Napoleonic campaigns, to end a great host of old abuses, to teach priests and nobles an unpalatable lesson in humility and modesty, to exalt the rights and privileges of the many. Above all, the religious world was waiting for the rise of a great people beyond the sea, untrammelled by tradition, God-fearing, intelligent, each one trained to think and act for himself, with democracy in the State reacting upon the Church, a people loving liberty of thought and conviction better than life. Then, at length, the Gospel, free as at the first, left to itself to do its appointed work under the inspiration of the Holy Ghost and the guidance of the Word, and with reliance only upon spiritual forces, could enlarge itself indefinitely on every side, and spread around the whole earth.