

flung his trenchant satires abroad, which opened the eyes of men all over Europe to the need of Reform, and turned the ridicule of thinking men upon monks and scholastics; for this he scattered over Europe, by thousands of copies, the original Greek testament, with a Latin translation of his own, so as to draw men from their scholastic theology and lead them to the living fountains. By which, also, he laid the foundation for the translation of the same into the "vulgar tongue" of each people—in itself a mighty and needed reform. Hear his eloquent language in the preface to his bible: "I wish that even the weakest woman should read the gospels, should read the Epistles of Paul; and I wish that they were translated into all languages, so that they might be read and understood not only by Scots and Irishmen, but also by Turks and Saracens. I long that the husbandman should sing portions of them to himself as he follows the plough, that the weaver should hum them to the tune of his shuttle, that the traveller should beguile with their stories the tedium of his journey." Here we discern the pure, genial, philanthropic nature of the man. Yet he was hated by monks and Lutherans; by monks because he exposed their vices and refused to enter the lists against their enemies; by Lutherans because he did not espouse all their doctrines and side with them in their partizan warfare. He feared Luther's wild spirit. He foreboded the breaking up of society and the political chaos of rebellion which bore fruit in the Thirty Years' War. He wished to attain the ends without that calamity—to reach the promised land without marching through the red sea of slaughter. He was not passionate. His piety was not a wild o'ermastering torrent—it may not have been emotionally deep; yet was it intensely humane, recognizing the brotherhood of man. With indignation he writes to a friend, "The Pope and Kings count the people, not as men, but as cattle in the market!" The doctrines of Augustine he could not accept. His humanity and broad culture revolted from the rigid system since called Calvinism. For this the reformers hated him. He told parsons to leave their wranglings and read the bible; he told Popes and Cardinals to look at the Apostles and make themselves more like them. For this

they called him their enemy. Erasmus prepared the way for Luther. He was the Apostle of mental and spiritual freedom; he would have enlisted thinkers and learning in his work; Luther enlisted the passions of the people, and the storm burst over Europe, which swept away the old landmarks, and retarded, as the German poet, Goethe, says, the intellectual progress of mankind for centuries.

Both Erasmus and Luther were necessary to the Reformation. Each had that endowment which fitted him for the work to be done. While we reverence the man who dared the wrath of Kings and Popes, who summoned the wild democracy to his side in the warfare against imposture, let us not forget to do him justice who first aroused the nations to reform; who was ever the gentle preacher of Peace, though scornfully eloquent against corruption wherever he saw it, and under whatever forms it lurked; who deprecating extreme measures and division, refused to fight against the Truth, though preached by extremists and violent schismatics; who in his old age tried in vain to be a mediator between both parties, and died beneath the scorn and opprobrium of both, because while possessing some of their noblest virtues, he lacked many of their vices.

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#### After - Prophecy.

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Not to be reckoned among the least of the good things of which this world of ours is the recipient is the wonderful gift of after-prophecy. Scarcely more remarkable, indeed, were the edicts of former ages as set forth by special revelation than are some of the disclosures of this art so peculiar to these latter times. True on point of time after-prophecy takes issue with her elder sister, true-prophecy; yet as this is only a matter of time the slight discrepancy may for the present be disregarded.

The precision with which its developments are effected is remarkable. Unlike the ancient oracle it gives no uncertain sound. No ambiguous utterance escapes its lips. Not more effectively from the hand of the trained marksman are the contents of a polished rifle sent on their message