

A JOURNEY THROUGH
The Nineteen Centuries

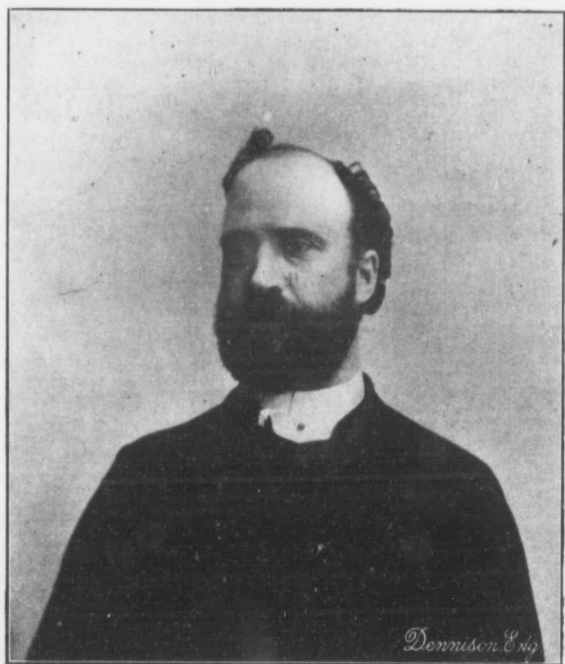
OF THE
CHRISTIAN CHURCH.

REV. ED. DE GRUCHY.

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CHURCH HISTORY

A JOURNEY THROUGH
THE
NINETEEN CENTURIES

OF THE
CHRISTIAN CHURCH

ILLUSTRATED BY CHARTS

By Rev. Ed. de GRUCHY

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DEDICATION.

TO

the beautiful Island of Jersey, my native land.

TO

my Christian parents to whom I owe my early Christian training.

TO

Canada, my adopted country.

TO

the faithful companion of my life.

TO

the Methodist Church for a place in the Christian ministry of the Montreal conference in the Province of Quebec,

I dedicate this book.

EDWARD DE GRUCHY.

PREFACE.

The author of this brief work has repeatedly felt the need of presenting to our growing generation a succinct account of the varied changes through which the Christian Church has passed.

He believes the mind grasps such a subject all the more readily if accompanied by historical charts such as he has personally prepared; by these and by divers signs the events impress themselves more deeply in the memory of the reader, and a more easy demonstration is given of the great changes and errors which have crept in the Church.

The Roman Catholic Historian. Because of the plea of immutability in the Romish Church, her historians, at the outset, must change the twelve apostles to twelve bishops, and the seventy disciples into as many priests, and divide Christendom in twelve dioceses and these into seventy parishes, and place the bishopric of St. Peter at Rome—all this to harmonize their histories to the claims of the spiritual and temporal power of the Church of Rome, vested in St. Peter and his successors.

The Protestant Historian. The teachings of the Gospels, which are the basis and the rule of faith in the Christian Church, show forth the twelve apostles and the seventy disciples, as bishops and pastors, commissioned to preach the Good News throughout the world and to all the human race; these disciples of the Lord were to be considered as brothers in love and of equal rank.

The Church has Altered. An indubitable fact stares us in the face; the Church of Rome has no resemblance to the Church of apostolic times. Evidently she has been led astray in teaching and putting into practice that which is antagonistic to the Gospel; and the organization, self-styled Christian, that neither teaches nor follows the teachings of Jesus Christ and the apostles, cannot be the Church of Chrst.

The author will strive to answer the "when, why and how" the Church of Jesus Christ has become the Church of Rome. The mutations within the Church did not occur by leaps and bounds, but insensibly and gradually.

Often objects cast their shadows before them, or again, when a definite cause operates, a definite result is looked for; it is just what took place with the Church.

At first mutations were slight and apparently as harmless as they were insignificant, but it was soon to be different, these changes becoming powerful means in Satan's hands to thwart the purpose of God for his Church.

Satan would rather see changes roll on leisurely and naturally, so as not to evoke suspicion of danger ahead. Alas, we are sobered up when that which was insignificant has become stupendous; the weakling, a giant; and the harmless, death-producing.

Then like the spies of old, sent by Moses into Canaan, we tremble before the task assigned us. Numbers 13: 34. Let us then be taught before it be too late.

We shall proceed, dear friends, with the aid of signs and figures, to wend our way through the centuries, beginning at the fountain-head, Jesus Christ.

But it behooves us to usher in the new dispensation by looking for a moment at the symbols of the old dispensation: for the influence of the latter has been great on the former.

Ten Commandments. Judaism, slavishly bound to the letter of the ten commandments, would not see that all these were in spirit included in the love to God and to the neighbor; and the Jew would not see that the fulfilment of these two commandments portended the fulfilment of the whole decalogue.

The "tables of stone" on which were engraven the ten commandments were deposited in the Temple, and were read every Sabbath day. Acts 13, 21; 15, 21.

The Temple. The "Temple" was the House of God, the place where God's people congregated to render him worship, and there read God's messages to them as contained in the Old Testament. It was here that the elated Pharisee and the despised publican met together. Luke 18: 11-14. It was whence that Jesus cast the buyers and the money changers. John 2: 14-16.

In this temple there was an altar upon which the high priest offered the spotless victim as an atonement for the sins of the people. Leviticus 16.

St. Paul says, in speaking of the Jews, that their understanding was veiled whenever they read the Old Testament, but when they shall be converted the veil shall be removed. II. Corth. 3: 14-15.

But both the influence of Judaism and Paganism exert an action in the New Dispensation. We symbolize Paganism by an idol.

The Pagan Idol. With the exception of the Jews, all the nations were plunged in the great darkness of an intense idolatry. These benighted peoples made for themselves all manner of gods, and believed in all sorts of illusions. St. Paul relates how a certain Demetrius, who made golden shrines of Diana at Ephesus, opposed his preaching and denunciation of idolatry. Deme-

trius, facing financial ruin, said to the people: "There is not only danger for our craft, but lest the worship of the mighty Diana be made to fall," and the passions of the people were aroused, and they clamored: "Great is the Diana of the Ephesians." Acts 19: 24-27.

In dismissing both Judaism and Paganism we will often recall to memory these words of the Gospel: "Who, though dead, yet liveth," for their influence will be noted in our peregrinations through history.

THE AUTHOR.

In vain with lavish kindness
The gifts of God are strewn,
The heathen in his blindness
Bows down to wood and stone;
Can we, whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny.

TO OUR READERS.

This book is not intended for the highly educated people, men of culture and of great learning, but it is intended for the young people, the rising generation. Therefore, it ought to be introduced in all the Christian homes and Sunday-school libraries of our church in the Dominion of Canada.

If sympathy based on ignorance expose one to be blindly and easily led astray from the path of truth and righteousness, the knowledge acquired by the reading of this book would have the effect of changing the sympathy into pity, which would be to them a safeguard against the good-appearing influences which in the end are bad and misleading.

CONSULTATION.

The writer is indebted to a good many authors of Ecclesiastical History, especially to Mosheims *Eccl. History* by J. S. Ried, Elliott's *Delineation of Romanism*, Gibbon's *History of the Decline and Fall of the Roman Empire*, Kurtz's *Church History*, *Histoire des Dogmes de l'Eglise Chrétienne*, par François Boniface; *Histoire de la Reformation*, par J. H. D'Aubigné, D.D.; *Histoire de l'Eglise*, par E. Guers; *Histoire de l'Eglise*, par Bonnefon; *Histoire de l'Eglise*, par M. l'Abbé Chapiat; *Histoire de l'Eglise*, par M. l'Abbé Drioux; *Manuel Liturgique Roman*, par Lerosy, prêtre; *Histoire Eccl.*, par l'Abbé Rivaux.

NOTICE.

An accurate date of the changes through which the church has passed cannot be well ascertained. Some church historians date the events from the time they were mentioned, others from the time they were practiced, and others still from the time they were received by the authority of the church.

The following table can be relied upon as to

Dogmas, ceremonies and religious practices.		Date when commenced.	Date when adopted.
1	Prayer for the dead.	about 200	550
2	The sign of the cross.	325	400
3	The first visible traces of supremacy.	329	
4	Worship of saints and angels.	350	685
5	Worship of the Virgin Mary (called the Mother of God).	366	431
6	Worship of images.	400	685
7	Private confession.	440	682
8	Priests dressing differently from the laymen.	500	
9	Penance added to the Sacraments.	500	
10	Extreme unction.	530	1160
11	Auricular confession.	530	1215
12	Scapulary.	535	
13	Procession before the passover.	535	
14	Purgatory introduced.	598	1439
15	Popery fully established.	606	
16	Mary called the Queen of Heaven.	607	
17	Abstinence from meats (fish permitted).	653	
18	The Pope called Vicarius Filii Dei.	752	
19	Transubstantiation.	830	1215
20	All Saints' day.	837	
21	Assumption of the Virgin Mary.	868	
22	Worship of St. Joseph.	890	1500
23	Baptism of bells.	969	

Dogmas, ceremonies and religious practices.		Date when commenc-d.	Date when adopted.
24	Canonization of saints.	" 993	
25	Adoration of the host in France. . .	" 1050	
26	The bread exchanged for the wafer	" 1050	1200
27	The dogma the Church infallible. . .	" 1076	
28	Celibacy obligatory for the priest. . .	" 1079	
29	The use of the beads (Rosary).	" 1090	1209
30	Immaculate conception.	" 1160	1854
31	The seven sacraments.	" 1160	1547
32	Sale of indulgences by the priest. . .	" 1190	
33	The feast of God (Corpus Christi). . .	" 1264	1310
34	The procession of the host.	" 1317	
35	The cup of wine denied to the laity	" 1415	
36	The sacrifice of the mass.	" 1545	
37	Roman traditions placed on the same level as the Holy Scriptures.	" 1546	
38	Infallibility of the pope.	" 1870	

In 95 A.D., John the Apostle returned from the Isle of Patmos and came to Ephesus, where he gathered together the writings of the Apostles.

Since then the church has added dogmas, ceremonies, and religious practices not to be found in Holy Scriptures, and most of them contrary to salvation by faith in the Lord Jesus Christ. And yet the church claims having never changed, and that its teachings are the true doctrines of Jesus Christ.

Matthew, 15, 6. "And ye have made void the word of God because of your traditions."

Jesus Christ

The Light, the Way,
The Truth, the Life.

said:

John, 18, 36: "My kingdom is not of this world."

Rom. 14, 17: "For the Kingdom of God is not eating and drinking, but righteousness and peace."

BIOGRAPHICAL SKETCH OF THE AUTHOR'S LIFE.

The Rev. Edward de Gruchy, the author of this work, was born in the Island of Jersey, in the year 1850, of Protestant parents and active members of the Methodist Church. Romanism was then little known in the Channel Islands.

When fourteen years of age he was led to accept Christ as his Saviour, and two years later, he taught a Sunday-school class, and a year later, with three other young men, he, in turn, led cottage prayer-meetings in different parts of the Island.

At the age of eighteen he came to Canada, to find himself, for the first time, in the midst of a large French Roman Catholic population. The impression made was deep; on the one hand, the splendid churches, presbyteries and nunneries, and on the other hand, the diminutive and poor dwellings of an ignorant people, evincing a religious fervor almost unbounded as he saw them flock early to church, and, on entering, make the sign of the cross with a finger dipped in holy water of the fount; then kneel, facing the altar, and then taking their seats, to become engrossed in voluble prayers at the cadence of beads.

Upon the gorgeous altars, he saw lit tapers, statues, crucifixes and other ornaments, and the red light of the sanctuary ever glimmering in the centre; he saw the priests and the surpliced choristers, chanting, praying in all intonations; kneeling, standing in diverse positions or throwing incense to the priests or congregation.

The novelty of this kindled his sympathy as well as his curiosity; he was led to examine seriously the doctrines and ceremonies of this imposing and for-

midable system. The more he learned and compared Romanism to the true teaching of the Gospels, the more he became convinced that the Roman Catholic Church was in gross error, and his sympathy was turned to pity for these poor deluded people.

The Roman Catholic faith is simply a belief in God the Father, Son and Holy Ghost, to which faith must be added works by which a man may merit heaven. But of such faith, it is said in James 2, 17: "The devils also believe and tremble," and of such works it is said in Ephesians 2: 8, 9: "Not by works, lest any man should boast, for by grace are ye saved through faith."

In 1870, the Rev. Ed. de Gruchy was received a member of the Methodist Church in the city of Quebec, and was licensed as a local preacher. In 1872 he entered the ministry of the Methodist church, and labored in the Roxton and Bolton French missions.

In Bolton, during two weeks of special meetings attended by English and French people, the Revs. William Scales and Edward de Gruchy saw their labors blessed, and twenty English and nine French people were received into the church.

In 1875, he entered the Wesleyan College, and, one year later, on the completion of his ecclesiastical course, he was ordained in June (1876), at the conference in the city of Quebec.

During his stay in the city of Montreal, while prosecuting his studies, he gave his attention to mission work, and on Sunday he held French services in a building called St. Lawrence school-house, corner of St. Charles Borromeo and Dorchester streets.

The need of a French missionary was brought before the authorities of the church, who invited the Rev. L. N. Beaudry to take charge of the French work, and the Rev. Ed. de Gruchy became his assistant for one year.

During the year, he married Miss Celina Racicot,

a member of a family who had left the Church of Rome, and among the first to come to the light of the Gospel in the Province of Quebec. In 1878, he took charge of the Roxton French mission, and, under his pastorate, there was built a parsonage and extensive repairs to the church were made. On the occasion of the re-opening of the church, special services were held under the combined efforts of Revs. L. N. Beaudry, Daveneau, and the pastor, and a number of people were added to the church as a result.

In 1881, while he and his family were absent for a day or two, both the parsonage and the church were burned to ashes, and to the present day the cause of this fire is shrouded in obscurity.

With the exception of an organ and a few books, the family lost all they had.

South Roxton was an English field; the congregation met in an old school-house; it gave place to a neat little church, and, through the efforts of the pastor, the congregation steadily increased.

In 1882 he was stationed in Acton Vale village, where he labored successfully for a number of years. Here he secured a large building to be used as a parsonage and church combined.

In 1886 this building was used as the Girls' French Institute, and Rev. Ed. de Gruchy became its principal.

One of the appointments of this mission field became very important, namely, St. Theodore; where a number of Roman Catholic families became Protestant, and among these a few very influential families of the village. There was soon felt the need of a church, so, after holding meetings in private houses, a church was built and organized. A school-house was also erected and a good day-school established.

This church became the best appointment of all French Methodist missions in the Province of Quebec at the time. Thirteen families were connected

with it, giving a total membership of forty-five adults with as many children attending the day and Sunday-schools. Though a number of families have moved away from the place since, yet this mission is one of the best and most prosperous missions of the French work of the Methodist church.

In 1888, by order of the conference, he was called to take charge of the First French Methodist church in the city of Montreal, and to which he has given his faithful services for ten consecutive years. Each year some new families were added to the church, but because of so many departures, the membership was not very large.

If death was the only cause of the removal of our members on our city appointments, our congregations would quickly double their membership, and our places of worship would be filled.

In 1898 he took charge of the West End French mission, where for years the congregation had been worshipping in a very old chapel. The latter was sold, and, by the kind aid of the Missionary Society, new buildings were erected. There now stands, near the corner of Delisle and Atwater avenues, a beautiful stone church and parsonage. In the rear, there are very fine school rooms, and, from fifty to sixty children are attending the day-school.

The Rev. Ed. de Gruchy is now the oldest French missionary in the active work in the Methodist church in Canada.



INTRODUCTION.

The Rev. E. de Gruchy has conceived an excellent plan of presenting, as he says, in "panoramic" form the leading facts of Church History. In his work as a French Missionary, he has frequent opportunities of historical discussion, and, I have had much satisfaction in knowing that he has been pursuing his reading with both Roman Catholic and Protestant authorities, and these of recognized merit. No one should engage in historical controversy without studying every phase of the question at issue. There is, altogether, too little reading of Protestant and Roman Catholic history. Probably the converse is also true.

I have not had the pleasure of perusing the Author's manuscript, but I have listened with much interest to the plan he has outlined. I remember with satisfaction his diligence as a student of my own in Church History twenty-six years ago. As a minister of good standing he has readiness of language, a warm temperament and a spirit of deep Christian sympathy, excellent qualities for imparting instruction. I trust his historical work may have a wide and beneficent influence.

WILLIAM J. SHAW.

Wesleyan College, Montreal.

The Church of Christ,

Historical Summary of the Christian Church in the First Century.

THE APOSTOLICAL ERA.

The first century of our era is the greatest and the most incomparable, as it ushers the greatest event in all the world's history.

The mysterious advent of Jesus Christ, his life and death, were promised, described and foretold during 4,000 years.

**Jesus
Born in
Bethlehem.**

A star suddenly shone in the firmament, and by it the wise men of the East wend their way to Bethlehem, whilst in its neighborhood, amid celestial singing, a throng of angels say to the shepherds guarding their flocks: "This is God's good appointed time, and this day in the city of David, a Christ, Lord and Saviour is born unto us," Luke 2: 11. And eight days after, the child was circumcised, and was called Jesus. Luke 2: 21.

A few days later, behold, Joseph, Mary and the child Jesus going to Egypt at night and by stealth. An angel of the Lord had appeared to Joseph in a dream and said: "Arise, take the little child and its mother; and flee into Egypt, and abide there till the death of Herod." But they did not remain there very long, as Herod died but a few weeks after their departure. Matthew, chap. 2.

They returned to Galilee, and settled in the city of Nazareth, where the child Jesus grew and was full of wisdom, being cognizant not only of things about

him, but of the peculiar relations that bound him to God, his father. Luke 2: 40-52.

Outwardly nothing differentiated him from other children of his age, unless it were the perfect accomplishment of his duties and his submissiveness to his parents. He is believed to have grown and to have worked in his foster-father's workshop. Luke 2: 51.

**Jesus
in the
Temple.**

At the age of twelve, being present with Joseph and Mary at the Passover in Jerusalem, going to the temple, he sat in the midst of the doctors, in turn listening and plying questions and answers that evoked admiration. There proceeded from his person a ray of that Divine light that enlightens all men coming into the world, and Jerusalem was the first to see it. But to the gentle upbraiding of his mother for his absence, he answers by these profoundly significant words: "Are you not aware that I must be mindful of my Father's business?" He returned forthwith with his parents to Nazareth, and at thirty years of age, he left his widowed mother to devote himself to his mission. Luke 2: 49.

As John the Baptist was but the friend of the bridegroom, Jesus was the bridegroom himself, and, when the latter cometh, the glory of the friend will be eclipsed by that of the bridegroom, so that it may stand unrivalled. John had said: "He must wax, whilst I decrease." John 3: 30.

**The
Baptism of
Jesus Christ.**

The baptism of Jesus was destined to solemnly inaugurate his ministry. As a typical high priest, he would receive at the hands of John that which Aaron and his sons had received at the hands of Moses, as seen in Exodus 40: 12: "Then they shall cause Aaron and his sons to draw nigh to the door of the tabernacle and shall cleanse them (i. e.,

baptise) with water." Thus Jesus was not baptized, as a great many believe, because of repentance and faith, but to show forth to Israel that he was fulfilling the law in regard to the high priesthood, in which he was now entering. *Matth. 3: 13-17.*

The Temptation of Jesus Christ. Straightway after his baptism, Jesus was led up of the Spirit into the desert to be tempted. Here in seclusion he could all the better meditate on his great mission. Absorbed in his thoughts, and in close touch with the Father, he is forgetful of his own bodily wants, and after a fast which did not only exclude fresh meats, he was enhungered. It was then that the Tempter in vain endeavored to tempt him; Jesus obtained an easy victory. Wherein the first Adam failed the second triumphed. *Matth. 4: 1-11.*

His Ministry. For the next three years we shall find Jesus always engaged with his Father's business. On his return from the desert, John the Baptist points Jesus out to two of his own disciples, and forthwith they left him to follow Christ. One of these was Andrew, who in turn brought Peter to the Master. Then Jesus called Philip to him and Philip brought Nathanael. These were the first disciples. *John 1: 35-47.*

The Marriage Feast at Cana. Events were precipitating, and only three days had elapsed when we meet Jesus with his disciples among the invited guests at a marriage feast at Cana. The supply of wine having failed, Jesus bade them fill six stone vessels, and then said: "Bear unto the ruler of the feast," and when he had tasted the water changed into wine, he eulogizes it to the bridegroom as superior to that used at the commencement of the feast, contrary to custom. *John 2: 1-10.*

A little later, we find Jesus in the temple casting out with a scourge of cords, the buyers and sellers and money changers, overthrowing their tables, and saying: "Take these things hence, and make not my Father's house a house of merchandise." John 2: 13-16.

**Jacob's
Well.**

A little later, Jesus, passing through Samaria, sat by Jacob's well. A woman of Samaria came to draw water, and Jesus said, "Give me to drink," but she did not accede to his request on the plea of national aversion. And yet Jesus seized the occasion to speak of the living waters of Grace, and announced himself as the Messiah, and bringing conviction to this woman, many in Samaria believed in Him. John 4: 1-29.

**Mount
of Olives.**

Shortly after this Jesus, being on the Mount of Olives, was teaching his disciples; then he made a leper clean and healed the centurion's servant, the step-mother of Peter, and cast out two devils. Mark 1: 31-45.

**The Miracle
of the
Loaves
and Fishes.**

When the people had followed Jesus into a desert place, near Bethsaida, he would not dismiss them fasting, and so asked his disciples: "how many loaves have ye?" and they answered: "There is a lad here who hath five barley loaves and two fishes, but what are these for so many?" Then Jesus commanded them that all should sit down by companies upon the green grass. And about five thousand men sat down, besides women and children. Jesus took the loaves and fishes, and, looking up to heaven, he blessed and brake the loaves, and the disciples set them before them, and all did eat and were filled, and they took up twelve basketfuls of the broken pieces that remained over. John 6: 1-13.

**The
Blind Man
Cured.**

On another occasion, we find Jesus, accompanied by his disciples, stopped on the way by a blind man eager to be cured. Jesus had compassion on him, and having made clay of the spittle, he anointed his eyes with the clay, and bade him, "go, wash in the pool of Siloam," and he came seeing. John 9: 1-7.

**The
Resurrection of
Lazarus.**

A few days later we witness a most touching scene. A close friend of Jesus had just died, and as Jesus was going to the house of his deceased friend, Martha and Mary, his sisters, came to meet him, expressing their regret at his absence thus: "If thou hadst been here, our brother had not died." Jesus seeing them weep, groaned in the spirit and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. The Jews therefore, said: Behold how he loved him! Then, coming to the cave against which lay a stone, Jesus saith, Take ye away the stone, and having prayed with uplifted eyes to his Father, he cried with a loud voice, Lazarus, come forth. And the dead came forth, bound hand and foot with grave-clothes, and his face was bound with a napkin, and Jesus saith unto them, Loose him and let him go. John 11: 1-44.

Zacchaens. A little while later Jesus was passing through Jericho, and people thronged to see him, and behold a man called Zacchaens, the chief publican, a man of means, but of little stature, being unable to see him, ran on before and climbed up to a sycamore tree. And Jesus coming this way, looked up and called to him: Zacchaens, make haste, and come down; for to-day I must abide at thy house. And he made haste and came down, and received him joyfully. Luke 19: 1-6.

Peter's Confession. As Jesus was going by the way with his disciples, he inquired, "what do men say that I am?" And they answered, "Some say that thou art John the Baptist; others that thou art Elias, Jeremiah, or some other prophet." And he queried again, "Whom say ye that I am?" And Simon Peter, said, "Thou art Christ, the Son of God." And Jesus saith, "Thou art blessed, Simon, son of Jonas, for these things were not revealed unto thee by flesh or blood, but by my Father, who is in heaven. And I say that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against her." Matth. 16: 15-19.

The Church. This was the first mention made by Jesus of his church. He meant, "I shall build my church upon thy faith, and because of thy confession, therefore, they that shall believe in me and shall confess me as thou hast done, shall be part and parcel of my church."

The Twelve Apostles. The number of the disciples was increasing day by day. The first among them were humble fishermen from the shores of the lake of Galilee. One day, Jesus chose among his disciples twelve men whom he called apostles, and conferred upon them the power of casting out evil spirits and of curing all manner of diseases and infirmities. They were to be witnesses of his power and to testify of him before all men. Matth. 10: 1-4.

The Apostles' Mission. After Jesus had given his apostles adequate instruction, and had established their faith, he sent them to preach the Gospel to all men. Mark 16: 15.

The Transfiguration. A few days later, Jesus taketh with him, Peter, James, and John, and bringeth them unto a high mountain, and in the act of prayer the fashion of his countenance was altered, and his face did shine as the sun, and there appeared with him Elijah, with Moses in glory, and spake of his forthcoming decease. And Peter spoke to Jesus, "Rabbi, it is good for us to be here; and let us, if thou wilt, make three tabernacles; one for thee, one for Moses, one for Elijah." Mark 9: 1-5.

Triumphal Entry in Jerusalem. In a few days again he enters into Jerusalem, riding upon the foal of an ass, and a throng went before, spreading their garments in the way, or branches which they cut from the trees, and the people cried, saying: "Blessed is the King that cometh in the name of the Lord; hosanna to the Son of David." Matth. 21: 1-9.

The Seventy Disciples. The number of hearers had greatly increased, and crowds almost always followed him; out of these he selected seventy disciples, whom he sent by twos to preach the good news and perform miracles. The number of the apostles was to bear relation to the tribes of Israel, whilst the number of the disciples was supposed to have relation to the seventy pagan nations of the world; and so a larger field was opened up, and salvation was to be offered to the whole world. Luke 10: 1-11.

The Return of the Disciples. After a trial mission Jesus is again surrounded by his beloved disciples, who joyfully acknowledge the power imparted to them by saying, "Lord, even the demons are subject unto us in Thy name." But Jesus said, "Howbeit, in this rejoice not, but rejoice that your names are written in heaven." Luke 10-20.

**The Feast
of the
Passover.**

As the passover was drawing nigh, Jesus came to Jerusalem to be present with his disciples, and, having had the feast prepared, they all took their places around this board, as a spiritual family, for the last time. And as they were eating, Jesus took bread, and blessed, and brake it, and said, "Take, eat; this is my body; do this in remembrance of me." And he took a cup, and gave thanks, and gave it to them, saying, "Drink ye of it; for this is my blood of the covenant, shed for you unto the remission of sins." Mark 14: 22-23.

Then Jesus arose from the table, and, placing a girdle around his loins, gave an example of humility to his disciples by washing their feet. Then Judas left the room, and went away and communed with the chief priests and captains, to barter away and deliver his Master unto them. John 13: 1-5.

Gethsemane.

But Jesus and his disciples went out into the Mount of Olives, and, going forward a little, about a stone's cast, he fell on his face, and prayed that, if it were possible, the hour might pass away from him, saying, "Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt." And coming unto his disciples, he found them sleeping, and saith unto Peter, "What, could you not watch with me one hour?"

While yet he spake, a band of soldiers and officers, armed with swords and staves, came, with Judas, who betrayed his Master with a kiss, whereupon, they laid hands on him, and took him. Matth. 26: 30-45. Then all the disciples abandoned him. Jesus was led to the house of the high priest, but there were none that gave testimony that entailed the death penalty. The high priests then asked him, and said

unto Jesus, "I adjure thee by the living God, that thou tell us; art thou the Christ, the Son of the Blessed God?" And Jesus said, "I am." And the high priest said, "What further need have we of witnesses?" Matth. 26: 56.

**Peter's
Denial.**

And Simon Peter followed Jesus, afar off, and, having entered the court of the high priest, was warming himself by a fire of coals, when the maid at the door asked of Peter, "Art thou also one of this Man's disciples?" Thus, thrice did he deny his Master; and the cock crew as Jesus had foretold, and Peter went out and wept bitterly. Matth. 26: 69-75.

**Jesus
Before Pilate.**

But Jesus was led, bound, into the Praetorium, and before Pilate, the governor, and falsely accused by the chief priests, but he answered them not, and Pilate marvelled greatly. According to custom, the prisoner whom the people selected was released at the passover. Pilate demanded what was the choice of the people, and it was answered: Barabas, who was both a seducer and a murderer; at the same time the people clamored for the death of Jesus. Pilate knew well that envy had been the motive of the accusation, and he would release Jesus, but the people cried vociferously: "Let him be crucified." Urged to satisfy popular clamor, Pilate released Barabas, and, having had Jesus scourged, he delivered him to be crucified. Matth. 27: 11-26.

**Crucifixion
of
Jesus Christ.**

Then the soldiers took Jesus into the Praetorium, and stripping him, put on him a scarlet robe, and plaited a crown of thorns, which they put upon his head, and a reed in his right hand. And they kneeled before him, and mocked him, and spat upon him, and smote him on the head. Then they removed

his scarlet robe, and took him out to be crucified. And a certain Simon of Cyrene carried his cross to Golgotha, where they crucified Jesus between two thieves. But Pilate had an inscription made and placed above his head to mark the cause of his condemnation. "Jesus, King of the Jews." Matth. 27: 26-37.

From the ninth hour, there was great darkness upon the land. Then Jesus cried with a loud voice, saying, "Eli, Eli, lama Sabachthani?" And Jesus, crying again with a loud voice, said, "Father, into thy hands I commend my spirit," then, bowing his head, gave up the ghost. And behold, the veil of the temple was rent in twain, from top to bottom, and the earth did quake. Matth. 27: 45-53.

The Burial of Jesus. And Joseph of Arimathaea boldly went in unto Pilate, and asked for the body of Jesus, and having embalmed him with the help of Nicodemus, he laid him in a new tomb. Matth. 27: 57-60.

The Resurrection of Jesus Christ. When the Sabbath was passed, Mary Magdalene, and Mary, mother of James and Salome, bringing spices, came to the tomb when the sun was risen. And they said, "Who shall roll us away the stone from the door of the tomb?" but looking up, they saw that the stone was rolled back. And while they were perplexed thereabout, they saw a young man arrayed in a white robe; and they were amazed. But he saith unto them, "Be not amazed, Jesus is not here but he is risen. Go, tell his disciples and Peter, "He goeth before you in Galilee."

But they believed not. Jesus, however, showed himself to two of his disciples on the way to Emmaus; then to the eleven apostles, permitting Thomas to see his wounds in hands and side, and to touch them, and during forty days he communed with his own, to brace their hope and fortify their faith. Matth. 28: 1-10; John 20: 1-29.

The Ascension of Jesus Christ. Then Jesus led his disciples over against Bethany, and he opened their understanding to seize the meaning of the Scriptures, which prophesied that the Christ must suffer and die, and rise from the dead on the third day, and that his Gospel must be preached for the repentance and remission of sins in his name. Then charged he not to depart from Jerusalem, but wait the promise of the Father. And with uplifted hands he blessed them, and was carried up into heaven, and a cloud received him out of their sight; while they looked steadfastly, two men stood by them in white apparel, who also said, "This Jesus, who was received up from you into heaven, shall come in like manner as ye beheld him going into heaven. Acts 1: 1-11.

Christ is gone up; yet ere He passed
From earth, to heaven to reign,
He formed one holy church to last
Till he should come again.

The disciples returned to Jerusalem, and there abode in an upper chamber, with the holy women and the mother of Jesus and his brethren, and continued steadfastly with one accord in prayer. And they numbered a hundred and twenty. Acts 1: 12-15.

The Pentecost. After ten days of expectation, there came from heaven a sound as of rushing of a mighty wind, and it filled all the house. And there appeared unto them tongues parting asunder, like as of fire; it sat upon each one of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. And a great multitude of foreign Jews assembled, and they spake to each in his own language; and the people were amazed, and marvelled; but others, mocking, said, "They are filled with new wine." Acts 2: 13.

**Peter's
First Sermon.** But Peter, standing up with the eleven spake forth unto them, saying, "Give ear unto my words. For these men are not drunken, as ye suppose; seeing it is but the third hour of the day, but this is what hath been spoken by the prophet Joel." Acts 2: 1-16.

"It shall be in the last days, that I will pour forth of my Spirit upon all flesh, and your sons and your daughters shall prophesy." He seized this favorable occasion to give a short account of the life, death and resurrection of Jesus Christ, and he concluded his remarks on the mode of salvation by repentance and faith in Jesus, the Messiah. Now when the people heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, "Brethren, what shall we do?" Peter said unto them, "Repent ye, and be baptized, every one of you, in the name of Jesus unto the remission of your sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 17-39.

The Holy Ghost on all
Is mightily outpoured.

They then that received his word were baptized; and there were added unto them in that day about three thousand souls. But after the Pentecost the thousands of strangers who had visited Jerusalem and been converted each returned to their respective countries, so that to answer to the spiritual needs of these converts the apostles divided the world into twelve fields of labor. Acts 2: 41-47.

**Partition of
the World
by the
Apostles.** (1) Peter performed his ministry in Antioch and in Babylonia.
(2) John preached the Gospel in Asia Minor.
(3) Andrew preached the truth of the Gospel among Scythians.

- (4) Philip preached the Word of God in the hinterland of Asia.
- (5) Bartholomew evangelized Armenia.
- (6) Matthew proclaimed the Word of God in Persia.
- (7) Thomas went to India, to preach the Gospel.
- (8) Simon exercised his ministry in Mesopotamia.
- (9) Jude preached the Good News in Arabia.
- (10) Matthias was allotted Ethiopia for his labors.
- (11) James remained in Jerusalem, and both organized and watched over the Church.

**Story of
Stephen.**

After the Pentecost, the disciples having increased greatly, it was found that the apostles had all they could do to attend to the spiritual needs of the flock, so they selected a committee of seven holy men to oversee the distribution of relief in the church. Among these men, there was a certain Stephen, full of faith and Holy Spirit, and no one could withstand the wisdom by which he spake; this and the wonders he performed stirred the people, the elders and scribes, and they seized him and brought him into the council, and set up false witnesses against him. And the high priests said, "Are these things so?" Stephen began his apology with a synopsis of the history of the people of Israel, and ended his discourse by saying, "Which of the prophets did not your fathers persecute? and ye have become betrayers and murderers of the Righteous One."

Now when they heard these things, they gnashed on him with their teeth. But Stephen being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. Then they rushed upon him with one accord, and they cast him out of the city, and stoned him; and the witnesses laid down their garments at the feet of a young man named Saul. And as they stoned him, Stephen called upon the Lord, saying, "Lord Jesus, receive my spirit." And he kneeled down, and cried with a loud voice, "Lord,

lay not this sin to their charge." And when he had said this, he fell asleep. Acts, ch. 6 and 7.

The martyr first, whose eagle eye
 Could pierce beyond the grave,
 Who saw his Master in the sky,
 And called on Him to save.

Paul's Conversion; Paul, the last of the apostles, was converted in the year 35 of our era, and at the age of 35. His **His Apostleship.** conversion was very noteworthy, in that he had previously been a great persecutor of the Church of Jesus Christ. His unregenerate name was Saul. One day, Saul, bearing letters from the high priest unto the synagogues of Damascus, was going thither that he might bring the disciples bound to Jerusalem, when, lo! it came to pass, that, as he drew nigh unto Damascus, suddenly there shone round about him a light out of heaven; and he fell upon the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" And he said, "Who art thou, Lord?" And the Lord answered, "I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks." And Saul arose from the earth, but he said nothing; and they led him by the hand into Damascus. And he was three days without sight, and did neither eat nor drink.

But his strength returned, and having received instruction and imposition of hands of Ananias, he straightway proclaimed Jesus in the Synagogues as the Son of God. And now in turn he preached the Gospel in Jerusalem, in Arabia, in Asia Minor, in Macedonia, in Greece and in Rome; whilst inspired by God's Spirit, he wrote epistles to the churches which he had founded. Acts 9: 1-22.

Christ's foe becomes His soldier,
 The wolf destroys no more,
 A gentle lamb he enters
 The sheepfold by the door.

Persecution Under Herod. In the year A.D. 43 James was organizing the first church, of which he became the bishop or pastor. Then Herod, who had greatly persecuted the Church, again began to treat the Christians harshly. And he killed James, the brother of John, by the sword. And when he saw that it pleased the Jews, he proceeded to seize Peter also, and cast him into prison. Acts 12: 1-5.

The Council of Jerusalem, A.D. 51. In this year there took place the council of the apostles at Jerusalem. It had been called to settle the question of circumcision in regard to converted Gentiles. Some maintained that the Gentiles should be circumcised, according to the law of Moses, in order to be saved.

After a long debate, Peter rose up, and said unto them, "Brethren, ye know, that a good while ago, God made choice among you, that by my mouth, the Gentiles should hear the word of the Gospel and believe. God bare them witness, giving them the Holy Ghost, as he did unto us; and he made no distinction between us and them, cleansing their hearts by faith. Now, therefore, why tempt ye God, that ye should put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they. Simon rehearsed how God did visit the Gentiles, to take out of them a people for his name; whilst James saw in this the fulfilment of these words of the prophets: "I will build again the tabernacle of David, which is fallen, I will build again the ruins thereof, that the residue of men may seek after the Lord, and all the Gentiles, upon whom my name is called." At last it was decided not to require the Gentiles to be circumcised. Acts 15: 1-18.

The Nicolaites. About this time there arose a sect called the Nicolaites. Many believed that this sect, which became numerous, had been founded by Nicolas, one of the seven deacons of the church, who, falling away from grace, had given himself to lust, and had accepted the doctrine of Balaam, which was participation to meat consecrated to idols. This was the first schism. Apoc. 2: 6-15.

The First Great Persecution Under Nero, A.D. 64-68. In A.D. 64, Nero was made emperor, and he occupied the throne till 68. He inaugurated his reign by burning the city of Rome, to satisfy his insensate whims. The conflagration lasted six days and seven nights, during which women, old men and children fled from the city, rending the air by their lamentations. The number of those that perished was immense. Nero, in order to find material for the consuming anger of his people, accused the Christians of being the authors of a plot, which they executed by setting fire to the city in several places. Through this false accusation, there fell thousands of Christians, and among these Peter and Paul both were made martyrs in the year 66 A.D.

The Fall of Jerusalem. In the year 70 A.D. that prophecy against Jerusalem was fulfilled, which saith, "No stone shall be left unturned." Matth. 24: 2. About this time Nero made preparations to take Jerusalem, and commissioned Vespasian and his son Titus to do it. The investment of the city had scarcely been initiated, when the death of Nero was announced, so that Vespasian returned to Rome, to be made emperor, meanwhile entrusting the reduction of Jerusalem to his son. Titus chose to abide his time, and

cutting off all communication, to reduce the city by famine.

Now, when victuals failed, the people fed upon weeds, and even wrangled over coarse fodder to eat it; so that at length the people resorted to cannibalism, and yet people died by thousands, and their corpses filled the street. Thus was fulfilled this prophecy of the Lord, "For there shall be great tribulation, such as hath not been from the beginning of the world." Everything fell into the hands of the victors after a terrible conflict and carnage; houses were pillaged and demolished; the temple destroyed; and eleven hundred thousand Jews perished, during this five years' war, and eighty-four thousand were brought away as captives. Thus ended the Jews as a separate nation.

**The Second
Great
Persecution
Under
Domitian,
A.D. 95-96.**

Domitian succeeded Titus. In 95 he ordered a second and general persecution against the Christians, and John the Apostle was one of its many victims. For his martyrdom a both cruel and novel plan had been devised; he was cast into a chaldron of boiling oil, but, at the great astonishment of all, he was found unharmed upon withdrawal. The prince, believing that this miracle was the result of sorcery, exiled John upon the island of Patmos, where he had those remarkable visions related in the Apocalypse.

**The
Gospels.**

After the death of Domitian, John came back to Ephesus, where he occupied himself in getting the Gospels together. Having done so he died at the age of one hundred years; with him there ended, properly speaking, the period of apostolic succession.

Peter's Stay of 25 Years in Rome. According to Roman Catholic church history, Peter was twenty-five years in Rome as a bishop or pope, Jesus Christ having chosen him to be his vicar; further, it is stated that in the year A.D. 66, St. Linus succeeded him, and that nine months later St. Clement in turn succeeded St. Linus, and exercised his ministry for nine years. Such is the reported origin of the succession of the popes.

The Right of Primogenitureship (Birth Right). Under the old dispensation, primogenitureship was sacred and inviolate, and conferred the authority of the father, a double share of the father's goods, and the function of priest, upon its recipient. Gen. 49: 3; Numb. 8: 14-26.

The Priesthood of Aaron. Thus the priesthood was conferred upon Aaron and his lineal descendants, in the tribe of Levi. Jesus Christ, as first born, had chosen unto himself twelve apostles, for whom he evinced great attachment. In his prayer for them he said, "I pray not that they be taken from the world, but delivered from its evils." John 17: 15. Now, if we were to admit that Peter had been made Jesus Christ's vicar, and visible head of his Church upon the earth, then upon Peter's decease his successor should have been some one of the apostles still living, as Andrew, Simon, Philip, Matthew, John, according to history. Then St. Linus, not being one of the apostles, could not and should not have had a claim to apostolic succession so long as some of the apostles were living. This right, this honor, should not have passed into the possession of a stranger until after the demise of the last of the apostles.

Truly, this is how the Church, at its outset, has been hoodwinked in respect to apostolic succession, bartering its true succession for popish succession.

True apostolic succession closes with the last of the apostles. John died at the close of the first century, and after him apostolic succession only exists, as to-day, in its spiritual sense, in all true ministry of the Lord.

For argumentation's sake we have presupposed that Peter had been in Rome as taught by Romish historians, but now I will prove this assumption to have been false.

**Peter Never
Went
to Rome.**

Neither did the Gospels, codified by John, nor the rest of the New Testament, make any mention of such an occurrence. We do find here that Peter went in turn to Jerusalem, Cesarea, Antioch and Babylon, whither he staid till the year 52 A.D.; but there is no mention of Rome. In the year 58 A.D. St. Paul wrote his epistle to the Romans, and in it makes mention of twenty-five persons to whom he sends salutations, but never mentions Peter, the head of the Church at Rome. Can it be possible that such a man as Paul could have forgotten to send salutation to Peter, the supposed Pope? Evidently in the year 58 A.D. Peter had not yet reached Rome. Rom. 16: 1-24.

In A.D. 61 Paul was in Rome, and while there he visited the brethren and was visited in turn, but there is nowhere any mention of Peter, and therefore it shows he was not in Rome at that date. In 62 and 63 A.D. Paul writes from Rome to Philemon, to the Ephesians and Colossians, but never sends them the salutations of Peter. Neither is there any mention of Peter in his epistles.

In A. D. 66 Paul, hourly expecting his martyrdom in the city of Rome, writes to Timothy, saying, "At my first defence, no one took my part, but all forsook me." In this moment of trial, where was Peter? The Roman Catholic clergy say he was in Rome, but both

the Gospel and sound judgment belie it. We therefore conclude that Peter never went to Rome to exercise the function of bishop or pope in the Church. II. Tim. 4: 16.

Immutability of the Church. The Church to the end of the first century kept intact the simplicity of its worship. Each church had its bishop, who was likewise styled pastor or elder. There were also deacons and deaconesses. The Christians of this epoch observed both the Sabbath and the first day of the week, in remembrance of the Lord's resurrection, for this event had created such universal joy that the apostles and the faithful found it convenient to celebrate this glorious event by observing the first day of the week. Acts 20: 7; I. Cor. 16: 2; Rev. 1: 10.

Four Popes. The Roman Catholic historians say that four popes occupied the See of Rome during the first century: St. Peter, St. Linus, St. Anacletus, St. Clement. However, it is admitted that these were none more than bishops, and that their authority did not exceed that of the bishops of Alexandria, Antioch and Jerusalem.

The Close of the First Century. Already do we find contending opinions; some styled themselves followers of Paul, others of Apollos, others of Peter; thus with diversity of opinion arose a party spirit, and from the latter schisms, which already mar the history of the Church at this early date. I. Cor. 1: 12-13.

Among the apostles and disciples the desire for supremacy was not a complete stranger. One day, when on the road to Capernaum, Jesus upbraided his disciples because they contended who should be the greatest. Again, later, James and John desired to be seated one on the right, one on the left of Jesus in

his glory. This had greatly angered the other disciples. But till now, all were on an equality and abided together in true Christian brotherhood. Mark 9: 33-36; Matth. 20: 21.

O Lord, the source of light and life,
Thy church with strength renew,
Quiet the angry voice of strife,
All jealousies subdue;
Do thou in ever-quickening streams
Upon thy saints descend,
And warm them with reviving beams,
And guide them to the end.

Historical Summary of the Christian Church in the Second Century.

THE AGE OF GREAT PERSECUTIONS BY ORDER OF PAGAN EMPERORS.

We are now proceeding with our journey, and we shall meet the following events in turn:

Third Persecution Trajan, 117 A.D. The second century was inaugurated amidst great persecutions aimed against the Christians, under the rule of Trajan. During this monarch's rule, and that of Hadrien, his successor, thousands of Christians, among whom were several bishops, suffered martyrdom.

Alexander, 109 A.D. In the year 109 A.D., Alexander was made bishop of Rome, and the Roman Catholic historian tells us that, during his six-year ministry, the use of holy water, in houses and in places of worship, as a preservative against evil spirits, was instituted. Indeed, the Church has lost a great deal by not discovering this secret sooner, as a full century had elapsed and the Apostles had not reaped its benefit, or why did God withhold from the first Christians such a beneficent water when it was granted his Church for all subsequent centuries. This shows the Pagan influence in the Church, leading it into error.

Simeon, 110 A.D. In the year 110, Simeon, who had succeeded James over the Church in Jerusalem, was denounced both as a Christian and kinsman of Jesus Christ. He was summoned by tribunals and condemned to die. The

most studied tortures were used to induce him to offer sacrifice to idols. He was scourged several times, until his tired executioners were amazed that a man of one hundred and twenty years of age could bear his torture with so much fortitude. He perished on the cross.

**Ignatius,
116 A.D.** In this year, Trajan passing through Antioch, where there was a flourishing Christian church, under the pastorate of Ignatius, summoned the venerable bishop before him, and, discarding the consideration due to his age and his position, told him: "It is thee, vile demon, who dares violate my orders." Ignatius answered: "He who carries Jesus Christ in his heart is not a demon." Trajan retorted, "Then thou believest that our gods are not in our own heart," to which Ignatius replied: "It is an error to give the name of gods to the demons whom ye adore; there is but one God, the Creator of heaven and earth, and only one Jesus Christ, his Son." Trajan, vexed at this steadfastness, condemned him to be taken to Rome in chains, and to be devoured by wild beasts at a public spectacle. Upon hearing the sentence, Ignatius shouted with joy: "I thank thee, Lord, that I have been found worthy to shed my blood for thy name's sake."

Having entrusted his flock to his God, he delivered himself to the soldiers, by whom he was taken to Rome and there devoured by wild beasts in the amphitheatre in the year 116 A.D.

The amphitheatre had been erected to give to the Roman populace spectacles of divers forms of contests, especially between man and best; but at the time of the great Christian persecutions this place witnessed many scenes of suffering and death. Then they famished bulls or lions, and on the appointed day, before immense crowds, these hungry beasts were let loose upon the Christians within the arena.

**Sixtus,
119 A.D.**

Upon the death of Alexander, bishop of Rome, Sixtus was nominated and continued nine years to occupy the See of Rome.

During his ministry, he forbade to all, but especially to women, to handle the sacred vases; it was a privilege reserved to ecclesiastics.

**Telesphorus,
130 A.D.**

In the year 130 Telesphorus was made bishop of Rome, and it was he who organized lent. Some men, desirous of imitating Christ's life in its literal sense, went into a desert place and fasted forty days. These men found ready imitators, and in time their number became very large. But Lent was not yet compulsory, for Irenaeus, who lived at the close of the second century, tells us that opinions were divided concerning its time and duration.

**Barsabas,
135 A.D.**

In the year 135, a certain Barsabas, who pretended to be the Messiah, endeavored for a time to draw Christians to himself. but, failing in this, he turned against them, and joining hands with the Emperor Trajan, he pitilessly persecuted and massacred them. There died, in the space of two years, in battle, nearly 600,000 Jews, besides those who died through hunger, fire and want. Jerusalem, having been razed to the ground for the second time, the Emperor founded it anew. Nothing could be more galling for a Jew than banishment from their capital. They even were forced to pay dearly for a permit to visit it once a year, to moisten with their tears the spot where once was erected their sanctuary.

Antonius,
138 A.D. After the death of Hadrian, his adopted son Antonius ascended the throne. On account of some good qualities, he was surnamed the pious, and he has left the reputation of having been the most benign of Roman emperors.

He admired the guiltlessness and the signal virtue of the Christians, and towards the latter part of his life he was favorably disposed to the new religion. He disapproved of the unjust treatment of which the faithful were every day the object; so that he wrote with his own hand to the magistrates in each city of his dominions, urging toleration, and charging them to put a stop to persecution everywhere. During his reign, many philosophers and erudites as well as men of high station and influence joined the Church.

Anicetus,
157 A.D. Anicetus was chosen in 157 to succeed Pius as bishop of Rome, and he occupied his See for eleven years. During his term of office, he wrote a circular to his clergy, forbidding the wearing of long hair.

Tertullian,
born 160 A.D. While the blood of thousands of martyrs was being shed, a certain Tertullian, a man of incomparable ability, lent his pen to defend the truth. Moved by the steadfastness of the martyrs, he became a Christian and was raised to the dignity of bishop of Carthage. When a great persecution broke out under Septimus Severus, he wrote consolingly to the martyrs: "O, blessed martyrs, though your dungeon is dark, ye are the light of the world; though bound in chains, ye are free from sin, through God. Ye are captives in gaols, but freed men in Jesus Christ. The prison prepares you for the bloody contest; for one does not sally forth to the fray from a couch of ease; cour-

age is wetted by asperities, but melts in indolence. Take courage, ye heralds of the truth; ye are winning glory for yourselves."

Tertullian was surnamed the defender of the faith. He was a polemist, writing for Christianity and against Paganism.

Marcus Aurelius, He did not imitate his predecessor, notwithstanding his good qualities, but opposed Christianity, one of his first political acts being an edict saying: "Having learned that the so-called Christians violate our ordinances, ye are authorized to cause their arrest, to constrain them to offer sacrifices to our gods; upon refusal of which let them be made to undergo diverse forms of tortures, as would be meet to a stern justice; making it cease when the crime ceases."

However, persecution became everywhere exceedingly galling.

Justinus, In the year 140 Justinus met a Christian old man, who induced him to read and prayerfully meditate upon the Ho'y Scriptures.

He read the prophets, and studied especially the doctrine of Jesus Christ, and was converted. He then devoted the rest of his life in defending the truth, and in spreading it. For this end he travelled extensively in Asia Minor and in Italy, remaining longest in Rome.

One day, Justinus wrote a long letter to Marcus Aurelius, and having declared pungent truths, closed saying: "I apprehend that this letter will cost me my life." In this he was not mistaken, for he was soon after arrested and cast into prison. Being summoned before the Roman prefect, he was asked: "Art thou a Christian?" Justinus answered: "Yes, I am." The

prefect continued: "Thou believest thou hast found the truth, yet what shalt thou do when thou art lacerated from head to foot by the scourge? Dost thou imagine thou canst climb to heaven?" Justinus replied: "I do not imagine this thing, I am positive of it."

The prefect bade him offer sacrifice to idols, but Justinus said: "May it not please God that I should forsake the truth for error and impiety." Then the prefect, in anger, pronounced the sentence. Justinus, having been led to the gibbet, was scourged and his head was cut off. Thus died Justinus whom the Church has surnamed the martyr, for even in death he was a faithful and courageous witness to the truth.

**Polycarp,
169 A.D.**

The Church at Smyrna had as bishop, about this time, Polycarp, a former disciple of John. His church was one of the most flourishing of Asia Minor. The people's displeasure soon found vent against Polycarp.

Having been led before the pro-consul, the latter tried to make him yield saying: "Have pity on thine own soul, renounce thy Christ, and I shall spare thee." Polycarp made answer: "I have served Him for eighty-six years and He has never harmed me. How could I curse my king? It is He who has saved me." The pro-consul then said in a severe tone of voice: "Dost thou not know that I can have thee cast to the wild beasts in the amphitheatre to be devoured of them?" "Let it be done as thou wishest," answered Polycarp. Thereupon, the pro-consul condemned him to be burned at the stake; it was at once prepared. Polycarp stripped himself, and, as his executioners were about to bind him, he said: "This is a useless precaution; He who gives strength to bear suffering shall make me steadfast in the midst of flames." Then, raising his eyes to heaven, the aged saint prayed thus: "I bless thee, O God, that

thou hast found me worthy to rank with thy martyrs, and to drink at the cup of thy dear Son's sufferings; let thy name be blessed and glorified for all that befalls me." Soon the flames were set to the funeral-pile; they enveloped the man of God, drowning his voice, nipping his precious life.

Montanism, 172 A.D. While persecutions continued to seek many victims, and the empire was visited with terrible scourges, a certain Montanus became persuaded that the end of the world was at hand, and that they should prepare for Christ's advent by an absolute self-denial of this world's comforts and pleasures. He claimed that the Holy Spirit was giving him special revelations, through visions, and for this reason wished to be considered a pre-eminent comforter for the world.

He imposed upon his disciples extraordinary fasts, including three periods of Lent each year. The critical circumstance through which the Church was passing, favored for a time the surfeit of Montanus. The faithful, deprived of their pastors, followed this new prophet so that Montanism spread rapidly at first in Asia Minor, then in Gaul. The Montanists did not see the need of special ministration, and therefore had no ministers, but they had worship in common, administering the sacraments one to another as is done among the Brethren, the Quakers and other sects nowadays. Montanism was not the only sect then existing, for, beginning with the second century, there were found scattered small groups, organized under the influence of one or more individuals.

The Cainites. One of these and one of the first was the sect of the Cainites. These believed in two gods, one whose creative influence was most powerful, and was for

evil, having created Cain, Esau and Judas; the other whose creative influence, though less great, was for good, and having created Abel and Jesus.

Members of this sect believed that the faithful would be raised from the dead and would reign on earth with Jesus Christ for one thousand years. As a distinct body this sect did not exist very long, but its tenets spread widely and exist to this day in many sections of the world.

**The
Gnostics.**

These had made their appearance later. There were several kinds of Gnostics, each having a different appellation.

**An
Extraordinary
Occurrence,
174 A.D.**

In this year there occurred an event which mitigated for a few years the persecutions against the Christians. During a war against the Quodes, Marcus Aurelius found himself in the mountains unable to escape an enemy stronger than himself. Under a scorching heat, his soldiers were reduced to the very worst.

Then the Christians, who were numerous in that country, offered fervent prayers to God for the safety of the soldiers. Suddenly an abundant rain bedewed the earth, and the soldiers gathering it in their hands could allay their thirst, or in their helmets could provide for their horses. After regaining their strength the soldiers wanted to fall upon the Christians, but there fell a dreadful hail from heaven that crushed the soldiers, and thus the Christians were spared.

But, Marcus Aurelius was not long in forgetting his miraculous deliverance, and rekindled a violent persecution against the Christians in Vienna, in both Gauls, especially Lyons.

**Pothinus,
177 A.D.**

Pothinus, a disciple of Polycarp, and bishop of Lyons, did not escape persecution, and his death soon increased the number of martyrs. He was eighty years of age, and, withal, very sick, when his tormentors arrested him; they had to carry him to the tribunal. "Who is the God of the Christians?" inquired the governor. "Thou mayest know," answered Pothinus, "if thou art worthy." Thereupon he was overwhelmed by rough usage, regardless of his age; and, after being kicked about, he was still breathing; he was then cast into a dungeon where he expired two days later.

**Other
Victims.**

The fanaticism of the people demanded other victims: Sanctus, a church deacon, was apprehended and with great firmness answered to all questions: "I am a Christian."

Then Attalis and Maturus, two hearty defenders of the Christian faith, were arrested.

Next a young girl named Blandella was made to endure all sorts of torments, in the midst of which she also said: "I am a Christian."

All these and hundreds of other faithful Christians, whose names are omitted for brevity's sake, were scourged with rods before they were led to be executed or cast into the amphitheatre to be lacerated and devoured by famished or gored wild beasts to satisfy the morbid curiosity of the people. The avidity of these beasts was often such that only the larger bones were left in the arena.

The enemies of the Christians and of the Christian religion had recourse to all sorts of human and diabolical inventions, to harrow and harass God's children. They made use of red hot steels, heated chairs, or slow fires; some were scourged; others had their tongue or fingers mutilated; others still had their eyes put out. To others were reserved the boiling cauldron or the fury of wild beasts.

A great number of Christians, to avoid persecution, sheltered themselves in caverns; this was the origin of monastic life. These became used to living in solitude, and even came to believe they obtained God's good pleasure by reclusion.

The death of Marcus Aurelius was a great deliverance for the Church, and that all the more because his son Commodus, who succeeded him, was tolerant to the Christian; but, unfortunately, his reign was short; yet the Church was at rest and in it she found renewed strength. But this calm was like a lull before a hurricane.

**Origen in
the Year
185 A.D.**

There was born in Alexandria, from pious parents, a man who deserves being considered a genius—it was Origen. Leonidas, his father, carefully instructed him in science, yet not neglecting piety. His progress was so remarkable and so tangible that it exceeded his father's expectations. History relates that, in his admiration his father would watch his son in his sleep, and kissing his breast would say to the boy's mother: "The Holy Spirit is preparing hither a dwelling place for himself."

Persecutions were raging everywhere. Leonidas, Origen's father, was cast into prison; the son would have followed his father to the stake, and his mother's entreaties and tears having failed to stop him, they had to conceal his garments lest he ran to death.

Leonidas died under the axe; his goods were forfeited; and his widow, with seven young children, was suddenly plunged in want, her sole support being her son Origen, then only eighteen years of age. The persecution was so violent that the professors were obliged to close the Christian school in Alexandria, and the pupils had to meet in remote houses, always exposed to be taken by surprise and pass from the school-room to the stake.

About this time Clement had charge of the school

at Alexandria; having died, Origen, although but a youth, listening only to his zeal, desired to fill up this vacancy by becoming his teacher's successor.

Besides his many duties, when time permitted, he took pleasure in visiting the imprisoned Christians, pleaded their cause, and often accompanying them to the stake. Thus he often exposed his life, and was stoned several times.

Thanks to the combined talent, eloquence and courage of this young professor, the Gospel obtained a great success in Alexandria.

Septimus Severus, 198 A.D. The Emperor Septimus Severus deserved his surname, for, during his reign, he shed streams of Christian blood, in Gaul, Italy, Egypt and in Africa.

Victor, 193 A.D. During the episcopacy of Victor I., the bishop of Rome, there were difficulties regarding Easter; but, after much exertion, he succeeded in forcing the whole Church to celebrate it at the same time and in the same manner.

Ten Popes. According to the Roman Catholic Church historians, as it is averred that the bishop of Rome was pope and St. Peter's successor, thus during the second century the See of Rome had ten popes, and nearly all had died for the truth.

The Close of the Second Century. At the beginning of this century, the churches were yet independent one from the others, each having its bishop. But as the century rolls on, there is noted a strong tendency for the bishops of the great cities and particularly that of Rome, to become predominant.

Judaism, Two great influences were found in
Paganism, the Church, namely, Judaism and
Paganism. The bishops, like the
hierarchy of Judaism, claimed a jurisdiction upon the
pastors of subordinate churches.

Towards the close of this century, we already find
places of worship or churches; and in such as were
erected and maintained in the midst of the great per-
secutions there were already introduced ceremonies
foreign to the simple worship of the apostles. It
is evident that these things were introduced in the
Church for the sole purpose of attracting the Pagans,
who were accustomed to a worship full of pomp.
This was the thin end of the wedge of Paganism
entering the Church, and it soon led to the doctrine
of salvation by works.

The doctrine of salvation through faith was the
first to suffer change, and, although it was still pro-
fessed in theory, it was forgotten in practice, and later
on completely disowned.

The persecutions of the Christians under Septimus
Severus were continuing their destructive work and
thousands of Christians were being put to death.

The Church, steeped in sorrow and tears, saw with
regret a great number of bright stars, whom God
had given to enlighten it, disappear from its firma-
ment.

They met the tyrant's brandished steel,
The lion's gory mane,
They bowed their necks the death to feel;
Who follows in their train?

Historical Summary of the Christian Church in the Third Century.

THE AGE OF GREAT PERSECUTIONS.

(Continued.)

We enter in the third century with many of the elements which were in operation at the close of the second: Septimus Severus was still emperor, and the bloody persecutions against Christians shall be continued and shall sacrifice the most illustrious members of the Church.

On the other hand the noble influence of Tertullian, Irenaeus and Origen was outliving their execution, and many other men were ready to fill the gaps which they had left in the Church.

**Irenaeus,
203 A.D.**

After spending his youth at the feet of Polycarp, he was called to take the charge of elder in the Church at Lyons, under the episcopacy of Pothinus. Later, he went to Rome to seek help for the persecuted Christians of Lyons. During his absence, the bishop Pothinus became a martyr, and on his own return he was elected to succeed him. The young bishop evinced great courage coupled with faithfulness in troublous times. He defended the truth against its adversaries,, especially against Montanism, so that it was progressing greatly within Lyons, and many became Christians.

**The
Massacre of
Christians
in Lyons.**

The Emperor Severus seeing that the Christians were growing in number, through the exertions of Irenaeus, gave orders that the city of Lyons be surrounded by the soldiery, and that all who declared themselves Christians be apprehend-

ed. A general massacre followed, and in the midst of terrible tortures, and scenes of carnage, the blood of Christians flowed through the streets. Among others. Irenaeus and forty consular persons perished.

Perpetue and Felicitia, In this year two young women named Perpetue and Felicitia, having declared themselves Christians, were brought before the tribunal and exposed to the fury of beasts.

204 A.D. On the day of the execution, they entered calmly into the amphitheatre, and having been stripped and placed in nets, were left to the fury of an infuriated cow, who gored and lacerated them and threw them up in the air. Thus they fell asleep in the Lord. The tyrant Severus thought he had slaughtered both flocks and pastors, but the wings of the Almighty had covered His Church as a hen covers its brood.

It is a startling thing that the Church should have made uninterrupted progress in the midst of great persecution.

In the midst of persecution everything seemed to perish, but as soon as it relented, the Church breathed and lived, and its strength increased every day. Tertullian had said: "We are not of yesterday, we fill your cities, your senate, your towns, your fields, and the very palace; nothing but your own temples remain empty." Tertullian not only encouraged the Christians, he pleaded with the Pagan authorities for toleration. In a book called Apologetics, he said: "We are accused of revolt and disobedience to emperors; but wherein have we revolted? The people often chase us with stones; they burn our houses, tantalizing us, or we are put to death in the most cruel manner. What have we done to avenge so much injustice?"

"If we wished to carry on war, we are many, we

do not lack troops or strength. We are not afraid of death; but we prefer to endure it than to give it. To avenge us, it would suffice to withdraw from the empire; you would be startled at your own solitude."

"We are accused of being useless. Are we not useful in the commerce of life? Are we not living in your midst; do we not eat a like food; do we not make use of the same kind of raiment or furniture? We spurn none of God's good creations, only we use them with moderation and thankfulness. We sail together; we till the earth together; we carry arms side by side; we make exchanges with you; why should we deserve death?"

Thus spoke this great genius Tertullian; unfortunately, he lapsed into Montanism, thinking to elevate the discipline and moral of the Church by an excessive austerity.

He denounced second alliances or flight in the face of persecution; multiplied fastings, and refused to re-integrate into the Church, Christians who lapsed into Paganism to save their lives.

Tertullian even exaggerated Montanus' asceticism and founded a sect bearing his name.

This sect introduced into the Church the false and fatal notion that man must expiate his sins by severe penance.

Satan saw the Church outlive great persecutions, like a tree tempest tossed, sinking its roots more deeply into the soil, so that he devised a very cunning plan of undermining it; it was to make use of a great genius to falsify the truth.

The adoption of such an error portended the oblivion of grace, the exaltation of works, contrary to Holy Scriptures which saith: "Ye are saved by grace through faith, this cometh not of you, it is God's gift, so that none may glorify.

Tertullian, seeing that he had falsified God's Word, sought to justify himself by giving importance to traditions, saying that it was sufficient that a truth

be admitted for a long time to render it indisputable. It was in the same way that the Church later justified all its errors by giving the same authority to traditions as to God's Word.

At the beginning of this century Origen was yet professor in the Alexandria Christian school. His zeal for the welfare of the Church was unbounded. But we must regret his participation in the errors of Tertullian; there were no hardships which he did not impose upon himself.

Thus, he ate barely enough to keep body and soul together; slept little, and always upon the hard, bare soil, and went about barefooted, as a common mendicant.

After the death of Septimus Severus, Origen took advantage of the Church's tranquility to visit Rome for the first time. In Rome the Church was experiencing an internal crisis. The claims of its hierarchy, which were to culminate in the Roman system, was creating an uneasiness among the early bishops. Origen was greatly annoyed by it. He foresaw, doubtless, that this nascent abuse would disquiet the Church for centuries to come. Satan enters the Church as an angel of light, and extending a hand of peace, conceals a weapon in his left.

A priest said one day that he loved Protestants sufficiently to embrace them, though with clenched fists. This shows how errors have been introduced into the Church in the first centuries.

Such innovations did not appear dangerous at first, but contrariwise, but pleasing and beneficial; yet they introduced errors.

The thin edge of the wedge makes a slight impression on the mass, but by repeated blows it is rent asunder. The harmfulness of an action is often evinced by the consequences, and when it is too late to counteract them.

It would be useless to prevent a hen from brooding when her eggs are hatched. The errors were

as many eggs which were being hatched, and during the process some would fain not disturb the hen, under the pretext that she was harmless and quiet. But allow it to brood, and time will see the chicks appear. This is what took place in the Church.

However, it is only right to say that Rome, being the metropolis of the Roman Empire, deserved to have the most capable bishops. Thus the See of Rome became one of special honor to its occupants. Now as the bishop of Rome came to be regarded in that light, the other bishops had recourse to him for the final decision in the great questions which agitated the Church.

There were traditions peculiar to each Church, but it was sufficient to consult that of the Church in Rome; it was the rule of faith.

As a rule, the bishops leaned to a monarchical system, but the bishop of Rome to imperial supremacy.

Zephyrinus, A.D. 202, was Victor I.'s successor as bishop of Rome. He decreed that, when a bishop was accused of some fault, he could only be judged by the Apostolic See, meaning by the bishop of Rome. It was the first time that this designation was given to it.

It was also about this time that the pastors were called priests (i.e., sacrificers). This shows that the name was not used at first in the Church, and that the holy communion, later changed into mass, was not considered a sacrifice by early Christians.

Death of Septimus Severus 235 A.D. The Emperor Septimus Severus having died in 235, the great general persecution abated for a little time. The Church was at rest.

But it is during sleep that thieves pilfer, it was while the disciples slept that the enemy sowed the tares with the wheat; or again, it is when men are idle that they invent all manner of things.

Now in this time of peace in the Church, all kinds of devices were invented to obtain paramount influence.

The question was to know what bishop would be the greatest; they were forgetting the example and the words of Jesus to his disciples when he said: "If I then, the Lord and the Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye also should do as I have done to you." John 13: 4-17.

Origen's On his return to Alexandria, he
Return from resumed his teaching. His devot-
Rome to edness and sincerity won him the
Alexandria. affection of the masses.

His reputation extended afar, and this called forth the jealousy of the bishop Demetrius, of Alexandria. Origen made a voyage through Asia Minor, and, as he visited the churches, he was invited to preach. He accepted the invitation, although he had not yet been consecrated. Demetrius thought this was derogatory to Church discipline, and recalled him hastily to order; but several bishops of Asia Minor set him aright in consecrating him to the ministry.

Demetrius considered this consecration an encroachment on his hierarchical rights, and his anger knew no bounds.

He convoked a Synod, and accused Origen of diverse doctrinal errors, had him dismissed from his position, and obtained his exile.

Origen, without uttering one complaint, went and settled in Caesarea, where he opened a school of philosophy like the one in Alexandria. It is there that he wrote his works for the defence of the faith, and his commentaries on both the Old and New Testaments. One of his best works was his Treatise against Celsus, the Pagan philosopher, who had attacked Christianity with great vim.

The First Grottoes, 240 A.D. About this time a great number of Christians went into the wilderness to live, endeavoring to literally imitate John the Baptist's example. They wore coarse raiment, and lived on the roots of plants.

The great persecution which had forced many to seek protection by seclusion decided many to abide in it, believing it to be a meritorious action in the sight of God.

It was for this purpose, as the history tells us, that a man named Anthony went into a desert place. Born in Egypt of rich parentage, he heard, one day, a sermon on these words: "If thou wouldst be perfect, sell all that thou hast, and give it to the poor, and thou shalt have a treasure in heaven." Matth., 19-20.

Anthony took this text in its literal sense, and sold his goods, and having given it in alms, lived in seclusion upon bread and water.

One day he met a man named Paul, who lived in a grotto. This aged hermit, whose flowing white hair hung over his body, was sitting at the entrance of his grotto, in a pitiful condition of emaciation, which gave him the appearance of a skeleton. He was covered with palm leaves plaited together.

Unknown of men, his sole sustenance was, each day, a half-loaf of bread, left at his door by a raven. Young Anthony saluted him, and they both sat by a fountain, which had supplied this veteran of solitude with its refreshing water for almost one hundred years.

Paul asked Anthony what events had taken place in the world since Decius. During their conversation, the raven, who, for sixty years previously had fed Paul, came and deposited a whole loaf in the presence of the two hermits. Both men passed the night in prayer. The next morning Paul told his friend that his last hour was near, and entreated him to go and get a cloak to shroud his poor body. On

his return, he found the aged man, kneeling. He at first thought he was praying, but soon realized he was dead.

His embarrassment was extreme, seeing he had no tool to dig a trench. But Providence saw to it by sending two great lions that began scratching the soil with their claws, and thus dug the grave, and then withdrew.

Anthony lowered the body into the grave and filled it with earth, thereafter returning to his own hermitage, having brought the tunic of palm leaves which Paul had plaited for himself.

About this time, owing to persecution, a great number of monks lived in desert places. The grotto of the hermit has since been changed into a monastery; in the latter monks having like habits and rules of discipline lived together.

**The
Origin of
Convent.**

It is also about this time that the women, not wishing to leave all the glory of virtues arising from solitude to men, endeavored to emulate them. Saint Anthony's sister, wishing to imitate her noble brother, gathered about her virgins resolved to serve their God only, and to spurn this world's vanities. From this time on we shall see communities of women, submitting to the same rules, and wearing the same kind of costumes as the communities of friars.

**Gregory
Thaumaturgus
244 A.D.**

Unlike many, who, through fear of persecution and death, adhered to Paganism, Gregory, the miracle-performer, was true to his own convictions.

When still quite young, he went to Cesarea to become one of Origen's pupils. Later he visited his own native country, and being struck with the ignorance and corruption of his fellow-citizens, he decided to embrace the holy ministry. He founded

here a church, numbering only seventeen persons, but, thanks to devotion and activity, the church prospered much. He was considered the possessor of miraculous gifts, transporting rocks, and bringing the dead to life again. The river Lycus, which flowed by Neocesarea, often overflowed its banks and devastated the plain of its estuary; Gregory fixed his staff at a place which he forbade the river to trespass, and thereafter there was no more inundation.

In his travels, Gregory was met by two Jews, who, aware of his charity, desired to impose upon him. One simulated death, the other was bewailing and asking for help to bury his companion. The bishop throws his cloak upon the sycophant, and, when his companion, after the former's departure, told him to arise, it was found that he was dead.

Tertullian's Death, One of the great figures in the Church passed away in the year **245 A.D.** 245. By his adhesion to Montanism, he sowed the seeds of error, which his successors cultivated, and which ripened into the Romish Church of to-day.

Decius, The sixth great persecution occurred under Decius. At the very beginning of his reign, whether urged by the fear of Christians or by his attachment to the religion of his forefathers, he made an edict which was executed mercilessly, punishing Christians by the scourge, by wild beast, by fire, by heated tongs, and all manner of cruelties.

These persecutions barely checked Gregory's ardor, as he felt his end coming, he enquired if there were yet many Pagans in his city, and, after a research, there were found seventeen of them. He gave thanks to God, that having but seventeen Christians on founding his church, he left but as many Pagans at his death.

Origen's Death, 253 A.D. In this year Origen left Cesarea to come to Tyre, where he was cast into a dark dungeon.

Here he had to endure hunger, thirst and nakedness; they fastened an iron collar around his neck, and shackles which bruised his feet. At the end of four days, he succumbed, at the age of sixty-five years.

Denys, Bishop of Alexandria, 254 A.D. Denys, one of Origen's converts, who had signalled himself in science and piety, was chosen at Origen's death to fill his place. Then he became bishop of Alexandria. During his ministry great persecutions befell his church. He had to flee from his enemies, by going into the Lybian desert.

Having returned to Alexandria, he found the church a prey to most violent dissensions. Upholding Montanus' views, a certain number of bishops were dealing vigorously against the faithful, who had backslided during the persecution. Denys boldly declared himself for toleration and charity, and opposed the bishop of Rome, who wanted to interrupt all relations with the African bishops, because these had pronounced against the validity of the baptism administered by heretics. Denys died after seventeen years of a faithful ministry.

Cyprian 254 A.D. During the reign of Decius, Cyprian was made bishop of Carthage. Born of Pagan parents, his father had been a senator of his own city.

After spending his youth in ease and dissipation, he became converted to the Christian religion. An extraordinary change took place in his behavior; he became sober and sedate, as much as he had been dissipated. He gave up worldly pleasures, gave half his goods to the poor and gave himself up to God's service.

He was a faithful defender of the Christian faith. Whilst adopting the severe asceticism of Tertullian, he differed from him in his hierarchical tendencies. Many bishops, knowing his domineering disposition, opposed his elevation to bishopdom. The future showed that they were right.

He was reproached with having exaggerated the limits of his ecclesiastical powers, and greatly contributed to organize the hierarchical system of the Romish Church.

The fury of persecutions found vent against Cyprian, who fled and sought to justify his conduct by quoting Jesus' words: "When they shall persecute you in one city, flee into another." He also added: "If I have fled, it was not to save my life, but to ensure my brethren's tranquility; for I was persuaded that if I went away, persecution would cease.

In his retreat, he continued to manage the Church, by his voluminous correspondence, strengthening and encouraging the faithful.

During Cyprian's absence, the Church re-admitted several members who had apostatized.

Cyprian, on hearing of this, protested against this ecclesiastical disorder, and defended episcopal authority energetically.

According to Cyprian, the bishop is no longer *primus inter pares*. He is Jesus Christ's successor upon the earth. Until now, the bishop has been elected by the elders of the Church, but in the future he shall be by the bishops themselves.

The equality of the bishops themselves did not long abide; the urban bishops claimed supremacy over the rural ones.

Valerian,
255 A.D. The seventh great persecution took place under Emperor Valerian, and Cyprian, who had fled from that under Decius, was made one of the first martyrs in this instance. He was led out of the city, and

when arrived on the gallows, kneeled and prayed a while; then he removed his outer garments, banded his eyes, and exposed his head to the executioner, who fell it with one stroke of the axe. This was a great loss for the Church.

Sixtus II., Sixtus II., then bishop of Rome, was
256 A.D. soon to follow Cyprian. As he was led to the execution, and was gazing on the crowd, he saw his deacon, Laurentius, following him, and said: "Why are you following me? Go rather and distribute the Church's treasures to the poor, and you shall follow my example later." The prefect, upon hearing this, believed he had immense wealth. He then said this to the emperor, who sent word to Laurentius, claiming his treasure. Whereupon, Laurentius said to the prefect: "Yes, we have treasures; give me a few days and you shall see them."

Laurentius assembled the crowd of paupers whom the Church fed, and, placing them in line in the yard, summoned the prefect and said to him: "These are our treasures; the halt, the blind, the paralytic and the poor; supply their wants." The prefect was indignant, and his anger was kindled against Laurentius, and, seizing him, he had him stripped and tied on an iron grate, under which was lit a brisk fire. After a time, Laurentius said: "This side is sufficiently roasted;" then, raising his eyes to heaven, he prayed for Rome's conversion and he gave up the ghost.

The Lad Children even gave admirable exam-
Cyril, ples of courage and fidelity; among
258 A.D. these was Cyril a young lad of Cesarea, whom his father had driven away from home because he refused to worship idols.

The governor of the city tried at first to win him by caresses, saying in a sweet tone of voice: "My

child, I am willing to forgive you owing to your young age, if you will renounce your new superstitions." Cyril answered: "I joyfully bear these reproaches for Christ's sake. Although driven from my father's roof, I shall dwell in a better mansion."

Then the governor employed threats, and had a great fire built to frighten the child, but this did not unnerve him; but he remained firm, fearing neither the sword nor fire. The witnesses of this scene could not check their tears. Then he said: "Instead of weeping, rejoice for the glory that awaits me." In a few moments he was dead.

Emperor Gallienus, Valerian's son, was favorable to Christians. He made an edict for toleration, granting them the free exercise of their worship, and restoring all confiscated properties to their rightful owners.

260 A.D. In general, during peace, the Church made great progress; still what seemed its happiness was often its misfortune.

Manicheism, Whilst the Church was making progress in liberty and peace, schisms sprang up. In A.D. 277, Manicheism appeared. Its founder was Mani, a self-styled prophet, who taught that there were two forces in man, one good, the other bad; that the Old Testament was the work of the bad force; he also rejected certain parts of the New Testament.

Their rules of conduct were rigid, especially as carried out by the so-called elect. These abstained from meats, eggs, milk, fish, wine and marriage.

They lived in poverty, ate dry bread and drank water, abstained from work, and could neither love nor hate.

Their leader represented Jesus Christ; they had twelve officers, representing the twelve apostles, and seventy bishops, who represented the seventy disciples.

Hieracians, These sectarians condemned meats
278 A.D. and marriage; they thought that

children who died before the age of reason did not go to heaven, not having made good works to earn it. They denied the resurrection of the flesh, and did not admit that of the soul. Some fasted twice a week, like the Pharisees; others kept up a continual partial fast, living on bread and water.

Let us not forget that the Church took rise in the midst of two great and evil influences. If, on the one hand, Jesus Christ in the manger was born between the ass and the ox, on the other hand His Church was organized between Judaism and Paganism, vanquishing them both without taming them.

The new converts, had to come from one or the other of these religions. The converts from Judaism brought with them the harshness of the law; the letter that killeth through forms and ceremonies, all manner of rubbish that checked the blessed influence of living grace in the sinner's heart. The converts from Paganism brought with them a strong inclination to idolatry, and a great ignorance of Christian principles.

Many faithful men, seeing the danger arising from these great influences, strenuously opposed them, but the majority became accustomed and conformed themselves to them.

These two forces united together in the Church, and from this union there sprang Romanism.

Towards the close of this century, the Church's great danger can be foreseen by the turn which the teaching of some men took.

Already the question of supremacy occupies many a mind, and the bishops of Rome are seeking to have it settled in their favor; so natural is ambition to human heart.

Even now it was taught that baptism had a saving influence, and that the fate of children dying before receiving it was a terrible one.

The marvellous effects of the Eucharist is extolled; and it is already taught that it is necessary to pray for the dead, who have entered, after death, a place wherein to cleanse the soul.

The Prayers for the Dead. This is the first error into which the nascent Church fell. This idea or custom, was doubtless introduced by converts from Paganism, who had been wont to celebrate the memory of their deceased parents and friends by libations and sacrifices. Many of the notabilites in the Church believed that, with the exceptions of martyrs, the souls of the just did not enter immediately into heaven after death, but that they were detained in a place of rest which they called Paradise, or Abraham's bosom, and that sacrifices could be offered for their weal. Others believed that the happiness or misfortune of the dead increased or lessened in the ratio of the prayers offered for them. This custom of prayer for the dead could but suggest a middle state or place, and the latter was ultimately called purgatory.

Already there is a mention of abstinence from meats during fasting time. Again the usefulness of celibacy is taught; and there are mentions of the invocation of saints, and some advocate placing images in the churches to attract more Pagans to the Church. And now, also, saintly relics are beginning to be prized. God's Word is more rarely consulted and greater reliance is placed upon the testimony of men.

Those who are designated as pastors in the third century shall be called priests in the fourth, and Cyprian's teaching is triumphant; the bishop shall no longer be the first among equal brethren, but shall be Christ's representative upon earth.

Fifteen Popes. According to Romish historians, there were fifteen popes during the third century; but from Protestant standpoint, these were not popes, but bishops. Their

episcopacy did not last long, because being closely followed by persecutions, they were nearly all made martyrs. Urban I. occupied the See of Rome eight years. He was beloved and very popular. He attracted to the Church a great number of Pagans, and among them many noble and wealthy families.

During his short ministry, he replaced the wooden vessels used in the church by silver utensils.

**The First
Anti-Pope.**

At the election of Zephyrinus to the bishopric of Rome, a discontented minority elected and consecrated Novatian, who founded a Puritan sect of wide distribution and which lasted till the sixth century. Who was then the true and who the false bishop of Rome?

**The First
Churches.**

Notwithstanding the great persecutions that existed in many portions of the Roman Empire, yet, wherever persecutions slackened, the Christians erected places of worship. These differed from ordinary houses in having little towers erected upon their roofs; they usually terminated like a cone. Later they introduced bells in these, and called them belfreys.

**The Close
of the**

We are now at the close of another century, that witnessed such terrible scenes of bloodshed, costing the lives of thousands of martyrs. Or the persecutions, taking diverse forms, caused its victims to undergo imprisonment in foul dungeons, where they died of hunger.

On one occasion two hundred Christians were cast into a pit full of quicklime. Oftener they were thrown to lions or hungry beasts; but in the midst of all these sufferings, they remained steadfast to their God.

Racked with torture, hauled to slaughter,
Fire, and axe, the murderous sword;
Chains and prisons, foes' desisions,
They endured for Christ the Lord.

Historical Summary of the Christian Church in the Fourth Century.

THE CLOSE OF THE AGE OF GREAT PERSECUTIONS AND THE INTRODUCTION OF ERRORS IN THE CHURCH.

We begin this new scene with new actors; those men which occupied the foremost places during the best part of the preceding century have left their places to others. Unfortunately, the truth of the proverb, like father, like son, was to be once more demonstrated. The great persecutions of previous reigns shall be reiterated under Diocletian in the Eastern Empire, and Maximian in the Empire of the West through their lieutenants Constantius and Galerius, who became most violent adversaries of Christianity.

Diocletian. In the year 303, Diocletian declared
303 A.D. by an edict the eighth, and a most terrible persecution. Streams of blood stained all parts of the empire. Churches were torn down, sacred books torn to pieces and cast into flames. The enemies of Christ exhorted upon his disciples tortures till then unheard of. In Mesopotamia, after hanging their heads downwards, they were choked by a slow fire. In Syria they were roasted over grates. In Pontus, sharp reeds were driven under their nails, then molten lead was poured upon them. In Egypt, after being tortured with burning tongs, their body was lacerated. One hundred and forty-four thousand fell by the sword, and there died in all seven hundred thousand persons.

The persecutors were weary of butchery; the east, the west, in fact all the earth was covered with blood. When the persecutors glorified that all had been

destroyed, and that the very name of Jesus was abolished, God took pity on His persecuted Church.

Constantine, Constantius had a son who was to succeed him; it was Constantine.
314 A.D.

During his sojourn at the court of Diocletian, where he had witnessed terrible persecutions against the Christians, their example had produced a salutary impression upon him. He had doubtless become convinced that toleration was the most sure way of strengthening the Empire's peace.

In 314, upon his father's death, he was made emperor, at the age of thirty. Maxentius, son of Maximian, became his rival, and in a few small engagements Maxentius obtained at first the advantage. Constantine resolved to wage a decisive battle. At the head of his army, he approached Rome.

Maxentius prepared for this supreme contest in invoking his gods. Constantine called upon the God of the Christians, asking for victory. He had scarcely finished his prayer, when he beheld in heaven a fiery cross with these words written thereon: "In hoc signo vincis; through this sign thou shalt conquer."

During the first three centuries, there were no mentions of the cross; but after Constantine's vision, the cross begins to form a prominent part of the Christian religion.

Encouraged by this vision, Constantine engaged Maxentius in battle, and the latter having fled, he became the sole emperor in both empires. The Christian religion, from this time on, became the state religion.

This new and first Christian emperor granted a perfect religious liberty to all his subjects. He allowed all exiles to return, to build churches and to serve their God in all liberty. But this prince made our Lord's Kingdom a kingdom of this earth. Religious edifices were erected everywhere, but especially in the great cities.

The The mother of Constantine was one
Empress of the first converts to the new
Helena. faith, and she spent enormous
sums in the erection of churches. The pious Helena
made a pilgrimage to the Holy Land, intending to
build a church on the spot of the crucifixion.

While making excavations for the foundations,
three crosses were found. None bearing the inscrip-
tion, they were unable to recognize the Lord's cross,
but taking them to the bed of a woman sick with
an incurable disease, she was touched with each in
turn, while prayers were made.

No success followed the application of the first two,
but upon touching the last, the woman arose straight-
way, being quite cured.

The empress sent a piece of the true cross to Con-
stantine, one to the bishop of Jerusalem, and the
rest to the bishop of Antioch.

This story of pure human invention has not even
the stamp of reasonbleness. For, even if the in-
scription was removed, there were other indications
that would point it out. Was not Jesus nailed on the
cross, whilst the brigands were tied. Catholic his-
torians claim that the lance and the four nails were
found. The lance was sent to Rome. As for the
nails, Constantine inserted part of them in his helmet,
and the rest was placed upon his charger, as a safe-
guard in battle.

From this time on the sign of the cross became an
important part of Christian worship, and later
was looked upon as the most sacred Christian em-
blem obtaining a very wide distribution.

The Christians made the sign of the cross morning
and evening, on getting up and on retiring, before and
after meals, in going into and on coming out of
their homes; within the Church it was made over
both living and dead, and small wooden crosses were
introduced into all houses.

At this period a great joy had been caused in the

Church by the conversion of Constantine, his mother and the multitudes of Pagans who abjured their idolatry. Complete villages, cities and even peoples declared themselves Christians. They tore down their idols and changed their temp'les into places of Christian worship.

The Church was very prosperous, and even rich, although in one sense much poorer. Its wealth only consisted in gold and in the number of its adherents; but many thousands of Christians converted by the force of circumstances were without God's saving knowledge, being Pagans at heart and attached to forms and ceremonies.

The most difficult task yet remained untouched, that is the true conversion of their lives, characters and habits of life, through faith and God's grace.

This state of things exposed the Church to great dangers. It remained to know if the result of this awakening of circumstances would be for good or evil; that is, if the Church could answer to the spiritual needs of the thousands that came to her doors, to lead them to Jesus' feet; or if the Pagan influence would destroy piety and the life of the Church. Let us see what was the result. Constantine acted with a good intention when he introduced into the Church all manner of ornaments, like pictures, statues, and many of the vestments in use among the Pagans.

These changes did not take place in a day, for the Church would have revolted, but gradually, day by day, little by little, until full consummation.

All these innovations were opposed by many of the fathers and other learned persons; from this opposition there continually arose new schisms.

Donatists, About this time a bishop called
315 A.D. Donatus taught that the baptism administered by a heretic was useless, and that the Church should not receive into its bosom those who had lapsed during persecutions.

A bishop who, to avoid death, had given over copies of the Holy Scriptures to be destroyed, was afterwards reinstated in the Church, and was even named bishop of Carthage. Now, some bishops, together with Donatus, maintained that this action was not legal, and that the Church should not receive indistinctly all those who applied for membership.

Augustine attempted to prove that it is impossible to require a perfect holiness of each member as the Donatists demanded. On this score this bishop expressed the most dangerous and extraordinary doctrines, falsifying these words of Jesus Christ: "Constrain them to enter, that my house may be filled." Luke, 14: 23.

He finally said that the Church was composed both of good and bad, and that both Church and state should unite to favor the Church's triumph and constrain every one to belong to it.

Arianism,
320 A.D. At this time the Church had to struggle against a more serious adversary. Arius, an Alexandrian priest, was a man of great intelligence and great purity of manners. The almost monastic simplicity of his manners, his winning conversation, and his great erudition, obtained for him much consideration and the confidence of the faithful. He taught that the Son of God had been created, denied his divinity, and maintained that He was not therefore the equal of the Father.

The progress of the different schisms, especially Arianism, alarmed the Church, and Alexander, bishop of Alexandria, first used suasion with Arius, but, having failed, he called about one hundred bishops in council in the year 320, and Arius was condemned; however, he did not refrain from spreading his doctrine everywhere. Eusebius, bishop of Nicodemia, became one of his disciples.

Constantine vainly endeavored to restore harmony

between Alexander and Arius, but rather irritated both. He then resolved to submit the question to all the bishops of the empire, and to this effect he called a council which was to be held in the city of Nicea in 325 A.D. This was the first general council. By a council was meant an assembly of persons called together to settle questions of doctrine or discipline in the Church; to accept or reject certain measures. By a general council was meant the general body of the Church represented by its delegates.

The Council of Nicea, 300 bishops assembled together. **325 A.D.** Never was such a venerable gathering seen; ancient martyrs with scarred hands, mutilated members or punched out eyes; noted recluses like Anthony, who had come from his solitude dressed in camel-hair cloth; such were some of the delegates. The council met in the emperor's palace. On opening the session, Constantine entered the room dressed in a purple robe sparkling with gold and diamonds, wearing a crown on his head. On his entry all the delegates arose, but he walked to his throne, bowed curtly to the assembly, and sat down, when, after a moment, the bishops took their seats.

Constantine then delivered a lengthy discourse in Latin, exhorting every one to concord and peace.

Arianism was the principal topic of the council and Arius was called to account. He came forward and expounded his system publicly, saying that Jesus Christ was not divine by nature, that He was foreign to the substance of the Father, and that he had been created and had a beginning like any other creature.

Notwithstanding the able defence of his friends, and, in particular, the two Eusebii, the bishops of Nicodema and Cesarea, the council condemned the heresy of Arius. The emperor ordered his writings

to be burned, and that a symbol or confession of faith, be drawn up. This was to be the rule of faith for the Church and was called the symbol of Nicea. Many other questions were settled, especially that of Easter, which was henceforth to be universally celebrated on the Sunday following the fourteenth day of the moon of March. All the churches submitted with the exception of a few in Mesopotamia.

The Christians, who till then had been under the Law of Moses, observed the seventh day, i.e., the Sabbath. They likewise observed the first day of the week, calling it the Lord's day, so that they were observing two days a week.

The Council having considered this question, proclaimed the Lord's day the day of rest, instead of the Sabbath day—and thus the first day prevailed over the seventh.

The schism of Donatus was examined, and Donatus was censured for resisting the authority of the bishop of Alexandria.

The Council also condemned the schism of Novatian, who maintained that it was unjust to reintegrate into the Church those who had apostatized during the persecutions.

Athanasius, Athanasius was called to the bishop-
the Patriarch | ric of Alexandria in 326. When
of Alexandria, | yet quite young, he was attracted
326 A.D. | by the reputation of the hermit
Anthony, and embraced asceticism.

In 325 he was made an archdeacon, and on the death of Alexander he became patriarch of Alexandria. He always opposed Arianism in his discourses and writings.

Gregory The fourth century gave birth to
Nazianzus | several illustrious bishops whom
328 A.D. | the Catholic Church called Fathers,
as Gregory, Basil, Jerome, Chrysostom, Ambrosius,

Augustine. Gregory was the son of the bishop of Nazianzus, and his name is closely linked with that of Basil, between whom there existed a close friendship, having studied together. Basil had left him to seek solitude in Pontus, and Gregory returned to his father, and helped him in his ministry. It was not long, however, before he was bereft of both father, mother, brother and sister. These losses shattered his health, and he was obliged to interrupt his functions to seek peace in retreat.

He was soon called to Constantinople to become the bishop of the orthodox Christians. Here he was kind and tolerant to the Arians, and endeavored to win them by persuasion; but many termed this toleration weakness and cowardice.

His seat having been contested, he ceded it and returned to Nazianzus, and there lived and died in a retreat in 390, leaving the reputation of a great and faithful orator and a distinguished theologian.

Basil, He embraced monastic life early,
329. going over to the Thebaian monks
who had then a great reputation;
then he retired into Pontus together with Gregory
and other friends to found a society.

The beginning was humble, but its members supplied to their wants by sobriety and toil. Later, Basil was called to the bishopric of Cesarea, where his eloquence, his piety and his activity won him success.

He opposed Arianism. The Emperor Valens wanted to induce him to receive the Arians into his Church, but Basil would not. Whereupon, he was threatened with the confiscation of his wealth, with exile and even death.

Basil answered: "These threats have no influence upon me, for I have no wealth; I know what exile is, and life is but a sojourn. Neither am I afraid of death, for, through it, I shall get to my God all the

quicker." This man with an iron will had a heart as tender as it was strong, and as amiable as it was austere. He died in 379.

The First Steps Towards Supremacy, 329. At this epoch, Constantine had become Emperor of the East and, West, and practically speaking the whole world. He now assigned considerable revenues and donations to the Church. And now he proclaimed Silvester, who held the See of Rome, and who had persuaded him to become Christian, to be the spiritual sovereign of the world. The Church was styled, the Roman Catholic and Apostolic Church.

From this time on, the Church of Jesus Christ shall be entangled with Judaism and Paganism, and hidden under the debris of these old institutions, and the Romish Church, begins to act the part of a mistress, and is rapidly advancing towards supremacy.

Constantine, after having proclaimed the independence of the spiritual power, saw, but too late, that he had yielded a too great share of his rights and that his authority was no longer the same; that he had, as it were, divided his own kingdom, and he therefore decided to leave Rome and went to Byzantium, which he called Constantinople, after himself. Nothing could have been better devised to sap the emperor's influence in Rome; for Silvester's prestige robbed the emperor of that much; thus a division was to occur in both Church and State.

Constantinople was to become the capital of the Grecian Empire, and Rome to remain the capital of the Roman Empire. In the Church there was to be a like division: the Grecian patriarch was to have his seat in Constantinople, the Roman patriarch in Rome. Yet it was but the same Church, though not governed by one leader only.

Constantine used to say to the bishops: "You are

the inward bishops to govern the souls; but I am the outward bishop, with the power of affording you protection.

**Jerome,
331 A.D.**

Born in 331 A.D., of a wealthy Christian family, Jerome came to Rome, where he received a sound training. After reading the life of the hermit Anthony and Paul, his lively imagination finished by inspiring him a taste for asceticism. He sacrificed his passion for travels, and went and lived on the sands of Chalcis on the outskirts of Syria. After four years he returned to Antioch, where he was ordained a priest.

Jerome is regarded as the most learned of the holy fathers. During his sojourn at Rome, he became disgusted with the corruption and the worldly spirit which found their way into the Church. In his Syrian seclusion he translated the Holy Scripture, which translation is still in use under the name of the Vulgate.

Having returned to Rome, he was made secretary to the bishop. He began to preach in favor of monastic life, and his eloquence made many proselytes, especially among women and maidens. Many gave up all—talents, youth, treasures to devote themselves entirely to works of charity. At the death of Damasus I., Jerome left Rome to return to his solitude at Bethlehem.

His influence was so great, that shortly after the desert became peopled with small colonies of Christians.

Among those who thus came, were two ladies, both mother and daughter, named Paula and Eustachia, his own converts. They were wealthy and they erected three monasteries, one for Jerome, one for themselves, one for poor strangers.

And now thousands of men and women left their worldly relations to enter these havens of rest; and their number increased to nearly half a million.

Jerome, after contributing so much to monastic life, died in his retreat at Bethlehem.

**Ambrose,
333 A.D.**

His parents were Christians, and they brought him up in piety. He completed brilliant studies at Rome. The prefect made him governor of Milan, and, having been elected bishop he refused to accept this honor on the plea of not having been baptized. But the emperor had urged his acceptance of the honor which he did, receiving at first baptism and consecration eight days later, in the city of Milan. He was then only twenty-six years of age, and henceforth he applied himself to the study of the Holy Scriptures and the Holy Fathers.

He introduced the custom of Sunday sermons for the faithful.

He struggled against Paganism, and decided Gratian, the emperor, to decree the confiscation of the domains belonging to the Pagan worship. This last blow finished it.

Theodorus, like Constantine, left a mortal stain on his administration. One day he learned that, as a result of a sedition at Thessalonica, a few officers had been killed by a mob. The emperor was angered and vowed vengeance. In vain did Ambrose implore for the city; the emperor sought his revenge by causing a dreadful massacre in which seven thousand guilty and innocent persons perished.

Ambrose wrote to the sanguinary prince upbraiding him for his crime, and excommunicating him. On New Year's day the emperor confessed his crime, and yielded. He had to strip himself of his Imperial insignia, and to prostrate upon the floor of the sanctuary, and he only donned them on again after making penance.

Rome took advantage of this occurrence to draw audacious consequences.

Theodorus died in 393, and Ambrose in 397.

The Trial of Athanasius 335 A.D. If the Arians were overcome and condemned by the Council of Nicea, they were not mastered. The influence of Eusebius upon Constantine's sister was very favorable to the Arians, and through this channel Constantine was persuaded that Arius had been unjustly punished, since he had adhered to the rule of faith of the Nicean Council. Therefore, the emperor recalled him from his exile and reinstated him in his position, doing the same thing for Eusebius.

Both managed to conciliate the emperor, and to ruin the esteem in which Athanasius, bishop of Alexandria, was held. They accused him of many things, especially the levying of taxes on his own authority, and even assassination. Now it was Athanasius who had arraigned Arius before the Council of Nicea, and they now desired to call another council.

In 335 then a new council was called to meet at Tyre, and Athanasius had to answer to the accusations of the Arians. He was treated in the most shameful manner, and he had to stand in the midst of the Council, like a criminal expecting his sentence. He was accused of having assassinated a doctor called Arsenius on account of doctrinal errors, and having kept his victim's right hand to perform occult operations.

The enemies of Athanasius had bidden Arsenius to keep in concealment for a few days, but Providence set at naught this terrible plot. Arsenius, having come to Tyre, was arrested, and the accusers of Athanasius, ignoring this fact, showed to the assembly a box carefully sealed, containing a man's hand shrivelled up; then they exclaimed: "Athanasius, here is the hand of Arsenius, tell us how thou hast cut it off."

Athanasius demanded to the judge if there were any who knew Arsenius, to which many answered in the affirmative. Then, making a sign to one of his friends, the latter went out and returned with an old

man whom Athanasius introduced as Arsenius, and, indeed, those who knew him recognized him. Athanasius, parting the folds of the mantle that encircled Arsenius, laid bare his hands, and said: "Here is the man whom I have killed, still living and with both his hands. As God has not given you three hands, let my accusers explain where they took it."

Notwithstanding Athanasius' innocence, the majority of the Council being Arian, he was condemned; he was deprived of his bishopric and exiled to Treves in Gaul, whence he returned only after the death of both Arius and Constantine.

The Emperor Julian allowed him to return to Alexandria, where the people received him with joy. He restored peace to the Church, and the Pagans everywhere became converted to the Christian faith. His unexpected success displeased Julian, who bade him leave again. The faithful surrounded him, weeping, and said consolingly that it would be but a passing cloud.

Athanasius was the greatest adversary of Arianism, and, after being exiled five times, was recalled as many times, and had the consolation of passing quietly in the midst of his beloved flock the last years of his useful and eventful life. His death took place in 373 A.D.

Death of Constantine, 337 A.D. Notwithstanding Constantine's noble qualities, and his kindly dispositions towards the Church, his life was greatly stained by blood. He had undertaken an expedition against the Franks in Gaul, overcame them, and yet, too faithful to Pagan barbarism, cast many a prisoner of war to the beasts in the amphitheatre. This, however, was the last occasion when he obeyed this cruel custom.

Yet he committed unusual and atrocious crimes. His wife having accused his own son, though unjustly, he caused him to be assassinated, and, when

he discovered his wife's deception, he got rid of her in the same way.

The Church of Rome has placed Constantine among its many saints, and the Greek Church has set apart the 21st of May to commemorate his memory.

Unfortunately, this man is not the only one who, having dipped his hands in innocent blood, desired to cleanse them in baptismal waters, and say, like Pilate: "I am innocent of the blood of this just man." Matth. 27: 24.

A few days before dying, while very sick, he passed the night in the "Church of the Holy Apostles," prostrate, and, doubtless, tormented by the memory of his crimes; he then asked to be baptized. He received baptism at the hands of Eusebius of Nicodemia, and Constantine said: "Now I am happy and ready to die."

It will be noted that already a magic influence was attached to baptism; and, in the light of the Romish doctrine, that baptism makes the Christian, it is not strange that Constantine should have been baptized shortly before his death instead of after his conversion.

Constantine died at the age of 63 years. His victories, the stability of his administration, the services which he rendered to the Church, obtained for him the surname of Great.

Chrysostom, Chrysostom was called gold-mouth, owing to the splendor of his eloquence. He had studied for the bar, but he soon abandoned it for monastic life. He devoted himself up entirely to the study of the Holy Scriptures. He wanted to prepare himself for the ministry in solitude, but abandoned this project not to break his mother's heart, whose sole consolation he was; but, death having bereaved him, he was then able to fulfill his desire. He underwent such great mortification that his health gave way, and he had to

return to the city to restore it. In Antioch he was ordained priest by the bishop Flavian, and became his vicar.

About this time there arose a schism in Antioch from which there arose a revolt. The insurrectionists went to such great lengths that they outraged and mutilated the statues of the Emperor Theodosius, who ordered the massacre of the guilty one, the withdrawing of all privileges accorded to Antioch, and its reduction to a mere village. The neighboring bishops hastened to Antioch, and, by dint of prayers, obtained that the executions be stayed a little.

Flavian, notwithstanding his great age, started for Constantinople to appease the emperor, and Chrysostom remained in Antioch to comfort and encourage the people, and the discourses in this circumstance have remained as an imperishable monument of Christian eloquence. When Flavian had reached Constantinople, he was introduced to the emperor, and, amid his emotions, made a searching appeal that brought the emperor to reflection; still enumerating all he had done for Antioch, he added: "Had I deserved this outrage?" Flavian continued: "We all deserve these tortures; destroy Antioch and we shall not yet be adequately punished. But there remains nevertheless, one remedy for our wrongs; thou canst imitate God's goodness, who, when outraged by His creatures, granted them forgiveness and opened their eyes. If thou forgivest us, we shall owe thee our salvation. We have pulled down your statues, thou canst erect one in the heart of each of thy subjects, and then thou shalt have as many living statues as thou hast subjects in thy empire. And, lastly, when thou hast said on Easter day, when liberating the prisoners: "Wou'd that I could also resuscitate the dead?" this thou canst do to-day. Antioch is a tomb and its inhabitants dead bodies, but with one word thou canst bring back life."

Theodosius was moved by these words; he wept, forgave, and Antioch was saved.

Chrysostom was called to the bishopric of Constantinople; here he not only worked for the reformation of the people, but of his clergy, and thus he made himself enemies.

His glory rests upon his genius and his noble eloquence.

Augustine, 334 A.D. Augustine was born in 334, and, although reared by a pious mother, he committed many excesses during his youth. Having gone to Rome, he came into contact with Ambrose, whose kindness and virtues won his heart.

He then devoted himself to the reading of the Holy Scriptures. One day he met one of his former African friends, who, knowing that he was studying the Scriptures, told him, with a keen emotion, the marvellous progress of the Gospel in the African churches. Upon hearing this, Augustine exclaimed, "Behold, the untutored are ravishing God's Kingdom, whilst we, with all sorts of science, are wallowing in flesh and blood."

In 386 Augustine gave his heart to God, then severing his worldly connections, he renounced his intended marriage, abandoned his chair of rhetoric, and went to spend some time with his mother, and then received baptism at the hands of his friend Ambrose. The happiness of Monica, his mother, who had always prayed for her son's conversion, was of short duration, for she fell sick and passed away at the age of 56, after a brief conversation with her son on heavenly things.

Augustine went to Rome, then to Hyppo, where he was made bishop. His whole life was an unceasing struggle against the heresies which divided the Church; during the seventeen years following his conversion he wrote against the Manicheans, the Donatists and Pelagians.

Augustine said: "The visible Church is composed

of the good and the wicked, or of good grain with tares, and God alone shall make the separation in the judgment-day. He pretended that God's grace was necessary for salvation, but that perseverance unto salvation was meritorious. This idea contributed much to the belief in the salvation through works.

In his works he puts forth the idea of a purgatory, which idea was confirmed later by Gregory I.

Damasus,
336 A.D.

Damasus occupied the See of Rome for seventeen years. His election was most stormy, and, a free fight having occurred, one hundred and thirty-seven dead bodies were found in the church. It was during his pontificate that the worship of saints, and especially of the Virgin Mary, began to be practiced. A general notion spread about in the Church that the sinner was too unworthy to address his prayers directly to God, and that Jesus Christ was too lofty to be touched by our misery, so that they had recourse to saints to become their mediators, being under the false impression that as earthly kings are approached through their ministers, so it would be with God.

Council of
Constantinople
381 A.D.

About this time, Macedonius, bishop of Constantinople, began to attack the divinity of the Holy Spirit, denying that it came from the Father, but rather from the Son only, and that, moreover, it was not consubstantial to either. It was in order to oppose this heresy that this Council was called together in 381. The Emperor was very considerate on this occasion, and he provided liberally for the entertainment of the bishops, who came from all parts of the Christian world. About two hundred bishops were in attendance. The Council reiterated the Nicene decrees, yet adding to the symbol a few words upon the divinity of the Holy Spirit.

The heresy of Arius was again condemned.

Eleven Popes. We have now reached the close of the fourth century. In our travels we have encountered eleven popes or rather bishops of Rome. Sylvester I. received from Constantine the title of universal bishop; it was the first signal step towards supremacy. Sylvester's episcopate lasted almost twenty-four years, and was the longest in this century.

The Close of the Fourth Century. About the end of this century, in consideration of the importance of the city of Constantinople, Theodosius, granted to bishop Nectar a rank equal to that of Antioch and Alexandria, and only second to that of Rome.

In order to attract the Pagans into the Church, many new customs were introduced, among these the use of incense, candles and sanctuary lamps and holy-water founts.

Crosses were erected upon all religious edifices, and these became the general insignia of piety. Images and statues were being introduced into the churches and even in religious institutions and private dwellings. Baptism was gradually losing its evangelical signification; it was no longer considered as the visible sign of an invisible grace, but a regenerative and magical virtue was assigned to it.

The Holy Communion completely lost its primitive meaning, and people attached themselves to the literal sense of these words: "This is my body," and thus there was a spreading conviction that the bread and the wine were miraculously changed into the body and blood of Jesus Christ.

Then they made an abuse of fasting which became a total abstinence from all food and drink, in a way unnoticed by those about them. Some fasted to overcome the evil spirits; others to obtain merits; later it only became partial, consisting of abstinence from wine and meats, and hence greater consumption of fish as a substitute.

Persecutions did still at times sadden the Church, and yet claimed its thousands; but now the Church, which had waded the Red Sea of its own blood, was just emerging to dry land again.

Errors were gathering fast day by day as an ominous cloud over the Church. Everything Divine was being materialized. Speaking of Stephen, the martyr, a Romish historian said: "His was the first blood that mixed to that of the Saviour." Now this saying makes too much of Stephen's blood, or too little of our Saviour's..

Beginning with the fourth century, the following dogmas: Peter's primacy, the celibacy of the priesthood, the worship of the Holy Virgin, the saints, of relics and images, were all developing rapidly, taking a distinct materialistic form.

Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain.

THE CHURCH OF ROME.

Historical Summary of the Christian Church in the Fifth Century.

THE PATRIARCHAL ERA.

Introduction. We have now reached the fifth century, and for centuries to come the star of truth is going to wane gradually into obscure night, and the Church, which for three centuries had produced such good and beautiful fruits, is about to become barren. Now the Church has become Roman. The Empire was then divided into two, the Eastern and the Western.

Upon the death of Theodosius, the East was ruled by Arcadius, and the West by Honorius, his sons. Although both emperors professed Christianity, the Church is going to enter into new struggles, not exterior as before, but internal, and it will reconstruct itself, not on the ashes of the funeral-pile, but upon and with the debris of Paganism and Judaism. The exterior triumph of Christian religion under Constantine was its evil fortune; it was the beginning of the decay of true piety within the Church. In the monument that the Church is to erect Rome will be the arch key.

Salvation shall be removed from God's hands and given over to the priests, who shall usurp God's place, so that hungry souls seeking forgiveness shall no longer look to heaven, but to the Church, and Christ's glory shall be dimmed.

Pelagianism. About the year 405 A.D., a monk called Pelagus began to deny the original sin, saying that sin was not hereditary, and that the child is born immaculate; that man could live sinlessly by his own virtues;

that the law can save as well as grace. This doctrine gave new force to the idea of salvation by works, and among these they saw nothing more worthy of grace than the act of worship.

Thus ceremonies multiplied and ceremonial laws became infinitely complicated. Pelagianism on the one hand lowered grace, and on the other hand lifted up the Church of Rome.

Saint Augustine, although much weakened by old age, was still, through his writings, the indefatigable defender of the truth; yet, soon the Church was to undergo a great loss, by the death of both Augustine and Jerome; the one at the age of ninety in the year 420; the other at the age of seventy-eight.

Nestorianism. In the year 428 A.D., Nestorius, patriarch of Constantinople, began to teach, with his usual eloquence, that the Virgin Mary had given birth to a man in every respect like other men; but that later the Son of God had become incarnate into him; that Mary was but a woman like others, and was not God's Mother, but of the Christ only. This doctrine created the greatest excitement, and adversaries carried their disputations everywhere into churches, houses and streets. These even resulted in bloodshed.

Honorat Vincent. In 428 A.D. a monk called Honorat Vincent founded a monastery on the island of Lerina (St. Honorat), and this establishment became later a school of Christian theology and philosophy.

He was one of the most eloquent and energetic men of his time, withal a great polemist. In a small work which he wrote concerning the Nestorian heresy, he laid down the Catholic faith in these terms: "It is necessary to believe what was ever and everywhere believed by everyone." This is, in short, Roman Catholic dogmatic authority.

The Council of Ephesus, 431 A.D. In the year 431 A.D. Theodosius II. called this council, and Cyril, the patriarch of Alexandria, both presided it, and became the defenders of orthodoxy.

He had especially endeavored to bring the Nestorians to better sentiment, thus hoping to end controversy. He had even written a treatise expounding the mystery of incarnation. All this trouble had been in vain, and the Council of Ephesus having been called, the two hundred bishops here assembled, examined the Nestorian heresy, and they condemned it as well as its author. The patriarch who presided the Council decreed that henceforth "Mary would be called the Mother of God," and that these words be added to the angelic salutation.

St. Patrick, 432 A.D. In the year 432 A.D. there was born a Scotchman called Patricius, whom later we hear of under the name of Patrick.

At the age of 16 he was captured by pirates and sold as a slave, and brought into Ireland, where he remained six years. Having obtained his liberty, he entered a monastery, and later returned to Ireland to preach. Being very eloquent and popular, kings and chieftains came to listen to his preaching.

His activity was remarkable, and, after thirty-three years of arduous toil, he died in 464, leaving the country studded with schools, monasteries and churches.

Leo, the Great, 440 A.D. Leo was but a deacon when he was chosen by the people of Rome to become their bishop; and a good Romish bishop he was, indeed. Having been unable to be present at the Council of Chalcedon, he sanctioned all its measures. He contributed much to build up Romanism, in allowing private confession

to the priests, to replace the public confession which was usually made in the churches by those whose vicious antecedents were a source of scandal. This step was the first on the way to auricular confession.

Of all those who occupied the See of Rome about this time there were none who made greater endeavors to obtain supremacy than Leo, the Great.

Eutychianism. Almost immediately after the Council of Ephesus which had condemned Nestorianism, a new doctrine began to be preached by Eutyches, the superior of a monastery in the neighborhood of Constantinople. After opposing very bitterly the doctrine of Nestorius, he fell into the opposite error. Whilst the Nestorians ascribed two natures to Christ, Eutyches ascribed him only one; therefore, his doctrine was termed monophyism, whereby was meant that Christ was God and God was Christ, and that, therefore, Mary was God's mother, as she was Christ's mother. In vain was it attempted to bring Eutyches back to sound doctrine; he remained obdurate. Then Flavian, the patriarch of Constantinople, called the bishops of his province together, and, upon careful deliberation, the errors of Eutyches were condemned, and he was dismissed from his office.

Eutyches having obtained the favor of the Emperor Theodosius II., he influenced him to convene a council under the presidency of Dioscorius, patriarch of Alexandria, who shared the ideas of Eutyches.

The council restored Eutyches to his functions, and divested Flavian of his office: the latter, however, appealing to Leo, the patriarch of Rome.

Dioscorius, in the course of an argumentation with Flavian concerning a question of precedence, losing his self-control, seized his interlocutor, and trampled him under foot in such a rage that he died shortly afterwards as a result of his rough usage.

IN THE FIFTH CENTURY.

The Council of Chalcedon, 451 A.D. Eutychianism was triumphant, and the orthodox bishops were banished or intimidated. But now, Leo, the patriarch of Rome, wrote to the emperor a letter, intimating that he was deceived. On account of this letter, and for many other reasons, the emperor convened the Council of Chalcedon in 451; there were present six hundred bishops. Leo was not able to be present, but sent three legates. The unjust and violent behavior of Dioscorius towards Flavian was considered, and, as a consequence, he was divested of his office. Then the notions of Eutyches, Nestorius and Pelagius were considered and rejected. The question of the bishoprics of the great cities was taken into consideration, and, after a lengthy debate, it was decided to give the title of patriarch to the bishops of Rome, Constantinople, Antioch, Alexandria, Jerusalem, conferring upon them like authority and powers.

But, according to Romish historians, the See of Rome had pre-eminence over the others, and consequently to them Leo, the patriarch of Rome, was pope. Yet, truly, it will only be later that such a claim emanates from the See of Rome.

At this time there were five patriarchs **Five Patriarchs.** exerting similar power and authority upon the Church. Theirs were the right of consecrating bishops, convening annual councils, and deciding the difficulties within the pale of the Church. Their ambition became very great, and, almost uncontrollable, so that it gave rise to terrible wars and great crimes in the Church.

The patriarch of Constantinople, through the agency of the imperial court at which he was, enthralled the patriarchs of Antioch and Alexandria, and robbed that of Rome of part of his power; yet not without experiencing resistance and rebuff at the latter's hands.

These struggles within the Church caused great troubles and dissensions, and were the ultimate cause of the schism between the East and West.

And now at some future time we shall have occasion to see that the patriarchs of Antioch, Alexandria and Jerusalem yield to the authority of that of Rome, whilst that of Constantinople will not submit.

**Clovis,
465 A.D.**

In the year 465 A.D. Clovis, a Pagan prince of Gaul, looked upon as the founder of the French monarchy, took in marriage a Christian princess called Clothilda, whose first care was to convert her husband to her own faith.

About this time the Germans were invading Gaul and threatening the dominions of Clovis, who decided to march against the invaders with his army. A desperate battle was waged, and the Franks were beginning to give way, when Clovis thus invoked the God of the Christians: "O God; whom Clothilda adores, come to my rescue, and if I am victorious, I shall adore none but thee." Scarcely had he finished his prayer that victory favored the Franks; the vanquished Germans took to flight, and those who escaped the carnage gave themselves up to the discretion of the victors.

Clovis was faithful to his vow and rejoined Clothilda to fulfil it, and both went to Reims where St. Remi, its bishop, seconding the efforts of the princess, completed the king's religious instruction and prepared him to receive baptism.

This ceremony was made with great pomp on Christmas Day, in the year 496, and the bishop addressed the king, saying: "Bow your head; adore what thou hast burnt, and burn what thou hast adored." Three thousand soldiers followed their master's example.

The conversion of Clovis imparted a great joy to

the whole Christian world. He was the first king of Gaul to embrace Christianity, and, on this account, he was surnamed the first-born of the Church.

Simeon, About this time there lived a monk
the Stylite, called Simeon, the stylite, who was
470 A.D. famous by his eccentric austerity.

The Romish historians relate the following: One day, when still only thirteen years of age, while tending his father's flock, he heard the exposition of these words found in Luke vi., 21, 25: "Blessed are those who now weep, but woe to you ye that laugh now." These words, it would appear, made him decide to become a monk, and, after a two-year novitiate, he entered into a monastery near Antioch, and he remained there ten years, imposing upon himself terrible mortifications, which called forth his superior's censure, and, these not being heeded, he was expelled from the monastery. But it was seen that, instead of relenting his austerity, he aggravated his own torture by girdling his body with cords until he had bleeding wounds. Thus, driven away from his monastery, he went and lived alone in a cavern.

The monks sought him during five days, and, having found him, allowed him to return to the monastery. Yet, soon after, he withdrew to another cavern at the foot of the mountain of Antioch, and he stayed there during three years.

One day he decided to fast during forty days, and, having shut himself up in his cavern, he passed forty days without food or drink, and when he was found he was well nigh dead; still he felt happy in his experience, so that he continued to observe this fast yearly until death. After staying for some time in his cavern he ascended the mountain top, where he bound himself to a rock with a chain, remaining in his shackles for several years. His fame spread all over the world, and multitudes of people came to see him. Annoyed

by the presence of such crowds, he erected for himself a pillar ten to twelve feet in height and three feet in diameter.

Having made up his mind to live on this pillar, he surrounded it with a railing, and there he lived day and night, rain or shine. From the evening to nine o'clock next morning, he kept continually in prayers, lifting often his hands to heaven, and bowing into the dust.

At nine o'clock he exhorted the multitude of those that came to see and hear him; then he wrote letters to the bishops and emperors, and inquired about the state of the Church in general. When night came, he interrupted his relations with the world, and gave himself up to prayer, conversing with God until morn. He usually ate but once a week, and never slept. He dressed in a cloak and hood made from sheepskin. He wore a long beard, and his lank features were frightful to look upon.

History tells that he thus spent thirty-seven years of his life, and died at the age of sixty-nine. Having been seen kneeling during three days, his disciple was informed of this fact, and, having ascended the pillar, found that he must have been dead these three days, yet his saintly body was ruby and exhaled a delicious smell.

It was placed in a tomb in Antioch, where for a long time after miracles were performed. His pillar was also transported into a monastery, where it was long an object of veneration. It appears also that Simcon had an aversion for women, and did not allow them to draw near to him. He did not even allow his own mother to visit him; but when she had died her body was brought to him, and he brought her back to life, that she might behold him, and converse with him, for a little time; after which she was lifted up to heaven.

What a strange story! Does it not evince a very

great ignorance of Jesus' Gospel, and of the true way of loving and serving God, through Jesus Christ. If a man is honored for dying at his post, what of Simeon who died on his post?

The example of Simeon, the Stylite, was followed by many in Syria and Palestine, and they were called pillar-saints. But among the Romans this religious craze was not sanctioned.

And now superstitions in the Church were advancing with giant strides. Some invoked the assistance of saints, and this gave rise to great debates on the question of the knowledge which the saints in heaven may have of the prayers addressed to them by mortals.

The majority of the people then believed that the saints' spirits, though invisible, revisited their friends; this idea suggested the thought of going to the saints' graves to pray. Thus those who had the reputation of having been great saints during their lives received great honor and veneration, and now the very bones of martyrs came to be looked upon as precious relics.

The Statue of Public worship was being saddled
Mary with the every day with new forms and cere-
Child Jesus monies, mostly all for the sake of
in her Arms. attractiveness. Splendid churches
 were erected everywhere, and now statues of the
 Virgin Mary holding the child Jesus in her arms
 began to be introduced in the places of worship.

This novelty was drawing the crowds, others would enhance this effect by placing all sorts of relics upon the altars, claiming for them grace-giving virtues.

The Holy Scriptures were then seldom consulted, but recourse was had to traditions or to the decrees of the Councils as more binding than the dictates of the Gospel.

But now, if any dared oppose these manifold errors

and this accumulation of vain things by upholding the truth of the Gospel, he was soon interdicted and banished.

Nevertheless, at all times God had reserved his seven thousand men, who, though dispersed, did not bow down before Baal. And these, like Daniel, seeing the danger of giving God the service of hands and eyes rather than of the heart, did oppose the surging billows of errors which entered the Church.

Vigilantine, Among many others, a learned and eloquent presbyter called Vigilantine, both preached and wrote many pamphlets against the errors and superstitions that were creeping into the Church, especially against the veneration of the tombs and the bones of martyrs; he censured pilgrimages and the miracles which were attributed to martyrs. He stigmatized the custom of keeping candles lit in the tombs, maintaining that this practice had arisen among the Pagans, and that the Church should not follow their example, but rather that the Pagans should follow Christ's example and dictates as found in his Gospel. He also opposed monastic life and the other errors in the Church, but, his life being jeopardized, he was forced to maintain silence, and to stifle the voice of his own convictions and conscience.

The use of Tapers, It was about this time that the use of wax-tapers became prevalent in the Church. It is claimed that the first Christians, being forced by persecutions to hold their meetings in dark places, had to use artificial light; then when they no longer feared persecutions and could hold their meetings in broad daylight, they retained the use of the tapers, in memory of their former customs.

But it is more correct to say that this, like many

other customs, was borrowed from Paganism to better attract its adepts.

St. Athanasius, in the fourth century, was complaining that some had introduced in some churches candle-sticks such as were used in the Pagan temples, where candles were kept burning before idols. Yet the custom of placing upon the altar a large quantity of lit wax-tapers only goes back to the sixteenth century, this being a further proof that there were added to the Church service rites and customs unused in the apostles' times.

**Benedict,
480 A.D.**

In 480 A.D. there was born a man called Benedict, whose reputation for sanctity became very great. In the next century we shall find him at the head of a religious community that took the name of its patron and was therefore called benedictine.

**Twelve
Popes.**

The Romish historians claim that the See of Rome was occupied in turn during this century by twelve popes, but they were not yet popes, but only patriarchs.

This century was the patriarchs' own, for they had divided the world into their respective spheres of influence, each having its centre in Jerusalem, Antioch, Alexandria, Constantinople or Rome.

But the rule of the patriarchs of Rome was often quite short and insignificant; that of others was the reverse. Some were ruled by the Church's influence, whilst others, not so docile, did rule the Church, often the one reversing his predecessor's decisions.

Leo I. was the one who did the most to give the Church its Roman stamp. St. Symmachus was the last patriarch of Rome in this century; being elected in 498, he governed the Church for fifteen years.

The End of the Fifth Century. We are now at the close of this century. The priests now began to dress differently than the laymen, by donning the cassock.

In early times it was a rule to avoid all fastidiousness in dress, but there came a time when men wore such short dresses that, the decency of bishops and priests becoming shocked, they decided not to conform to this fashion, but rather to wear long cassocks. This clerical departure in dress became general, and even compulsory. If innovations were added to the Church's worship, these forms were yet somewhat elastic and varied according to time and place.

About this time the prayers for the dead, the worship of the Holy Virgin, angels and saints, practised since a long time, were officially recognized by the Church authorities.

Thus what was but the custom of those who believed in it became a general and dogmatic tenet that demanded adhesion under threat of excommunication.

Then the saints were invoked, contrary to God's Word, which teaches we have but one Advocate or Mediator, namely Jesus Christ.

St. John in his first Epistle ii., 1-2, said: "And if any man sin, we have an Advocate with the Father, Jesus Christ, the righteous; and He is the propitiation for our sins, and not for ours only but also for the whole world."

St. Paul in his first Epistle to Timothy ii., 5-6, had said the same thing in different words thus: "For there is one God, one mediator also between God and men, himself man, Christ Jesus, who gave himself a ransom for all."

And likewise we read in Hebrews vii., 25: "Wherefore also He (Jesus) is able to save to the uttermost them that draw near unto God through him, seeing he ever liveth to make intercession for them."

The Church then became day by day more and more Romish, losing at the same time its Christian character. Its outward attractions developed in a startling manner to conform itself to the influences of Judaism and Paganism, whilst its true inward life through God's grace became itself burdened with vain rites and customs.

This century had even less light than the preceding, for it must stand in inverse ratio to error into which the Church was falling.

God of grace. O, let Thy light
Remove our dim and blinded sight,
Like the day-spring on the night
Bid Thy grace to shine.

Historical Summary of the Christian Church in the Sixth Century.

THE PATRIARCHAL ERA (Continued).

The Church constitution did not undergo signal changes during this century.

Introduction. The Pagans in large numbers made an external adherence to the Church, without attaching any value to true conversion, as many persons now-a-days do. Some did it to obtain their suzerain's good favor, others were incited by fear of punishment, but few were brought by conviction. To tell the truth, conversion consisted in abandoning Pagan idolatry to embrace Roman idolatry; this change was doubtless quite easy, since it involved laying aside a meaningless idol for a symbolical statue of Jesus Christ, the Virgin Mary and saints.

At this time things had so changed that no one could obtain a public office unless he renounced Paganism.

Religion became unnatural and compulsory. Ignorance was great, for education was wholly under the control of the ever-present and untutored monks. Mistaking ignorance with Christian artlessness, they did not care to educate the people.

They inculcated the impression that the more one is ignorant the greater is his piety.

It is for the same reason that the Roman Catholic clergy had always done its utmost to keep the people in the slough of ignorance. And even in the glaring light of this nineteenth century there is an intense ignorance fostered wherever the Church of Rome is supreme.

The Three Sacraments. At this epoch there were still but two sacraments, but, as confession became auricular, and penance compulsory, this last became the third sacrament in the Romish Church.

It is taught that the sacraments of baptism and penance are specially administered to blot out sins, and for this reason are called the sacraments of the dead, intimating by that that the candidate is dead in sin, and that either the one or the other of these sacraments can bring sanctifying grace and impart eternal life.

Two Patriarchs. In this century the Church has only two patriarchs, one in Rome and the other in Constantinople, the latter having subjected those of Alexandria and Antioch, whilst the former had done the same thing with that of Jerusalem. In the preceding century the Church government was vested in five individuals called patriarchs, who had equal representative power. But, unfortunately, some of these men were ambitious and endeavored to exert authority on the rest. From these claims many a friction arose, but ultimately the patriarchs of the largest cities carried their point, whilst those of the lesser cities yielded; thus only two patriarchs remained, the patriarch of Rome governing the Church in the West, whilst the patriarch of Constantinople rules the Eastern section of the Church.

The Benedictine Monks, 529 A.D. Upon entering the sixth century we must give some attention to St. Benedict, whom we met at the close of the last century.

He was now twenty years of age. At the age of fourteen he had left his parents by stealth to go and live in solitude. On his way to the mountain tops

he met a monk, who encouraged him in his vocation, gave him the hair-cloth usually worn by the monks as a mortification and a lambskin coat. He now came to a narrow den, never lit by the light of day.

He made it his residence, and remained in it unknown to the world, except the monk whom he had met and who provided him sustenance, but, unable to attain the end of his cell, he dispatched these to the new monk by means of a cord.

After spending three years in this living tomb he was found by shepherds who took him for a wild beast.

Instantly his reputation spread far and wide, and he was soon surrounded by a great crowd of disciples, so that he was obliged to found in the neighborhood of his retreat twelve monasteries, where both Romans and barbarians, attracted by the fame of his virtues, came to don the monastic cloth.

Some years later he felt the need of departing from the place where he had lived for thirty years. Having nominated twelve superiors to his twelve monasteries, he left with a small band of his disciples, and went to Mount Cassinus, which henceforth became the centre of his order. The last years of his life were occupied in the construction of a great monastery, within which he caused his grave to be dug. Having forebodings of his coming death, he asked to be carried to his graveside by his disciples, and, having received communion, he raised his hands to heaven in prayer and breathed his last in the year 547 A.D.

Benedict was the founder of monachism. He left a rule which was adopted in all the monasteries of the East and West. It required absolute self-composure, voluntary poverty, absolute obedience, fasting, prayer and penance.

The food of the adepts of Benedict consisted in one pound of bread a day and one measure of wine; their raiment was a tunic of bleached wool, a mantle

with hood to cover the head, and a scapulary during working hours. For during working hours they laid aside their heavy outer garments and

**The
Scapulary.**

donned a "scapulary" made of two large pieces of cloth, hanging one in front and the other behind the body, like two large aprons encircling the body, from the neck downwards. Such was the origin of our scapularies, though their resemblance is very remote. For the former had the appearance of a light suit intended for greater freedom than toil. To-day scapularies would barely cover the palm of the hand, but it is placed partly on the chest and partly on the shoulders, and so light that it can be worn continuously, day and night, for a lifetime.

From a superstition the scapulary is looked upon now-a-days with veneration, as having an inherent capacity of warding sickness, danger and prolonging life. This simple piece of merchandise is looked upon both as a safeguard and lightning-conductor. Each monk could sleep but little, and had to lay down, dressed and shod, in his own separate little bed.

The Roman Catholic historian, Chapiat, says that happiness is real nowhere except among the monks. "The world," says he, "seeks happiness everywhere, but fails to find it, but a true monk finds it without seeking it. Why are men wicked and unhappy? It is because they have passions to torment them and interests which divide their hearts. But monastic life nips evil passions and replaces them by noble virtues." These are words which lack the basis of mature thought. This book is a synopsis of a defence of salvation by works. The author seems to ignore that faith alone can save, and that works are for faith's maintenance, for faith without works is dead.

The superior of the monasteries is elected by the monks, who submit even their will to his. "In these cloisters," says Chapiat, "man is nothing, but the rule is everthing."

**David,
the Monk,
530 A.D.** About this time a young man called David, wishing to follow the example of Benedict, gave himself over to cloister-life. He was a man of great ability and energy. By dint of great exertions he succeeded in founding twelve monasteries, and, notwithstanding the privations of a monastic existence, he lived to the mature age of 146 years.

There can be no doubt that this fact is related to glorify monastic life, but it is to be feared that this is done at the expense of Christian reputation. Is it not true that we become accustomed to everything, and that, if austerities do not kill the body, they may kill the soul; thus might be the result of relying on works to be saved.

What was once a sacrifice most difficult to accomplish becomes easy through repetition, so that any merit which might attach to the original deed no longer occurs with the subsequent ones. This furnishes a further proof that salvation could not be through works, but rather through faith in Jesus Christ.

**Second Step
Towards
Supremacy.
533 A.D.** The two patriarchs seemed not satisfied with subjecting their three acolytes of Antioch, Alexandria and Jerusalem, but they now evidently desire that one alone should rule the Church. Consequently, we find them both engaged in disputing the right of supremacy.

John II., the Roman patriarch, influenced the Emperor Justinian to create him ecumenical bishop. In 533 A.D. the emperor acceded to his request, granting the Roman patriarch the title of Head of the Church of Jesus Christ.

Now, therefore, the latter shall speak with greater authority than ever, and shall even claim jurisdiction over the patriarch of Constantinople.

But the patriarch of Constantinople, influenced by his bishops, will not yield to Rome, but sought and obtained from Maurice, Emperor of the East, the title of ecumenical patriarch.

Therefore both patriarchs claimed the same paramountcy, and after long and severe struggles there resulted, not the submission of either the one or the other, but a schism which split the Church in two, the Grecian and Roman sections.

Council of Constantinople. In this year the ecumenical Council of Constantinople took place. There were present one hundred and fifty bishops. It was convened by Justinian and presided by Mannas.

The errors of Origen, disseminated by a monk called Nonnus, had obtained many an adherent; this council examined the errors, and its adherents were excommunicated, but this had little effect and their number continued to increase. As a consequence they were persecuted, and it even caused blood to flow. Likewise this council examined the various errors which had occupied the preceding councils.

Mahomet. This century saw, about the year 571, the birth of one of the most extraordinary men ever born, the founder of a religious system which to this day has the upper hand in Palestine, Asia Minor and Egypt. This man, whose name is immortalized, is Mahomet, and we shall have to say more about him under the heading of Mohammedanism.

John, the Faster. In 588 A.D. John, the faster, was bishop of Constantinople. He strenuously opposed the Romish supremacy and obtained the title of ecumenical bishop. Pelagius II., the Roman patriarch, opposed him

and qualified his claims as execrable, profane and diabolical.

These invectives of the Roman prelate were looked upon with contempt, and soon (in 590) death claimed him.

Gregory I.
590 A.D.

At the death of Pelagius II. Gregory I., surnamed the Great, was made his successor. He was born in Rome in the year 550. When but a child he was noted for his precocious and extensive knowledge. At 23 he was elected prefect of Rome, but he soon after entered a cloister, but was recalled by Pelagius II. to become bishop of Rome. When still a monk he conceived the plan of going and establishing Christianity in Great Britain. One day he was going through the market where some young Angles were being sold as slaves. Their rare beauty caused him to make a pun, saying, "These are not Angles, but angels."

Having a keen interest for this people, he wanted straightway to leave to go and preach the Gospel in England, but he was prevented by being elected to the bishopric of Rome.

On the death of Pelagius II., in 590, he was called by the clergy and the people to become his successor. He was greatly opposed to this, and he reluctantly accepted the position.

But Gregory still remembered his Angles, and he sent them missionaries under the leadership of bishop Augustine.

Augustine.
596 A.D.

After certain preparations, Augustine, the first Archbishop, left with several missionaries. Having reached Lerines, where there was a monastery, they were told stories of terrible barbarities, perpetrated by the Anglo-Saxons. Augustine, scared and disheartened,

came back to Rome to beg freedom from a so perilous and useless enterprise. Gregory reassured him, braced his courage, and gave him numerous letters of recommendation to the principal bishops of Gaul.

Augustine took courage and started again with missionaries. They landed on the island of Thanet, in Kent.

Ethelbert, the king of Kent, had married the daughter of Caribert, king of Paris. This princess of the Franks was Christian, and had consented to her marriage only on the condition of being allowed the free exercise of her religion. Her influence with the king was great, and she favoured Augustine's mission.

The king did not at first invite the missionaries to come and see him, but preferred to go and confer with them. Augustine and his companions came before the king, in an appointed place, being preceded by a silver cross and a picture representing the Saviour. The king bade them to sit down, to listen to them at leisure, and Augustine spake thus: "O, king, we are announcing the most happy news: God, who has sent us, offers you a kingdom infinitely more glorious and lasting than that of the Angles."

Ethelbert demanded time for reflection before giving up his former beliefs, but he at once allowed the missionaries to settle in the city of Canterbury. These made a very solemn entry, preceded by their silver cross, and singing hymns; they began to preach the Gospel at once.

Their artlessness and their good manners touched the idolaters, who gave up their errors. Ethelbert was himself converted, and his example was imitated by large numbers of his subjects; Augustine baptized more than 10,000 persons on Christmas Day in the year 598 A.D.

Gregory, overjoyed at this news, raised Augustine to the dignity of Archbishop, and organized the nascent Church.

The progress of the Gospel took greater proportions every day.

A national assembly decreed the abolition of the ancient worship and the adoption of Christianity. Soon after, the other States followed the same example, and the Church of England was henceforth one of the most solid stays of the Roman See. Schools and monasteries multiplied. Everywhere Pagan temples were changed into Christian Churches.

It is especially from this great revival that courageous missionaries came forth to carry the Gospel in France, Switzerland and Germany.

Gregory, the Great, saw in certain practices of the Church a tendency to error, and he therefore attempted to reform it.

He was especially opposed to the title of universal bishop, given to the Roman bishop, saying of himself: "Servus servorum Dei (I am the servant of God's servants)."

He also said: "I do not command, I only give indications." In a letter to Maurice, the Grecian emperor, he addresses him in these solemn terms: "We beg of you, most pious sovereign, whom God has placed above us, to preserve peace and unity in all the empire, not to grant the title of ecumenical bishop to the patriarchs, who are but pastors of the Lord's flock. For it is not right that we should leave the things most pertinent to us to seek those for which we are least fit. We are inciting the barbarians against us, and our offences are sharpening our enemies' swords.

"If our example confounds our preaching; if our actions give the lie to our doctrines; if our bones are sore through our fasting, and our minds are inflated with pride; if our bodies are humbly clad, but our hearts are filled with self-esteem; if we are sleeping on ashes whilst we aspire to lofty things; if we are doctors in humility but models of pride, hiding

a wolf under sheep's clothing, what shall be our recompense before God.

"As for me, O, most pious sovereign, I yield a complete obedience to your orders. But John, the Faster, this saintly companion of my service, seeks to be called universal bishop.

"May God keep us from daring usurp this new name against the law of the Gospel. How can one be called universal without causing an injustice to others. Away with this blasphemous title, which robs the others of their due honor, to confer it to one man only.

"If John, the Faster, spurns the obedience of the Church canons, he deserves to be humbled by an order from our most pious sovereign. If he submits to your most just decision, and salutary warnings, we shall render thanks to God, but, if he persists in his ambition, or perseveres in his pride, I foresee what shall befall him.

"The Gospel says: Whosoever exalts himself shall be humbled. God resists the proud. Pride goeth before destruction, and a proud spirit before ruin."

Notwithstanding the ability with which Gregory had written his long letter, it did not have the desired effect.

He had even said that whoever dared take or accept the title of universal bishop was the precursor of the Anti-Christ, and had fallen away from the faith. He thus saw the false position in which the Church was found, when, through ambition, its bishops claimed this title.

This admirable conduct of Gregory was also quite singular, for, whilst he denounced different practices and errors in the Church, he was tolerant for others of as serious a nature, suppressing here what he allowed elsewhere. Thus whilst he destroyed idols and images in the Church, he allowed the converted Pagans the image of Jesus Christ.

It was he who first imparted its first true character to mass, soon after to become what it is to-day. Not being satisfied with what he had done, he added new feast days to the Church calendar, as well as new processions. He, moreover, borrowed from the Pagan worship the use of certain vestments. It was he who introduced the first notions of Roman purgatory, although it was not of his own invention.

The Pagans believed in a purgatory, **Purgatory.** i.e., a place where the souls after death expiate their sins. The Pagan purgatory appeared more rational than the Roman equivalent. The first consisted of fire, water and wind, to correspond to the gravity of sins to be expiated; for the greatest sinners, fire was reserved; the moderate passed through water, whilst the very light sinners were punished by wind. In introducing this error the Church adopted only the fiery portion of it, possibly because it was deemed that the other agents were not considered sufficiently horrible to frighten people. A purgatory of fire was thought more likely to help the clergy in stirring the feelings of those whose relatives were suffering these torments.

During the first three centuries the Church of Jesus Christ spurned the idea of a purgatory, but, as it inclined to Romanism, it adopted Pagan customs, and so now the Pagan idea of a purgatory was introduced. Gregory, before his last hour, formulated this new doctrine and disseminated it everywhere.

Often the Roman Catholic asks the Protestant: "Where was your religion before Luther?" The latter answers: "It was in the Bible, and the hearts of a few faithful ones scattered here and there, who have always resisted error and sin." Conversely, the Protestant asks of the Roman Catholic: "Where was

purgatory before Gregory I." and, if he is learned, he shall say: "In the writings of the Pagan authors." It is evident that the apostles have never mentioned it, nor ever believed in it. One of the characteristic traits of Gregory was his opposition to general education, believing, doubtless, that piety and ignorance are in direct ratio to each other.

From the Roman Catholic standpoint he was right. It is clear that Romish piety has not the basis of Gospel knowledge; it is not intellectual, but full of superstitions. Indeed, one has to be ignorant to believe the Romish silliness.

Exemplum gratium: Revaux, a Roman Catholic author relates that Gregory I. was father to the poor, loving them tenderly, and feeding many at his own table every day. Among his guests he had the pleasure of having once his guardian angel, and on another occasion Jesus Christ himself.

A plague was raging and carrying off thousands of people, but, through Gregory's prayers, and the carrying of the image of the Virgin in a procession through the city, the scourge was stayed. Of course, this must be taken with a grain of salt.

**Seventeen
Popes.**

In going through the century from a Roman Catholic standpoint, we have met with seventeen popes. We have already said something of Gregory, the Great, but time does not allow us to add more about any of the others.

From a Protestant standpoint, these were none more than bishops or patriarchs.

Gregory I. was the last of the popes or patriarchs of this century, having been elected in 590; he ruled the Church 13 years, dying at the age of 53 and in the year 603 A.D.

100 Councils. There were about one hundred councils in this century. The more did the errors increase the oftener were councils convened to examine, accept or reject these innovations.

End of the Sixth Century. The increasing surge of errors were taking a more definite form. Saints were more invoked, the martyrs more revered, and Mary, Mother of God, was now called Queen of Heaven; two general feasts were set apart in her honor, one the feast of her Purification, the other that of Lady-day or Annunciation.

Forward, out of error,
Leave behind the night;
Forward, through the darkness,
Forward into light.

Historical Summary of the Christian Church in the Seventh Century.

THE PAPAL ERA.

Introduction. Our entry into the seventh century is rendered difficult because of the darkness of superstition and error. True light is hidden under a trellis of wild vines and gourds. 11 Kings, 4: 39.

The first Christians had worshipped God through Jesus Christ, but those of this present century have abandoned the true God for one made of wood in the form of a cross, and the representation of saints in the form of statues. The apostles only spoke of heaven and hell; now a middle state is added in which the souls are detained after death to expiate sins.

The ambition of the head of the clergy is increasing more and more. Spiritual life in the Church is dying out, and is replaced by materialism. But we have still a faint light, a "smoking flax that shall not be quenched," but by it we are enabled to advance slowly but surely leaning on God's promise; "Lo, I am with you always." Matth. 28: 20.

Death of Gregory I. Gregory I. was nearing the end of his life, and, after having spoken, written and struggled against the tendency of the bishops of Rome to seek supremacy, he entered the realm of silence in the year 603.

Boniface III., 606 A.D. Boniface III. was called to the See of Rome in 606, and, after two years' rule, disregarding the scruples of his predecessor about taking the name of universal bishop, he solicited it at

the hands of the Emperor Phocas, with the privilege of transmitting it to all his successors. Phocas, this prince so sadly famous in history, after assassinating the Emperor Maurice, ascended the imperial throne, and, by the influence of Boniface, he despoiled the bishop of Constantinople of the title, which had been conferred upon him many years before, to confer this title upon the bishop of Rome, making him superior to all other bishops.

The Third Great Step to Supremacy, 606 A.D. This is how the Romish Church made its third great step towards supremacy. From this on Boniface III. was called universal bishop, or the bishops' bishop. But this was not sufficient to him, for his greed increased with new acquisitions, and he will now seek to become temporal master of the world, and to be the emperor of emperors, the king of kings.

The man of sin, the son of perdition, seated as God in His temple, 11 Thes., 2. 4-10., is about to seize all occasions and take all means to extend his power and empire. For this end all shifts shall be utilized; he shall even make use of "deceptive prodigies and miracles to seduce all who do not possess the love of saving truth." Yet, amid great darkness, the true Gospel light will shine.

Colombanus, 615 A.D. Among a great number of shining stars one shone with a greater brightness. It was Colombanus, an Irish monk. In 605, a few years before his death, he decided to fight for the truth. He began to preach the Gospel and to announce salvation through faith among the Bavarians and Franks, and, although both opposition and persecution made his life a tedious one, he persevered in his task to his death.

Foreseeing the tendency which some bishops enter-

tained towards supremacy, and the danger which might result for the Church, he did all he could to avert the danger. He often said to the people: "Let us go to Christ alone, the fountain of life." Such words are agreeable to find in the midst of all this heap of monastic ordinances. During his faithful ministry a large number of persons embraced Christianity. This useful life closed in death in the year 615 A.D.

It was only a star that was shining,
With a calm and unfailing light,
But it saved the Church from falling
Amid a fearfully dark night.

A few years later Mahommedanism **Mahommedanism**, began to spread. Mahomet, its founder, was descended from Ishmaelites. His father was a Pagan, but his mother was a Jewess; when yet quite young he was bereft of both, and thereafter went and lived at one of his uncles in Mecca. His education suffered neglect and was rudimentary. He was soon obliged to take a situation in the home of a rich widow, who, though much older than he, nevertheless married him and conferred her wealth upon him.

At the age of forty he declared having had a vision announcing him that God had chosen him to be his prophet, and bidding him to reform religion, first amongst the Arabs, then amongst the Jews, lastly amongst the Christians. He caused a new book to be written, called the Coran, explaining to the world his new religious system based on God's unity, faith in God, the immortality of the soul, predestination, paradise and the judgment day. His moral precepts were: prayer, fasting, abstinence from wine and pilgrimages to Mecca. The Coran also permitted polygamy, allowing as many wives as its disciples desired; it also taught that the only true prophets

were: Adam, Noah, Abraham, Moses, Jesus and Mahomet. Mahomet claimed he was called to reform religion. To this end he took up arms, and, after victories, he constrained numberless multitudes to accept his doctrine and to follow his standards. Rendered proud by his victories, he conceived the project of founding an empire.

In the year 622 he besieged and took Mecca, his native city. His successors, under the title of Caliphas, or vicars, took Jerusalem. At the end of this century they were masters of Arabia, Persia, Syria, Palestine, Egypt and part of Africa.

Mahomet placed his wife, Radija, and his daughter, Fatima, on an equality with the most faithful women in the world, namely Mary, Moses' sister, and the Virgin Mary. But after his wife's death he took in marriage fifteen wives, a thing which he had not dared to do while his first wife lived.

He died in 632 at the age of 61 years, leaving a bad polygamous example which was soon imitated by his disciples. After his death his great empire was divided between Abubeker, his brother-in-law, and Ali, his son-in-law, both claiming the right of succession. This contest gave rise to two parties, which, although both attached to the Coran, were divided on minor points.

Mahommedanism is one of the greatest enemies of Christianity, and was a potent cause for the decline of spiritual life in the Church in the middle ages, by giving it an example of compulsory piety. Mahommedanism has now 200,000,000 adherents, and this large number of people are as many held in the thralldom of error.

**Compulsory
Tonsure.**

About this time there was in practice a sign of both authority and humility among the clergy.

It was the crown of hair imparted by the bishop.

to the priest. By this the Church desired to perpetuate the remembrance of Christ's coronation with a crown of thorns, and to teach the priesthood their subserviency to their Master. This tonsure was also intended to be a reminder of the dignity of the priesthood, and also to indicate that the life of the priest is to be like that of a victim. The bishop cuts his hair in the form of a cross, nipping it in five different places behind the seat of memory, on the vertex, the seat of judgment, above the forehead, the seat of the imagination.

It was at the council of Toledo and after a long and stormy debate that this practice became compulsory. Henceforth all the priests were to be tonsured. Thus there were added to the Church daily, not souls to be saved, but innovations to lose souls.

The Signet Ring,
633 A.D. In this year a council was convened to meet in Toledo, Spain, and seventy-five canons were enacted.

It was then that the pontifical ring was added to the ceremonials. It was given to typify the spiritual union of the bishop to the Church. The consecrating prelate presents the ring, saying: "Receive this ring as a symbol of discretion and fidelity to the Church, that you may know what to conceal and what to divulge, what to bind and what to loosen."

The ring must be large enough to be put on over gloves, and must be worn on the right hand, because it is with this hand that he imparts blessings to the faithful.

The Crosier,
633 A.D. The ambition of the popes for temporal power incited them to mimic the kings by using the same badges of power. The crosier, or pastoral staff, took origin in the need which some aged popes had of supporting themselves upon a staff during the long Church

services. The first crosiers were wooden, and had a simple crook like the staffs of shepherds. But, later, the Church attached to it the idea of authority, and improved its appearance. This staff was ornamented at its upper end with gold and precious stones, whilst the lower end was encased in a pointed ferrule. It ultimately became for the bishop what the sceptre is to kings, and even it did not fail to take the form and general appearance of the latter insignium. Thus, the simple crook was replaced by a globe to indicate authority.

The staff was to symbolize the pastoral care for erring souls, or for upholding the weak, or encouraging those who are remiss. The crosier would not have played a perfect part without the legend which says that St. Peter sent his staff to the Bishop of Treves, and by whom the latter gave life back to a dead person. Thus the faithful had the benefit of this miraculous staff which became an object of veneration. Thus the pastoral staff became the popes' sceptre.

The Sacerdotal It was also about the same time that
Gloves, the bishops, cardinals and the pope
633 A.D. took to the wearing of gloves during Church ceremonies. There is even a prayer found in the mass-book of the time for the gloves. The use of gloves recalls to mind the subterfuge of Jacob to obtain his father's blessing. The bishop must be looked upon as endeavoring to take the place of Jesus Christ—his older brother, to obtain the abundant blessings of the Heavenly Father. These gloves were of diverse colors: white, red, green, violet, flesh-color, to adapt themselves to the different ceremonies. Thus they added to the uniforms and to the ritual, without regard to truth, and to the detriment of piety, blighting soul and body both.

The Church was certainly not following the example of David, who says in the 4th verse of the

xxivth Psalm: "Who shall dwell in the place of his holiness? It shall be he whose hands are cleansed and whose heart is pure."

What the Church needs is not glove-wearing, but to be served by hands cleansed in truth, and by a heart purified in the blood of Jesus Christ, through faith.

Monothelism, About this time there was a party organized who attributed but one will to Jesus Christ, whilst the Church admits two, the divine and the human wills, which, though distinct, are nevertheless in harmony. Its partisans were styled Monothelists.

Martin I., On the death of Theodosius I., in this year, Martin I. was elected pope. **650 A.D.** He strenuously opposed Monothelism.

He delegated a few persons to Constantinople to bid the patriarch Paul to abandon his errors, but the latter gave them a bad reception and had them banished. The pope, being much displeased by the conduct of Paul, convened the first Council of Lateran in Rome, where the patriarch Paul was excommunicated and anathematized in the severest manner. The conduct of the pope evoked the anger of Emperor Constans II., who had him arrested and led in chains to Constantinople, and was sent into exile, where he died, whilst Eugenius I. was selected to replace him.

The Church's progress was also greatly retarded about this time by the continual controversies which were going on as regards Easter day. It appears, indeed, like a kingdom divided against itself.

The clergy not agreeing with each other, discontent, hatred and dissensions were rank everywhere.

The Use of Meats Forbidden, which was organized in the second century, became a source of **653 A.D.** much profit for the clergy. It was from the onset imposed with great rigor.

It is related that St. Marcarius, of Alexandria, spent Lent while standing, sleepless, without drink or food other than a raw cabbage leaf on Sundays. Assuredly, if his appearance was at all like the plump and rubicund priests often met at the close of Lent, he must have lost some of his redundancy. Nevertheless, this rigorous lent allowed to weak persons the use of certain foods, but this privilege became an abuse. For, by money, anyone might purchase the privilege of eating certain kind of food, even meat, so that the Council of Toledo, in 653, forbade the use of meat. From that time on fasting gave place to abstention from meat.

An author says it is a commodious abstinence to observe fast by stuffing with such foods as choice vegetables, all kinds of fish, fresh eggs, water fowls and wild duck. This kind of fasting is more to be desired than to be feared. True fasting does not consist in the abstinence of the foods which God has created, but in the abstinence from evil, in a contrite heart, truly repentant for sins.

And as we needed a ray of light to guide our steps, a bright star shone through obscurity, and its beneficent rays enlightened our way.

Bede, It was Bede, the venerable, at once **the Venerable,** a learned man and a faithful Christian. He had been consecrated **678 A.D.** deacon at the age of 19, and priest at 30.

He was a great light in all England, by his piety, his meditation and writings. In spite of the errors and superstitions peculiar to his time more than to himself, he can justly be regarded as a true disciple of the Saviour. His life fully consecrated to God's service was divided between prayer, the study of the Scriptures, the lessons to his disciples and the accomplishment of his duties.

We owe to his pen a history of the Church in his

country to the year 731 A.D. He was, says an author, a walking cycloped.a, knowing all that could be known in his time. A few quotations from his works show that his piety had a solid foundation:

"Faith," said he, "which operates through charity, is a gift from God—to believe, love and do that which we know to be good, we must receive it gratuitously, and without any antecedent merit on our part.

"The law of Moses does indicate what we ought to do or avoid, but it is only through the grace of Jesus Christ that we can fulfil its precepts.

"It is only he that can appreciate God's grace as it is in Je.us, who knows his own heart's sore, and truly opposes sin."

Bede, with all his superstitions, his weaknesses, his errors, knew the truth in Jesus, through faith and grace. He did not believe in the real material presence of Jesus Christ in the Eucharist, for he says: "As to His bodily presence, He has left the Church, but in His spirit He abides always with it."

He denounced idolatry with energy—in a word, all that did not agree with his knowledge of the Gospel. He was spreading the Bible wherever he went, for it was yet read in the vernacular language of his time.

Bede died in 735, in singing: "Glory be to the Father, to the Son and the Holy Spirit."

Council of Monothelism made great progress
Constance, during the double patriarchate of
680 A.D. Sergius and Paul, both occupying
the See of Constantinople. The Church was so
alarmed that Pope Agatho, with the emperor's per-
mission, convened a council, which became the sixth
general council. Not less than 289 bishops were pre-
sent.

Monothelism was formally condemned, and an anathema pronounced against all who did not believe

in two wills, two natures, and two operations in the person of Jesus Christ, who is both God and man.

But this decision did not end Monothelism. Its adepts, seeing they were persecuted, took refuge in the mountains of Lebanon, where they became numerous under the leadership of Maron; hence they have been called Maronites. Later they recognized the authority of Rome, but they preserved their organizations, and some of their religious customs.

The Use of Latin in the Church Worship, 682 A.D. It is evident that the use of Latin in the Romish Church goes back to the time when this language was spoken in nearly all the West.

Nevertheless, the Eastern Churches used its own language in his worship and in the liturgies. But the Romish Church, fearing a danger for the unity of the faith in a translation of Holy Scripture, and deeming it necessary to send its priests in all countries, without regard to the needs of the people or the edification of the faithful, as well as the truth of God's word, wherein is a defence to use strange tongues in worship; decreed in a council that henceforth worship (mass) would be celebrated exclusively in Latin in all Roman Catholic Churches throughout the world.

In the same way Italian priests were sent in all countries, where situations and revenues were accorded them.

The use of the vernacular is admitted but for cases where its use is absolutely indispensable, such as marriages, confession and preaching.

The Use of Images Made Compulsory, 682 A.D. Since a long time Roman idolatry was being slowly introduced in the churches, in the shape of images and statues representing some saint, contrary to God's word, which says we must

not make graven images, and not bow in their presence. Exodus xx., 3, 4, 5, Acts ii. 6; 1 Cor. xiv., 6-19, 21-22. With time this worship became compulsory.

The Worship of Saints. This worship went hand in hand with that of images, and since the fourth century was on the ascendant, and now a vast number of saints were invoked daily, including the Virgin Mary, who, as the Mother of Jesus, was looked upon as the most powerful amongst the saints. The honor, titles and the glory which revert to Jesus Christ only were granted her. She was called the Queen of heaven, the gate of heaven, the morning star, the sinners' refuge, and many other names were given her which can only reasonably belong to Him who suffered on the cross for the world's ransom. There is, says God's word, but one Mediator, one road to heaven, one avenue to the throne of the Father, one sacrificer, namely, Jesus Christ, the only Saviour of the world. And now it is because He is God, manifested in the flesh, and that through His spirit being omnipotent, possessing the attributes of the Father, that He can hear all who adore Him and pray to Him.

Ina, King of England. In 689 Ina was crowned King of England. The Church was then in a desperate condition, and to remedy several of its evils Ina codified ecclesiastical laws to be a rule for both clergy and church. This code allowed the clergy to levy taxes upon public revenues for the erection or repair of churches. Sunday observance became compulsory. If a slave was forced to work on this day, he obtained his freedom, and the master paid a fine. If the slave worked on his own initiation, he was whipped. For freed men found at work on Sunday there was a fine of 80 francs.

Parents had to get their children baptized within three months of birth, and, in case of non-compliance, they had to pay a fine of 50 francs. If the child died without baptism, through his parents' negligence, their goods were confiscated.

By this code many questions were settled, but there remained many more to consider.

The progress of the Church was greatly retarded by continual controversies regarding many ceremonies on feast days, especially the date of Easter, and that since the second century.

The Eastern churches celebrated it on the fourteenth day of the month of March, the Church of Rome on the Sunday following this date.

This circumstance recalls to our mind what the Gospel says: "Blind leaders, who strain a gnat but swallow a camel." Matt. xxiii. Is this not stubbornness regarding small and insignificant things and neglect of the more important ones? St. Paul says: "Let no man therefore judge you in meat, or in drink, or in respect of a feast day, or a new moon, or a Sabbath-day, which are a shadow of the things to come." Col. ii. 16.

**The End
of the
Seventh Century.** We have now reached the close of the seventh century. During this century we have seen a succession of twenty popes on the pontifical throne. We have made a cursory acquaintance with but a few, for, some having ruled but a few days, we could scarcely devote them even a passing notice. A few have had a longer rule, but as they did nothing noteworthy they are also passed under silence.

But we especially took notice of Boniface III., who was the first to take the name of universal bishop, and of Martin I., who convened the first Council of Lateran, to obtain redress for his ill-treated delegates to the patriarch of Constantinople, and we also saw

the vengeance with which the Emperor Constans II. visited him in his displeasure.

100 Councils. There were not less than 100 councils during this century. In these the affairs of the Church were settled, taking away, or adding, accepting or rejecting new dogmas without regard to God's Word. The voice of men were prevailing against God's authority.

Let Thy holy Word instruct us;
Guide us daily by its light;
Let Thy love and grace constrain us
To approve what'e'r is right.

Historical Summary of the Christian Church in the Eighth Century.

THE ICONOCLASTIC PERIOD.

The darkness of the seventh century **Introduction.** does not seem to have lessened, and our entry into the eighth century is encompassed with the profound obscurity of a great religious ignorance.

At this epoch, religion only consisted in outward form and ceremonies. The Pagan influence had become Roman, and was steadily gaining strength among the clergy.

At the close of the fourth century the clergy had introduced into the churches images and statues, in order to attract the Pagans to the new religion. They allowed themselves to lapse into a terrible idolatry by introducing everywhere in the churches such decorations then in use in the Pagan temples. Often one thing led the way for another, so that soon the churches were filled with all kinds of images representing the Virgin Mary, the Child Jesus and a great host of saints; tapers, lit lamps, candlesticks, the cross and incense were placed in both church and private edifices.

The ignorant masses soon began to worship these images destined to bring to mind the remembrance of the virtues of the persons represented.

During the first three centuries the Church had to struggle against Pagan idolatry, but now it had to do the same thing against Roman idolatry. And now the light of the Gospel did not shine within the Church, but the way to heaven was lit by tapers. The Pope, Sergius I., after a rule of 13 years, died, about the close of the first year of this century. He was

succeeded by John VI., and this one by John VII. in the year 705, and he continued to hold the See of Rome for two years. He favored the worship of images and saints, and he even erected an oratory in St. Peter's Church in honor of the Holy Virgin. It was the first chapel erected in honor of Jesus' Mother.

In the year 708 Constantine was made Pope, and he occupied his See seven years. Fenix, Archbishop of Ravenna, having refused to acknowledge the pope's supremacy, was terribly persecuted. He was thrown into chains and dragged to Constantinople, where he had to endure Justinian's most terrible cruelties. As a result, he lost his sight; he was then exiled.

Emperor Justinian II. and the Pope, Constantine. At the invitation of Justinian, Constantine visited Constantinople, where great honors were paid him, and the Emperor, going to meet him, fell to his feet and kissed them. Since then this degrading custom has become rooted in the Church. To-day, to meet the pope, one must bow to the ground and humble himself by kissing the pope's feet.

Wilfred, Surnamed Boniface, 716 A.D. In the midst of this sombre cloud of idolatry there shone a brilliant ray of light. Wilfred, a Benedictine monk, born of illustrious parents, having a wide fame in England, was preaching the Gospel in Thuringia and Friesland, where a great success awaited him.

The people were flocking from everywhere to hear the words of salvation, and were eager to accept them.

He was made a priest at 30, and in 723 he was summoned to Rome, where the Pope Gregory II. made him a bishop, and gave him the surname of

Boniface. Boniface was always a great enemy of idolatry. He relentlessly opposed the worship of images and idols, so that whither he went idols were upset, and the sturdy oaks of antique veneration fell under the axe.

Through Boniface God was pouring a great light upon the people. Churches were erected everywhere, and multitudes embraced salvation, as then understood. In speaking before an assembly he thus spoke of God's Word: "You cannot seek anything more honorable in youth, nor more consoling in old age." The reformation and the conversion of both clergy and laymen were the principal objects which Boniface had in view. Boniface had said: "Once upon a time bishops were of gold, though their chalices and crosiers were of wood; but now they are of wood, but have golden chalices and crosiers."

In his old age Boniface returned to Friesland, where he had begun his ministry, and he had tents erected for both himself and his associates. On a certain day he had assembled thousands of people, both men and women, to administer baptism, when a band of Pagans rushed upon them, and in the fray he perished with 52 of his monks.

Thus, though the general persecution had ceased, wherever the Pagans were in majority, they persecuted the Church.

Leo III. The Emperor of Constantinople, Leo **Emperor in** III., was terribly irritated at the **Constantinople,** idolatry within the Church, and **718 A.D.** which he considered the main cause preventing the conversion of the Jews, whilst it favored the spread of Mahommedanism. He felt persuaded that the Church was lapsing into error, was failing in its mission and sanctity, being plunged in an abominable idolatry which profaned its faith.

"The Christians," said he, "are worshipping im-

ages, as formerly the sons of Jacob bowed down before the golden calf and the statues of Baal."

Leo III. condemned idolatry, and accused the Church of violating the second commandment, which says, "Thou shalt not make unto thyself graven images, and thou shalt not bow down before them." He commanded that all images and statues be removed from churches in a short day. Violence had to be resorted to to execute his orders. Soldiers invested churches and houses and smashed images everywhere.

Idolatry had entered like a lamb, noiselessly, tamely, but it went away like a struggling, raging lion. For a long time the Church was caressing it like a mother caresses her own child, for it had many innocent and lovable traits, but, on growing up, it became comely and detestable. When the Church wishes to apply the correction, it heeds not to its voice bidding it depart.

The Church, having become more carnally minded than spiritual, has recourse to violence, but the Emperor endeavored to throttle idolatry, which yields not, but wishes to rule, cost what may.

St. Peter's Pence, 729 A.D. About this time the English Church was particularly favored by Ina, King of Mercia. He governed his kingdom under the direction of bishops and popes. In order to prevent people from going to Jerusalem in pilgrimages, he organized one to Rome, where he founded a great college for Englishmen. In order to obtain the necessary means for its construction and maintenance, he levied a tax from each household of his subjects of one penny, terming this source of revenue St. Peter's pence. This custom became general, so that it was levied for general expenses incurred for the Church. This was like the puny mustard seed which can become a large tree, which

bore fruit not only in England, but everywhere for Rome's benefit.

Gregory III. About this time, Pope Gregory II. died, and in the course of his obsequies Gregory III. was selected to succeed him. Being given up to idolatry, he continued the struggle against the image-breakers. He at once excommunicated the Emperor Leo III., because of his edict against the images, and wrote to him in these terms: "We conjure you to abandon your pride and harken with humility. You say that we adore stones, walls and boards. This is not true, my lord, but these symbols recall to our minds the persons whose names they bear, and cause our rampant spirits to soar. We do not look upon these things as deities, but, if it be the image of Jesus Christ, we say: 'Lord, help us;' if it be the image of his mother, we exclaim: 'Mary, pray for us.'"

During his episcopate he opened a chapel, specially set apart for all saints, and upon the silver vases used in St. Peter's Church, he caused to be inscribed the image of the Virgin Mary with the child Jesus in her arms.

The excommunication of the Emperor **The Iconoclasts,** or by the Pope Gregory III. gave rise to the formation of an order styled the Iconoclasts.

The sole purpose of the Iconoclasts was the destruction of idols wherever they went. Everywhere where they were in majority they entered churches and smashed every statue and every thing which could be an occasion of idolatry to the people.

Emperor In 741, upon the death of Leo III.,
Constantine his son Constantine ascended the
Copronymus, throne, and continued his father's
750 A.D. task. He pledged himself to destroy images by main force. The image-lovers suf-

ferred much from cruel persecutions. Some had their eyes put out, others suffered the loss of their noses, or were torn by lashes or cast into the sea.

In the portico of the emperor's palace there was suspended an image of the crucified Saviour, and this became a subject of idolatry for the people. The Emperor sent one of his officers to destroy it, but upon striking it a crowd of women beset him and left him dead on the spot. As a result, a sedition broke out, which was quelled only after the extermination of the principal culprits.

Constantine Copronymus. In 759 Constantine Copronymus assembled in Constantinople a council of 300 bishops, who solemnly decided that every image of every make and shape should be cast out of the churches as an abomination. Then this was followed by an edict, commanding that images be broken and destroyed.

Stephen III., Upon the death of Stephen II. Stephen III. was unanimously chosen by both clergy and people. Being threatened by Adolphus, King of the Lombards, he applied to Pepin, King of France, for relief and protection. In his letter he dared tell Pepin that he had received a letter from St. Peter, promising heaven as a reward for his help, and threatening eternal punishment if he refused it. Pepin overcame Adolphus, and drove back the Lombards. In 754 the victor gave a written document conferring the exarchate of Ravenna upon the Holy See. This formed the nucleus of the Pontifical States, and was thus the origin of the temporal power of the popes. Stephen III. was the first to take the title of "Vicarius Filii Dei," whose Roman letters when added together give 666, the number of the beast mentioned in Apocalypse xiii : 18.

Temporal Power of the Popes, 757 A.D. Pepin, King of France, through the influence of Stephen, founded in 757 the temporal power of the popes. This was the fourth step to supremacy.

The Fourth Great Step to Supremacy, 757 A.D. As with all the errors introduced into the Church, they were talked about long before realized. So now with Papal supremacy, it shall be claimed but only partially realized for some time yet. The seed is sown, but the ripe fruit belongs to another age.

Or, again, this tendency to supremacy was like a contagious disease, attacking the popes in succession, it pervaded their life, and seemed their sole ambition.

Pepin was the first to recognize the right of Roman pontiffs to withdraw earthly crowns. The exarchate of Ravenna shall in the future be increased by the liberalities of the kings of France and other princes. Pepin died in 768, after a reign of seventeen years, and at the age of fifty-four years, and his son, Charlemagne, succeeded him.

Leo IV. 780 A.D. Upon the death of Constantine, Leo IV., his son, ascended his throne.

He was an Iconoclast, and followed in his father's and his grandfather's example. He gave an order to remove all images from all places of worship, and when he perceived that his order was not fulfilled he imposed terrible chastisements. His Queen, who was an idolator, and a great friend of Pope Hadrian, was influenced to assassinate him by the use of poison.

His son, Constantine, succeeded him, but, as he was not of age, his mother acted as regent, and then she set about repairing the ills caused by the last emperors. She convened a council, as a result of

which images triumphed in the Roman Churches, but the Greek churches spurned this worship, and to this day have been opposed to it.

Organs. About this time organs were introduced into churches. This music, which seems most capable of imitating human voices, contributed much to praise and perfect singing.

Until then singing had not been looked upon as an essential part of worship, and awkwardly filled a gap between prayer, reading or preaching. But, henceforth, singing shall be elaborate and one of the main parts in worship; the melodies of organs and trained singing shall solemnize Divine worship, imparting to the listeners a foretaste of heavenly joys and singing.

The Council of Nicea, 787 A.D. In 787 the Pope Hadrian I. convened the second Nicean Council. There were present 350 bishops. It was decided that the sacred images of Jesus Christ, the Virgin Mary, the ange's and saints would be restored to churches and houses, and that they should be the object of a special worship, not of adoration, but of veneration.

It remains to know how far one can go with veneration for it to lapse into adoration. Does not veneration lead to adoration?

God is a spirit, and those who adore Him must do so in spirit and in truth.

The Right of Electing Popes Vested in the Bishops, 787 A.D. Until this time the popes were elected by the combined selection of the clergy and the people, but this practice had, since a long while, become difficult and dangerous, because of the party feelings existing in the Church.

So a discontented party would organize and elect its own pope, there being three of these irregular popes or anti-popes in this century against thirteen regular ones.

In 787 a council, being desirous of avoiding this evil, decreed that the election of popes would be vested in the bishops only, thus debarring the subordinate clergy from its former elective rights.

This council reiterated the condemnation of the Arians, the Nestorians and the Monothelites.

**Paulinus,
787 A.D.**

At a moment when the darkness of idolatry and superstition was becoming intense over the Church, a star arose as a protest against the worship of images. It was the noted Paulinus, bishop of Aquileia. In conjunction with other bishops of Italy, he opposed the decision of the second Nicean Council, in favor of image-worship. The presence of this inspiring assembly did not refrain him from issuing a searching protest against what he considered wrong, realizing that he spoke not only for this gathering, but for centuries to come.

He also protested against the Eucharist, saying that the communion consists in a little bread and wine, but that it portends life or death, according to the presence or lack of faith in its significance.

He also raised a protest against papal supremacy, predicting the certain fall of this usurpation, quoting these words: "Pride goeth before destruction."

This great bishop did his utmost, by pen and words, to curb the errors which were finding their way into the Church.

Paulinus forms one of the links of the long chain of faithful witnesses of truth from St. Augustine to Luther. He stands at the head of this long succession of pious, steadfast and devoted men, true Pro-

testants of the middle ages, who stood up fearlessly against the cherished errors of the people. These men feared not men because they feared God.

After Paulinus, especially, we shall witness this noble and energetic protestation against error, by men who stand on the way to reformation as many brilliant beacons, scattering light for the guidance of the ships in the night. Through them shall be perpetuated Christ's words which say that the gates of hell shall not prevail against His Church.

The False Decretals. During the reign of Hadrian I. the Church, not satisfied with the adequacy of the Gospel of Jesus Christ and the traditions of the Holy Fathers, had recourse to false decretals in the year 785.

785 A.D. These consisted in a collection of decrees falsely attributed to the first bishops of Rome. They sanctioned the new pretensions of popedom. In them are quoted passages of the Bible according to the Latin translation by Jerome, who lived many centuries later. Allusions are made to the relations between Church and State which could not have existed for centuries after their supposed date. Whose work these decretals are no one knows; neither can it be ascertained if it be the work of one or many. One indubitable fact remains, that it was in Rome, and under the pontificate of Hadrian I., that this new papal code was first mentioned.

In this century there were thirteen **Thirteen Popes.** popes, but none ruled a long time. The longest reign was that of Tadrrian I., who ruled 23 years. Most of the others ruled but a short time, and one of them, Stephen II., died before consecration.

Most of these endeavored by all means to introduce innovations into the Church. And so people

flocked from everywhere to see images or statues of some new saint lately introduced into the Churches.

Paul I. took upon himself to bring the remains of Petronilla, St. Peter's daughter, in her marble tomb, and had them placed in her father's church, for the veneration of the faithful. If this relationship is quite true, is it not a proof that Peter was a married man and a pater familias? Would he not upbraid the Church of Rome for requiring celibacy from its priesthood?

Paul I. died in 767, and the Church was without a head for more than thirteen months.

There were also during this century **100 Councils.** about one hundred councils, including the general council, of which mention was made. The decrees of one council was often in direct opposition to those of another; thus, in 754, there was a council of 338 bishops convened at Constantinople under the presidency of Theodosius: images and image-worshippers were condemned, and it was declared that for Christ his only true image was in the Eucharist and that the imitation of the life of saints was above the best image. In 759 the Council of Lateran rejected many of the decisions of the Council of Constantinople.

In 787 the Council of Nicea declared in favor of image-worship, but that of Frankfort, in 794, disapproved the Nicean decrees as too extreme, at the same time condemning image-worship.

These contrarieties and differences between popes and councils do not furnish any proof of the infallibility of either popes or councils.

The Close of the Eighth Century. In the course of this century, we have had very little light, and at times were in the midst of profound darkness, and, instead of the true column of fire, Jesus

Christ, to guide his people by night, there were only the pale reflections of lit tapers and sanctuary lamps casting their shadows on an array of images and statues.

Spirit of truth and love,
Life-giving, Holy Dove,
Speed forth Thy flight;
Move on the water's face,
Bearing the lamp of grace,
And in earth's darkest place
Let there be light.

THE CHURCH OF ROME.

Historical Summary of the Christian Church in the Ninth Century.

THE PAPAL ERA.

Introduction. The ninth century introduces us to an age of darkness, the true middle ages, during which the life and the light in the Church were at its lowest ebb. The clergy's morals were at a discount and the people were in general plunged in the direst ignorance. The Bible was only known in a fragmentary way, here and there, by monks.

The great aim of the clergy was to establish papacy upon a firm foundation, ensuring its supremacy and to multiply the monastic orders.

But, meanwhile, the Church was bewailing, the testimony of the faithful was weak, and God's Word scarce. Errors and superstitions were rank, like thorns and briars in a neglected field.

As we enter this century we are at once encountered by many noted personages, among whom we would place Emperor Charlemagne and the Pope Leo III.

Leo III. Leo III. ruled for twenty-one years.
800 A.D.

Two of his competitors had him ill-treated and shut him up in a convent, from which he escaped and fled into France at the court of Charlemagne, who received him with great pomp. Having returned to Rome, he set about imposing taxes, confiscating properties, ordering plunder, so that he was able to amass immense wealth.

Charlemagne. Charlemagne, son of Pepin, king of France, succeeded his father on
800 A.D. the throne. He was a great and successful warrior, subduing a great part of Eu-

rope. He was a great friend of the pope, and ratified Pepin's donation to the Holy See. But, notwithstanding his friendship and respect for the pope, he was always a great enemy to idolatry.

He caused to be written the so-called "Libri Carolini" in four volumes. These were addressed to the pope with the object of inducing him to withdraw his sanction from the decrees of the second Nicean Council.

Charlemagne was disposed to check the progress of idolatry, and he even cancelled many feast days, but whatever he did in his quality of the pope's warm friend failed in its object.

In 800 Charlemagne visited Rome, where a great demonstration was given in his honor. On Christmas Day, while kneeling before the altar, in St. Peter's Church, the Pope Leo III. came forward, and laid the imperial crown upon his head, and the people shouted forthwith: "Long life and victory to Charlemagne Augustus, the great and peaceful Emperor of the Romans."

Last The pope has now reached the height
Great Step to to which he aspired ere long. Behold!
Supremacy. he has now become the king
800 A.D. of kings upon the earth! Henceforth
he shall claim the right to rule both kings and
kingdoms, claiming to be both spiritual and temporal
sovereign of this world.

Now, he shall claim as his attribute the right to crown kings and emperors, with the understanding that he who gives the crown is greater than he that receives it.

But this claim shall not be entertained beyond the limits of the Western empire, which became co-extensive with the Roman Catholic Church.

Charlemagne died in 814, at the age of 72, and after a reign of 47 years. Seeing that his end was

near, he gathered his strength to make a sign of the cross over his body, straightened his feet, and crossed his arms on his chest, and began to sing softly in Latin: "In manus tuas, Domine, commando spiritum meum."

Claude, At a time when the Church was in **Bishop of Turin,** pressing need of a ray of true light, **817 A.D.** it came in the person of Claude, Bishop of Turin, who maintained that the Church had but one head, namely, Jesus Christ; that man is saved by faith, without price and not by works. He rejected the traditions of men, and wanted nothing but God's Word for his rule of faith and conduct.

He denounced strenuously image-worship. One day he said to Jonah, Bishop of Orleans: "When I came to Turin, I found the churches full of abominations and idolatries."

He said: "God bids us carry His cross, but not to adore it. If we do so, how many other things we should adore because he either touched them or made use of them. Why not worship the manger, the swaddling-clothes, the fisherman's boat in which he sailed, or the ass on which he entered Jerusalem? Are not all these things as worthy of worship as the cross?"

The Origin of Cardinals, In spite of his claim to infallibility, the pope could not suffice to all the **824 A.D.** requirements of the Church. As it was being organized, and was growing throughout the land, he had to create cardinals to safe-guard the interests of popedom, thus helping the bishops and archbishops in their task.

In 824 A.D., the Pope Paschal I., honored a select number of the members of the clergy with the title of cardinal, which conveys a position of honor and

authority between the archbishop and the pope. The cardinals have precedence of all dignitaries except the pope, and resolve all questions arising in the Church; they act as ambassadors for the pope, and are then called the pope's legates. They are divided into three classes, namely: 1st degree, cardinal-bishops; 2nd degree, priestly-cardinals; 3rd degree, deacon-cardinals.

Godeschal,
825 A.D.

Claude's light was carried from Italy into France by Godeschal, a monk in the monastery of Fulda, a man both pious and studious.

One day he asked Abbott de Ferrieres, if the saints after resurrection would see God, with their physical organs of sight; when he was told not to tire his mind about these things, but rather to think about useful things, and to devote himself to the meditation of Holy Scriptures and prayers.

He made use of this good advice and, like St. Augustine, devoted himself up to the study of God's Word. It made a deep impression upon his heart, and henceforth he only lived to put it into practice.

He frankly expounded the doctrine of grace, without sparing his enemies sufficiently, hence he attracted their vengeance upon himself. Although he was accused of leading people astray, he was nevertheless a true defender of the truth.

A council was convened at Paris to examine his doctrine, which was condemned, whilst he himself was deposed from the priesthood. He was scourged with rods and otherwise brutally ill-treated, yet he remained steadfast to his convictions.

This brilliant star passed away from our horizon in 868, to enter into a new sphere above, to shine forever behind God's throne.

Agobard, As we pursue our course through this
830 A.D. dark century, we again behold another sparkling star. It was Agobard,

Archbishop of Lyons, who thus wrote against image-worship: "If the religious prince Ezechias, broke the brazen serpent which God had permitted to erect, because the people in their error worshipped it as they had worshipped the golden calf, so much the more can and should we break the image of saints, until they are ground into dust."

He saw with regret the ever-increasing tendency within the Church, to materialize worship and to take representations for the reality. "Satan," said he, "would like to see us serve God under diverse effigies, to better turn us away from spiritual things, and to plunge us into carnal things."

The Eucharist, Superstitious teachers led the people
Pachase Rodbert to great errors. About this time,
830 A.D. an abbot of Corbia, Pachase Rodbert, began to preach the transsubstantiation of the elements in communion. He no longer saw in it bread and wine, the emblems of the body and blood of our Lord, but the true body and the true blood of Jesus Christ.

He wrote a treatise called "Liber de corpore et sanguine Domini," in which he says that by consecration, a change of substance is made into the true body and true blood which henceforth exist under the appearances of bread and wine; and that these forms persist only to exercise faith and to spare the feebleness of the senses. At times, said he, the true body of Christ has appeared upon the altar to communicants, under the shape of a lamb or a child; but whether visible or not the body is present, that identical body born of the Virgin Mary, and which arose from the dead. This oblation is then a quickening rather than a mere commemoration of Christ's death.

The doctrine of the real presence, this pet creation of Pachase Rodbert, found its way slowly into the Church; for a long time previously it was talked about, and a stress was being laid upon the letter of these words of Christ: "This is my body, this is my blood." But Pachase Rodbert, was the first who dared give the Church the first theological formula to the popular belief in the Eucharist.

But it met with much opposition, especially from Raban, Maur, Ratramne, Scott, Erigen, who in turn assailed it with terrible blows.

Bertram,
835 A.D.

At this juncture, when the Church needed light, another star arose, in the person of Bertram, a priest of Corbia, who, upon the request of Charlemagne, began to oppose by his writings, the doctrine of transubstantiation, saying there was a great difference between the bread Lord and the bread of the Lord (panem Dominum et panem Domini). Indeed, there is a difference between the bread which comes down from heaven, namely, Jesus Christ, and the corruptible bread administered in the Eucharist.

Time fails us to quote the words of many others who have, in the course of their ministry, written and spoken in severe denunciation of the errors of the Church, but preached salvation through faith in the midst of great persecutions.

For centuries back, the Church was celebrating a holiday in honor of certain saints, which had, from time to time been canonized*; and new ones were being continually added, it was impossible to set apart one day for each particular saint, so that one day was decreed as the holiday for all such as could not have

* See Canonization, 993.

a day for their exclusive honor. This holiday was instituted in the year 837, under the reign of Pope Gregory IV.

Johanna, the Woman-Pope, 854 A.D. At this time the election of popes was often repeated, so that this ceremony became less solemn, and the position more easy of acquisition. Both bishops and candidates were eager to act in this circumstance independently of the emperor.

Thus it is related that the pope who occupied the papal chair in 854 was a woman named Johanna, daughter of Mayence. Having been brought up by her lover, she took to man's mode of dress in Athens, where she had relations with all the most noted Greek men of learning of the times, and became herself well imbued with learning. She then came to Rome and taught literature. She owed the pontifical crown to her talents; this dignity she only held for two years. Now if this is a fable, it nevertheless calls to mind, the proverb which says: "Where there is smoke, there are embers." This fact is related by many Catholic historians, and confirmed by monuments in Rome, representing a woman-pope, and her bust was to be seen among those of the popes in the cathedral of Sienna as late as the seventeenth century, and wearing this inscription: John VIII, an Englishman.

Anschar, the Apostle of the North, 863 A.D. At this time a star arose in the north of Europe, to counterbalance the darkness of papal corruption, in Southern Europe.* A missionary named Anschar was travelling throughout Sweden and Denmark, and his devotion, his unceasing toil, his great zeal, won him the name of the Apostle of the North; for, by his searching, preaching and deep

* Northern Europe.

piety, he was able to win over the people to the Christian religion. He also bought young slaves which he brought up in the Christian faith and would then send them in the midst of their compatriots. He persuaded King Harold to embrace the Christian religion. Then Anshar went to Sweden to evangelize its people. His zeal and virtues were winning the hearts, and the people everywhere received with joy the good news of salvation. His success was due to the fact that he preached the Gospel in its simplicity. If, on the one hand, he did not denounce the errors in the Church, yet he did not sanction them, but devoted his time to preaching the pure Gospel of Jesus Christ.

The Assumption of the Holy Virgin. At this time the Church thought lightly of the Gospel as the rule of faith and conduct, but rested more and more upon the traditions of men and sought to introduce innovations. So to speak, it was fashionable to add feasts to the Church, so that in 868, a new one was made under the caption of the Assumption of the Virgin Mary; that is to say, the day of her glorious death and ascension into heaven was celebrated. It is a remarkable fact that her ascension should have failed to be observed in previous centuries, and that now, it should claim recognition by a holiday. But then how could a thing which never occurred, be noticed.

Holy Scripture, speaks neither of her death nor her resurrection, and not one word from the same source can prove her assumption. But tradition wills it that the august Virgin, should have been translated from this mortal life to heaven, to receive the crown of the queen of angels and men. She had to taste death like her Son, but the latter resuscitated and carried her into heaven body and soul. This body so pure, that had, says tradition, given birth to

the very author of life, could not see corruption nor stay in death.

We have now reached the dark ages, **The Dark Ages.** or the so-called middle ages.

Time frowns and darkness spreads around, the signs of times indicate great upheavals. Emperors and popes are contesting for the temporal power, and the right of electing the occupants of the papal chair.

Hadrian II. was made pope by the authority of the emperor. Some had maintained that it had been impossible to be otherwise, on account of the tumult caused by this election. Under his reign, great difficulties arose between Charles, the Bald, and Lewis, Germanicus, concerning the separation of the domains of Lothar. Hadrian sided with Lewis, who was Lothar's brother, and raised the excommunication that weighed upon him for repudiating his wife.

In 870, Hincmar, bishop of Reims, wrote to Hadrian, in the name of the French bishops, to tell him that he could not be at the same time pontiff and king; that the kingdom could not be defended by prayers, and war was not made by excommunications but by force of arms.

About this time, Emperor Michael III., surnamed the Drunkard, being given up to the vilest debauchery, had associated to the empire a man named Bardos, brother of Empress Theodora. This man had repudiated his own wife and married his aunt. The patriarch Ignatius did not approve this incestuous alliance, and excommunicated Bardos, forbidding him even to enter the Church.

Bardos, as a revenge, caused Ignatius to be deposed, and most cruelly treated, and driven away from his church; then he was cast into irons and exiled to the island of Lesbos, whilst Photius was named to fill the vacant patriarchate. This latter, wrote to the pope that Ignatius had resigned his See

willingly to enter a retreat, to achieve his sanctification, and that he (Photius), having accepted the vacant position, was begging for an official recognition.

Council of Constantinople, 869 A.D. This state of things had caused alarm, and a council was convened at Constantinople, in 869, under the presidency of the legates of the Pope, Hadrian II. A large number of bishops were present. The cause of Ignatius and Photius received due consideration, and Ignatius was declared innocent and was recalled to take charge of his patriarchate.

But matters did not stay there. Photius was not dead, and, through the emperor's influence, Ignatius was again deprived of his office, and Photius continued to govern the Greek Church.

The Great Schism, 869 A.D. For a long time the Greek section of the Church was in opposition with the Latin section, regarding spiritual sovereignty.

Since when," said the latter, "does the Church of Constantinople, unknown in apostolic times, dare pretend to be the part of the church founded by St. Peter? Does not then the right of spiritual sovereignty appertain to the Church of Rome?"

The emperors, who were often hard pressed, would have willingly bowed before the claims of Rome, but the patriarchs of Constantinople, who believed they were the equals of those of Rome, did not yield, and their clergy followed them in their obstinacy against Rome.

The schism was instigated by Photius. He severed the communion which existed between the Greek and Roman Churches upon different points of doctrine and discipline. He accused the Romans:

1. Of having added to the symbol of Constanti-

nople the word "Filioque," thereby implying that the Holy Spirit proceeds from both Father and Son.

2. Of reserving to bishops only the right of chrismal unction.

3. Of fasting on Saturdays.

4. Of permitting the use of milk during Lent.

5. Of forbidding priests to marry.

But otherwise in doctrine, form and ceremonies, it bears a close affinity to those of the Roman Catholic Church.

Thus came about the great schism of the Church, and since then the Greek Church has its visible head in the patriarch of Constantinople.

The Exhumation of Formosus. Formosus was pope for five years. Before his election he occupied the bishopric of Porto, but for some irregularity of conduct, in fear of the pope, he left his diocese and took refuge in France. Having refused to return to his post, he was deprived of his ecclesiastical functions, but he was afterwards reinstated.

Upon the death of Stephen VI. he was made his successor. During his reign he became entangled in certain strifes, and violated certain rights.

After his death he had for a successor Boniface VI., but his rule only lasted for a few days.

He was in turn succeeded by Stephen VII., who, exasperated by the conduct of Formosus, accused him of having usurped the sovereign power, and he instigated legal proceedings against him because of his transference from Porto to Rome. Formosus was exhumed, dressed in pontifical vestments, then seated in council to undergo his trial.

Not being able to answer in his defence, he was declared guilty and condemned to have those fingers used in conveying blessings, and his head cut off, and then to be cast into the Tiber. Moreover, all ordinations made by him were annulled.

Stephen VII., by his austerity and rancor, called forth the people's vengeance upon himself, so that the friends of Formosus incited the citizens to rise against him, and, having thrown him into chains, they incarcerated him and soon after strangled him.

Some time after some fishermen found the body of Formosus in the Tiber, and the Pope Theodore II. placed it with the bodies of the other pontiffs.

If such a thing occurred among untutored people, a just indignation would demand the arrest of the guilty party and his safe-keeping in a lunatic asylum, but such deeds among cultured people is an insult to human justice and an abomination before the Lord.

The Pope, John IX., took the pontifical throne in the year 898, and occupied it for two years. He rehabilitated Formosus. The acts of the council that had condemned him were burned and his own decrees re-established. These are the men whom the Romish Church calls infallible.

One pope convened a council and caused to be accepted decrees which his successor would have annulled. Then, if we are right in accusing certain emperors of lacking courage, are we not right in accusing the popes of a lack of virtue?

During this century we have seen a **Twenty Popes.** succession of twenty male popes and one woman pope, so-called.

The longest of these reigns was short and evil, and the shortest was yet too long, on account of evil deeds. Nearly all these popes ruled with an iron hand, claiming temporal and spiritual mastery, as kings and popes.

Two Hundred Councils. There were about two hundred councils during this century, or about two each year. There was also a general council, of which we had occasion to speak.

The End of the 9th Century. How often we have feared to lose true light, so great was darkness. We were proceeding timidly, running against all kinds of dark obstacles, but light from above came at the hour of need to guide our steps.

The Church no more Catholic, that is Universal. Hitherto we have had only one organized church, but now from this time on we will have two. After the conversion of Constantine, the Emperor of the West, in 314 A.D., having conquered Maxentius, the Emperor of the East, he became the Emperor of both the East and West. In the meantime, Rome became the metropolis of the world. At this time, the Church was called the Roman Catholic Church. She could truly hold that name while she remained the only one organized church, but since the great schism of 869, there being two great organized churches, the Church of Rome has no right to continue to claim to be the Roman Catholic Church, for she is no more universal.

On through sign and token,
 Stars amidst the night,
 Forward through the darkness,
 Forward into light.

THE ROMAN AND GREEK CHURCHES.

Historical Summary of the Christian Church in the Tenth Century.

THE IRON CENTURY.

Introduction. We are now going to attempt to wade through the tenth century.

We need no less patience and courage to undertake this task than was required for the ninth century, for this century does not augur anything better; darkness will even be still more complete.

We are now in the night of a century surnamed the iron century, for it was harsh and dangerous, devoid of good and fruitful in malice. The Church was like that boat, tempest-tossed on the Sea of Galilee, in which the master slept, but in this case even the disciples slept, and none there were to awaken the Master to say: "Carest thou not that we perish." Mark 4, 38.

The Pope, Benedict IV., was then governing the Church, and, according to custom, he crowned Lewis of Provence, Roman Emperor. After a three years' rule he died, and was succeeded by Lewis V., who ruled only forty days, having been poisoned by Cardinal Christopher, who was aspiring to the tiara, which he obtained, but retained only a few months, dying in the same fashion as his predecessor.

Alfred, King of England, 901 A.D. About this time England sustained a great loss by the untimely death of King Alfred, at the age of 52, and after a reign of 25 years. His death

cast a gloom over the whole Christian world. He was certainly a great man; in the matter of talent, knowledge and character, he excelled his coevals. Although a warrior, he was yet peaceful, a friend of letters and sciences.

He restored cities and villages which were in ruins. He wrote and submitted to the people a code of laws, by which he granted to the Church very great privileges. His piety led him to undertake the translation of part of the Bible.

He caused to be erected a great number of colleges and churches. During his reign religion made great progress. Alfred had the honor of wearing the first regular crown. This sign of authority is a Pagan relic intended to distinguish the chief of the people. The crowns were of all shapes, and made of all kinds of metals; they were at first merely inscribed upon all kinds of vases, carved into stone or wood, but later they became more or less uniform and adjustable upon the sovereign's head. But does not this mark of authority belong more to the pope than to the king, for he claims to be the king of kings? Thus, as we shall see later, this sign of authority shall cover the brow of popes under the form of a headgear.

The advent of the tenth century in-
The End of the cited many priests to preach upon
World. Apocalypse xx., ver. 7; "And when
 the thousand years shall be accomplished."

They preached that, one thousand years after the birth of Christ, Satan would be let loose from his prison, and that then the anti-Christ would appear, and the universe would be completely destroyed.

In general the people believed that the last judgment was near. This news caused a great deal of terror, and decided people to sell their properties and

to give over the money to the Church, then to go into Palestine, where Jesus was first to appear to judge the world. If a hurricane, an eclipse of sun or moon occurred, the inhabitants of both cities and country sought refuge in caverns, or under the shelter of rocks.

Those who were rich, to assuage heaven and deserve the saints' graces, made magnificent gifts to the different religious communities.

In many a place, churches, houses and the ordinary affairs of life were neglected, so great was the belief that the end of the world was near.

No language could adequately describe the dread of the people, and this only gave them a respite after this period of superstitious fear had completely passed.

Nearly every gift wore marks of terror, by the tenor of such inscriptions as "the world's end is at hand," or "the end is near." Such was the influence of the clergy, which acquired immense wealth; those who did not part with their's neglected them so that everything fell into decay and had an appearance of forlornness, except the properties of priests and religious communities.

**Marogia
and
Theodora,
900-956 A.D.**

Now the general clergy, laid low by its utter immorality, had recourse to all manner of influences to bring about the downfall of the leaders of the nations and the Church. Ignorance, rapine, plunder, assassination, underhand marriages, debauchery and perjury had reached their zenith. Two women, Marogia and Theodora, belonging to the families of Italian counts, seemed to monopolize all the authority of the Church. They were the cause of great crimes among popes and emperors.

These women were famous for the splendor of their beauty, but still more for the depth of their depravity. Both were absolute mistresses of Rome:

by their influence they caused popes to be elected or degraded as they wished. In 904 Marogia caused her sweetheart, Sergius III. to be elected pope, and later their common issue in Sergius' stead.

John X., Upon Lando's demise, John X. obtained the papal chair through the influence of Theodora, Marogia's sister. She had seen John at Ravenna, when yet but a priest, and became enamoured of him, and, in order to see him more frequently and easily, employed all means to have him elected pope, and in this she succeeded, and was otherwise able to satisfy her love. But having become reconciled to her husband, they caused John X. to be strangled. Thus, he ascended the papal throne through the influence of a bad woman, and he was dethroned in like fashion.

Nicholas, About this time the Greek and Roman Churches seemed to draw nearer to each other, and, judging from appearances, were on the point of fusion, but this calm was but an outward one. The Emperor Leo, surnamed the Wise, led into matrimony his fourth wife, contrary to law. Consequently the patriarch was obliged to refuse to give him communion. In his indignation, the emperor dismissed Nicho'as, and caused Euthiches to be elected in his stead.

This trouble caused a temporary division in the Greek Church, one party recognizing Nicholas, the other Euthiches; it was only in 920 that Alexander, Leo's successor, was able to settle this difficulty by a council. But from this moment the two churches went apart more and more, and this gap has widened to this day.

John XII., Upon the death of Agapetus II., Mar-
956 A.D. rogia caused her son to be elected
pope, under the name of John XII.

He was but 18 years of age, and, although so young, he was given up to all sorts of vices and abominations. There are no crimes of which he has not been accused. He was an adulterer, perjurer, simoniac, impious, homicide, guilty of sacrilege, blasphemer, robber, incendiary, et cetera. He conferred upon the widow of Rainier, his vassal, from a motive of a blind passion, the government of several cities, and golden crosses and necklaces obtained from St. Peter's Church. During his reign the pontifical palace became a place of debauchery, and the former residence of saints became the habitation of dissolute women. Respectable women no longer set foot in the apostolic edifice in Rome, for fear of assault. All women, married, widowed or single, genteel or comely, rich or poor, were exposed to the violence of the members of the clergy. They did not exercise selection.

Emperor Otho convened a council and caused John XII. to be deposed and replaced by Leo VIII. John XII. was accused of having had several concubines, among whom was one named Stephanet, who died in childbirth; of having consecrated a young boy of 10 years a Bishop, for money; of having committed many impurities; of having put out the eyes of his own spiritual father, Benedict; of having brought about the death of a sub-deacon. The council deposed him, but, after Otho's departure from Rome, through the influence of the women which John was keeping in the neighborhood of the city, Leo VIII. was driven away, and John re-entered Rome, and was re-elected, and then visited his enemies with terrible vengeance. He had the nose of one of them slashed off, the right hand of another, and the tongue of a third cut off. But his triumph was not of long duration. He was killed by the husband of a woman with whom he was found.

It was noised about that the devil had killed him, but it is certain that the demon was no other than this cuckold husband. Jesus Christ had in him a sad vicar.

John XIII.
965 A.D.

John VIII. took possession of the papal throne by the force of arms. Being the son of John XII., he believed that upon him fell the true apostolic succession, but the Romans were opposed to him. Nevertheless he paid no heed to them, and, notwithstanding every opposition, he obtained the papal tiara. His first act, as successor of the apostles and keeper of the Christian doctrine, was to exhume and to cut to pieces, Raffredo, the last Roman prefect, and to hang the twelve tribunes.

**The Baptism
of Bells,**
965 A.D.

About this time the Church which claims immutability added to its worship a new and imposing ceremony, namely the baptism of the bells. During the era of persecutions, there were no public signals of worship, but a runner went secretly from house to house to apprise the faithful of the place, the day and hour of the meetings. In 596, after the persecutions, they used trumpets, or iron or copper kettles, which were being struck by a hammer, to call the faithful to worship. But all these signals were discarded for the bell, whose ringing prevailed over winds and tempests. The bell was called to take an important part in worship, so that the Pope John XIII., seeing to what it was destined, imagined that it should be blessed and consecrated by baptism. Consequently, in the year 965, arose the habit of baptizing the bells. The first ceremony of this nature took place in the great metropolitan Church at Rome, and was an imposing affair. The pope presided in person, and was assisted by several bishops, and god-

fathers and god-mothers, who, piqued by the honor of their selection, laid numerous presents in the hands of those officiating. As it was a profitable ceremony, a good use has been made of it to this day.

The baptism of bells has much similarity to that given to persons. A name is given to the bell, usually that of some saint. The first bell was baptized Joan, in honor of Pope John XIII. It would seem as if it were to be under the protection of this pope, as the recipient of baptism is supposed to be protected by the saint whose name he wears. And then this bell must have been regarded as Jewish or Pagan since it had to be christened, and baptism makes the Christian! As a catechumen, the bell is admitted to take its place in the assembly of the faithful. After giving it a name, the bishop washes it with a solution of salt in water, then of oil, and holy chrism, to symbolize the virtue of the Holy Spirit entering the heart of the faithful. Then it is rendered sweet by perfumes and incense, after which the bishop reads the prayer and asks God to grant to the bell the same power granted formerly to Israel's trumpet, which had caused the walls of Jericho to crumble down; and expresses the wish that the bell by its mysterious sounds might break the hardest hearts. At the end of the ceremony the god-fathers and god-mothers ring the bell thrice, to indicate its triple mission of praising God, calling the faithful or the clergy to church, of weeping for the dead, to ward off lightning, or to heighten solemnities.

Mgr. Freppel said in a discourse relatively to the bells: "The bell is God's voice as well as man's. Swung above our heads, at the entrance of the temple, above which it towers, this messenger from above has for mission to transmit to earth the commands of heaven, to interpret the divine wish, to invite to prayer, to announce the preaching of the Gospel, to prelude the sacrifice, to intonate the hymn of praise or adora-

tion, to stir the souls by its powerful voice through both cities and country. It is God's voice to the ear of the sinner, to warn him, or to pour in the heart of the faithful joy and consolation. It is also man's voice, which lifts up to heaven the vows and the homage of the Christians. The bell is associated to all our joys, all our sadnesses, whether it hails the birth of the Christian by its joyful volley, or mourns, by its plaintive notes over a gaping tomb; there is nothing at all solemn in life which it does not announce. It toils all the great hours of human life; it takes part in all solemn feasts, or all sorrows. This is why we baptize bells. The instrument which plays such a great part in the Church, does it not deserve the bishops' blessing and the baptism of the Christians?"

By this fine discourse the eloquent bishop seeks to humanize material things, for to attribute to brass what appertains to man is to do this.

By this substitution the whole order of creation is disturbed.

This is mockery to God and in opposition to his word, as well as inconsistent with the teachings of the Romish Church.

Is not baptism administered to blot out original sin, and is not this sin hereditary? If a thing be admitted unclean, all things must be so, and if one thing is baptized, then all things should be baptized. Oh! what blindness! And is he not most inveterately blind who will not see?

Boniface VII., Only three months had elapsed since
985 AD.. John XIV. had ascended the papal

throne, when he was taken, cast into prison and put to death by an infamous criminal called Franconius, who was aspiring to the tiara. Franconius was elected and reigned for a few months

under the name of Boniface VII. Baronius gives him a rank among the most terrible bandits. Thus, to have had a name with a more appropriate signification, his name of Boniface should have been changed into Maliface.

The majority of popes in this century were notable criminals. The ambition to ascend the papal throne has often verified the proverb which says that ambition kills its master.

Some one has said: "Priests are God's eye-ball; whoever sins against them sins against God." But now to judge by the morals and rule of life of most of them, God must have pretty sore eyes. "But, if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness." Matt. 6, 23.

Adalbert, the In the midst of profound darkness
Apostle of a star has at last appeared, and casts
Prussia, a little light upon our way. Adal-
990 A.D. bert, a missionary, noted as much
 for his zeal as for his sufferings for the truth, preached the good news of salvation to the inhabitants of Prussia. One day, felled by the blow of an oar, on a small island which he was visiting, he managed to escape, joyful of suffering for his Master's sake. He saw with sorrow the terrible condition of the Church, especially when he saw its clergy, bishops and popes given up to vice, debauchery and simony. He had said: "Nothing is easier than to carry the mitre and a crosier, but it is a serious thing to give account of an episcopate before the judge of the quick and the dead." In 997 the murderous lance of Siggo, an idolatrous priest, brought to a close the honorable career of him who was surnamed the Apostle of Prussia.

Practical theology was very little known during

this century. God's word was under cover, and hence was little known and still less practiced.

Nevertheless, several missionaries, full of a generous ardor, carried their imperfect light to the barbarous nations. By their suasion, the Barbarians smashed their idols to serve the living and true God of the Christians. These nations which had never evinced anything but ignorance and cruelty became civilized and Christianized in part, abandoning Paganism to accept a Paganized Christianity, this religion of mixed breed.

Canonization. Until this time the memory of saints was revered in those countries in

993 A.D. which they had lived, and in connection with particular churches. But their number was becoming so great that it became opportune to check their increase, in obliging the people and the clergy to enforce more stringent rules for canonization of saints. This right became vested in the pope, who, upon demand for a canonization, convenes a meeting to examine the life, the miracles and the writings of the candidate.

An inquest takes place, and the advocates of God's and the devil's sides instruct their cause for or against the candidate. If he be found worthy, he is at first beatified, that is, declared blessed; but he then belongs only to his diocese, wherein his worship is authorized but not commanded. Fifty years after his decease, upon the demand of the interested bishop, the candidate is definitely canonized in the Vatican by receiving the title of saint. His worship is henceforth general and compulsory. John XV. made the first canonization by giving the title of saint to Ulric in 993 A.D.

Vicarius Filii Dei. For some time the popes had taken the title of Vicarius Filii Dei, which means the Vicar of the Son of God.

This literally fulfilled the mysterious words found in the 18 ver. of the 13th chapter of the Apocalypse. By adding the Roman letters, we get exactly the number 666 indicated.

V	—	5	F	—	0	D	—	500
I	—	1	I	—	1	E	—	0
C	—	100	L	—	50	I	—	1
A	—	0	I	—	1			
R	—	0	I	—	1	501		
I	—	1						
U	—	5			53			
S	—	0						

112

Total 666. If we admit the truth of God's revelation, we must conclude that the pope is the only one which answers this designation.

And then, is not the beast worshipped by all those who have the mark upon their right hand and their forehead, namely by those who make the sign of the cross? The taking of the right hand to the brow, is not this the sign of all Romanists? Does not the pope typify the beast, which claimed to be the infallible vicar of the Son of God, and to make great prodigies? Has he not also allowed the persecution and destruction of all those who do not think like him, and whom he calls heretics?

Twenty-Four Popes. During this century twenty-four popes have occupied the papal throne, for a time varying from a few days to but a few years.

With a few exceptions, vice and crime continually remind us that we are in a dark age, where true

light is hidden under a bushel. The true Church is like a smoking candle-end. Yet, God has promised not to extinguish it, but to rekindle it with his breath.

Besides the clergy's ignorance, one is right in accusing it of three great vices, concubinage, simony and murder. With money, the most impious men, the most cruel, the greatest criminals, could sit in the so-called St. Peter's chair.

There naturally existed a rival authority between the emperors and popes, and this kept up a friction between them. Both claimed an equal authority, and hence each waged a war of arms and abuse on many occasions.

The Abbott Rivaux, a Roman Catholic historian, endeavors to patch up matters a little in speaking of the inglorious conduct of the popes in this century; by saying: "Hell had never, perhaps, attempted anything as bold as it was criminal to tarnish the chair of St. Peter. But, in admitting that it succeeded in causing man to fall, he failed against the Head of the Church. Satan was never able to dictate to a bad pope one single decree which was opposed to Catholic faith.

The pope is not bishop of Rome, at table, in a drive, or in conversation. He is the bishop of Rome when he confirms his brethren and judges the faith as Head of the Universal Church; under the score he is unimpeachable, however guilty he might be. Admitting unworthy popes, is it not an admirable thing that the spiritual waters of doctrine in the Church, deprived of their golden channels, did not fail to flow less clear and limpid, to quench the thirst of Christ's flock?"

He says again: "The sanctity of the pope is not necessary to establish the truth. Sin soils sacerdotal character, but does not obliterate it. The unworthy popes were not the less legitimate. Truth is as forceful in the mouth of a renegade as in that of a saint.

Besides, the exception proves the rule; these few bad popes would not be so much remarked if the immense majority were not pure, saintly and venerable. As an example, a spot which appears vividly on a white garment would scarcely be noticed on a sombre or soiled one."

To make a long story short, it means that unclean popes were pure, and unworthy ones excellent; is not this contrary to all sound logic? Can one produce the pure with the impure? Can one fountain give both sweet and bitter waters or a tree have at once excellent and worthless fruit?"

What inconsistency! Can God dwell in impure temples, or use impure instruments to perform a sacred work?

The more the strength and the guidance of God's Spirit were rejected, the more they have to appeal to human strength and wisdom, so that councils were frequently convened, but light always failed them because they did not appeal to the true light.

End of the 10th Century. We have now reached the end of our course through this century; this travel was slow and tiresome.

In the chain of the so-called successors of St. Peter, we have often found weak and false or broken links, and very few men capable of mending it. If any dared suggest an improvement in the state of the Church, he was persecuted or disposed of in other ways.

Onward, Christian soldiers,
 Marching as to war,
 With the cross of Jesus
 Going on before.
 Christ, the Royal Master
 Leads against the foe;
 Forward into battles,
 See, His banners go!

ROMAN AND GREEK CHURCHES.

Historical Summary of the Christian Church in the Eleventh Century.

THE SIMONIOUS CENTURY.

Without time for relaxation, we are now entering into the eleventh century with the same actors as were found on the stage at the close of the tenth century. Everything is shrouded in greater obscurity than ever; the state of things has gone from bad to worse, and the light is certainly less abundant. Error, superstition and ignorance completely cover the earth like the shades of night, through which, however, scanty little stars guide the traveller by their twinkling light.

The first thing which we notice is the state of utter neglect in which we find both public and private edifices. Everywhere are found forlorn houses. This was due to priestly teaching about the end of the world.

During the tenth century the people neglected their work and sold their goods and gave their money to the clergy. If a hurricane arose, or if there occurred an eclipse, the people fled, and sought shelter in the caverns or in the bowels of the earth, or in remote places. Others went into Palestine, thinking that Jesus would first appear there when he is to return to judge the world.

But it was a very appropriate time for the clergy to get rich, by accepting numerous legacies of their demented votaries.

Fortunately with the tenth century, the people's religious dread was dispelled, and their courage came

back, so that, now, life will become active again, and the forlorn and tattered buildings shall be repaired, and great and magnificent churches and colleges shall be erected.

But, if the tenth century caused to vanish the dread of Doomsday, which was the peoples' great misfortune, yet it has unfortunately left that which made the clergy's misfortune and demoralization, namely, simony, by which is meant the sale of "ecclesiastical benefits," and of which the origin dates back to Simon, the magician, who wanted to buy for money the gift of the Holy Spirit. It is then with a good reason that this century is called the "Simonius century."

Nevertheless, we believe things will be a little better, and, if we have called the tenth the iron century, we shall be able to call this eleventh the century of lead. But an important amelioration cannot be felt from the first. We have to deplore among the emperors the evil practice of simony, cunning and all manner of illegal ways to obtain power.

Upon the threshold of the tenth century we have witnessed the solemn and pompous obsequies of Alfred the Great, and now at the threshold of the eleventh century we witness a scene both strange and stirring.

The Emperor Otho, accompanied by the pope and his clergy and a crowd of people, went to the tomb of Charlemagne. Then the emperor ordered the unsealing of the tomb and the transportation of Charlemagne's body to a place under the high altar in St. John the Baptist Church. To the wonder of all, it was found that the body now entombed 188 years had not undergone decay. It was therefore lifted for the people to look upon, then placed under the high altar, where many miracles took place. This should not astonish anyone, for any person able to ward off decay for so many years after death must possess the gift to perform miracles. This, of itself,

constitutes a miracle. But we prefer to accept this story than to go and verify it, although it appears untrue and the chimera of human inventions.

Sylvester II. Scarcely have we entered this century, **vs. Robert,** when Sylvester II. hurled an excommunication against Robert, **King of France,** because he had married Bertha, his parent in the fourth degree. This **1003 A.D.** excommunication, used in France for the first time, struck the people with terror.

The pontiff demanded that the king be looked upon as a publican or 'a Pagan. Consequently, everyone withdrew from the prince as from a leper. This gives new proof of the peoples' confidence in the authority of the pontiffs, even over the kings of this earth.

Guy, It was about this time that the musical art was enriched by the discovery of the scale. A monk called **1008 A.D.** Guy, of Arezzo, was its inventor. This invention was destined to be of great benefit to music, by endowing Christianity with a perfect melody.

Until then, singing was based upon the ear-training, and the harmony of voices in association, and required tedious training which could not be afforded in many churches.

Guy's discovery made the process simple and easy, so that a child could learn it in a short time.

Vocal and instrumental sacred music forms one of the most comforting part of worship. Often singing contributes to edification as much as prayer. Especially in prayer meetings does singing fill the void of the silence resulting from indifference, and, reanimating our despondent spirits, enable us to offer our testimony for the edification of others.

In 1010.

The pope, having learned of the discovery of Guy, had him come to Rome, to expound his system to him, and, after consultation, when he saw to what use it was destined, he encouraged him and congratulated him.

**St. Bernard
of Menthon,
1008 A.D.**

We have seen the important function which the religious orders have exercised in the conversion of the barbarians. It was to the monks that almost everywhere was entrusted the task of giving the first education to the barbarians. Accustomed to toil and privations, they could live more easily, and form groups about them. They took care of abandoned children; they gave shelter to tramps, reformed them and gave them the first elements of instruction.

Almost everywhere, monasteries were the first cradles of civilization. These places were an asylum for widows and orphans, for restless or disappointed minds. The Church made use of these retreats to rear and educate its future leaders. In troublous times the erudite found there leisure for study, and the theologian peace for meditations. These establishments were increased, and large tracts of land were set apart for them. Gifts and legacies still further enriched them. The people of the tenth century who were in expectation of Doomsday contributed largely to increase the wealth of convents and monasteries, and the number of the monks kept apace with the increasing wealth.

The opulence of monasteries attracted a crowd of men animated with quite another spirit than that of penance and mortification. There was thus introduced among them a life of leisure and ease, and some gave themselves over to their own whims and to great disorders.

The evil became a serious one, and many, desirous

of applying the remedy, were the victims of persecution and even martyrdom.

The movement of reform was begun at the abbey of Cluny, in the Mâconnese Country, and which was under the direction of Bernon, superior of the Beauce monastery. Cluny rapidly obtained a high degree of prosperity. The sanctity of its monks, the austerity of their lives, their charity for the poor, and the care which they took in educating youth, soon won for the establishment a wide reputation. France, Germany and England begged for monks from this order. There were very few places where they were not known and appreciated.

But this lasted but for a time, and their declension gave rise to the foundation of the sheltering hospital of the great and little St. Bernard. A few pious Romanists, stirred by the ignorance and idolatry in which the inhabitants of the Alps lived, united under the leadership of St. Bernard of Menthon, priest and archdeacon of Aosta, and, having heard that the statue of Jupiter was worshipped on the high St. Bernard mountain pass, St. Bernard resolved to overthrow it, and after much trouble he succeeded in removing the idol and in erecting a convent on its site. Later another cloister was erected on the neighboring mountain pass, and both these institutions go under the caption of monasteries of the Great and Little St. Bernard.

Such was the origin of the work of St. Bernard, who died in 1008, at the age of 85 years.

New At the time when everything was taking the Romish character and was
1022 A.D. becoming idolatry under the name
Manicheans, of Christian, there were organized some small Christian societies. These increased rapidly, and their adherents were called New Manicheans. It was from Orleans and Arras that these small groups spread to enlighten Europe.

They desired to follow the doctrine of Jesus Christ and his apostles; consequently, they did not want any altars, mass, incense, nor wooden crosses. They rejected the authority of the pope, the expiation of the sins of the dead by money, the purgatory, the image-worship, the invocation of saints, the real presence in the Eucharist, as well as many of the errors in the Romish Church. It was attempted by grave and false accusation to extinguish this light. The Manicheans were thus accused of committing all manner of crimes and abominations, of giving themselves over to all kinds of sensuality, such as promiscuous living and illegal marriages, of denying the Holy Trinity, and that Jesus was born of the Virgin Mary, or was raised from the dead.

The persecutions of the Romanists forced them to follow the example of the first Christians, and to conceal themselves in caverns, barns or other isolated places, at the favor of night, to serve their God. But, in spite of these impediments and false accusations, the Manicheans let their light shine until a cyclone of persecutions darkened the horizon.

Persecution by Beauvais in 1025. In 1025 the Bishop Beauvais, who should have been surnamed Mauvais, undertook a terrible persecution against the New Manicheans of Orleans and Arras. He imagined he was called to go and convert the heretics, namely, the Manicheans. He declared them, that if they did not change religion, they would be burned by order of the king and the consent of the people. But they answered: "Our confidence is in God; it is in vain that you persecute us, God invites us to immortal triumphs; deal with us as it may please you."

Then they were led out of the city, and many were burned at the stake, giving a joyful testimony of their love for God. Many others were put to death in other most cruel tortures.

The rage of the persecutors even disturbed the dead in their tombs; thus, canon Theodat was exhumed, and his trial instituted; having been declared a heretic, his body was thrown upon the highway to suffer insult and mutilation.

By this terrible persecution, thousands of Christians perished. Can we now wonder if God's people, the Lord's own faithful, were not numerous in these dark centuries? How many faithful disciples in the humble walks of life served God according to their measure of light without letting the world know.

**John XX.,
A.D.1025.**

At this epoch John XX. was elected pope by dint of money, but the Romans, disgusted by his debauchery, chased him away in 1033. Happily for the Church's weal his reign was short, though yet too long. He was not only a simoniac, but a true demoniac. During his reign he offered the benefits of his states to the highest bidder, and he even sold the holy See to Benedict the IX.'s father, for the former's benefit, a mere lad of 12. A few years later this youthful pope became so debauched, and led such an evil life, that he was surnamed Benedict, the Monster.

Having been elected in 1033, he capped his reign of infamy, rapine and debauchery by selling, for fifteen hundred livres, the pontifical chair to John, who took the name of Gregory VI. This purchaser of the pontifical throne, this shameless merchant of sacred things, did not even know how to read, and he was obliged to select a coadjutor. Happily, his reign was short; elected in 1044, he reigned two years.

Oh! what a defilement! The pontifical throne, the government of spiritual things placed at auction, like a common merchandise!

The Wafers. In this year Docquillat discovered the means of making wafers by a machine.
1050 A.D.

During the first centuries the Church, in general, used ordinary bread for communion, but the ever-increasing tendency to materialize worship, and to add superstitious elements, led the clergy to maintain transubstantiation in virtue of those words of Jesus Christ: "Hoc est enim corpus meum," for "this is my body."

In the ninth century, as we have seen, the abbot Paschase Rodbert, held that the true body and blood of Jesus Christ were present in communion, under the appearance of bread and wine.

By consecration, the bread and the wine became changed said he. Henceforth, they began to preach everywhere the love of the wonderful by appealing to the senses and imagination, claiming that, at the words of the priest, a mystery greater than that of incarnation is accomplished upon the altar, Jesus Christ, God himself, coming down from heaven to vivify the bread and wine. It no longer behooved those who believed this doctrine to take communion with ordinary bread; consequently, they had recourse to unleavened bread, now shaped into large thin cakes, which they called wafers, or hosts, i.e., victims. They were to possess six qualities: (1), Solidity; (2), Smoothness, (3), Roundness, (4), Firmness, (5), Spotlessness, and (6), be without break. This great cake still enabled the priests to continue the apostolic usage of breaking the bread. The priests divided the host in numerous fractions and partook of communion with the faithful, but this produced a certain amount of crumbling unbecoming to the theory of the real presence of Jesus Christ in the host, so that, to supply these new requirements, Docquillat invented his wafer-irons about the middle of this century.

The wafer-mould is a small instrument, made up of two iron plates united by a hinge, and provided with two handles, by means of which these are compressed or separated. One of the plates has engraved on it certain figures; at first only the cross was used on this, but after a time a great variety of others were added. The plain plate is heated, and the prepared paste being spread upon its mate, this heated plate is pressed down upon it.

To prevent the breaking of the bread, there were two kinds of wafers made; large ones for the use of the priests and small ones for the laity.

Michael. Michael Cerulean, the patriarch of the Cerulean, Constantinople, cast a ray of light in the midst of the darkness of this epoch. In 1058. He raised his voice against certain practices of the Church, such as the use of unleavened bread in communion, especially against the practice of the procession of the Holy Spirit. There was an exchange of violent writings, and mutual excommunications, and, finally, Michael, the Cerulean, succeeded in detaching from the Romish Church a certain number of Eastern bishops who shared his views. This consummated the great Greek schism.

The Sacred College. In 1058 the seven cardinals were set apart to form the sacred college, 1060 A.D. among which functions was the election of the popes.

From the second Nicean Council in 787 the popes were elected by the bishops, but this mode of election was displeasing to a section of the clergy, who, owing to their aspiration to the pontificate, thought they were ill-used. These fomented revolt among the people and great divisions in the Church. In 1058, Nicholas II. was the last to be elected by the bishops, three hundred of which were present at his coronation.

To prevent the misfortune of the schism, which, he foresaw, would result from the election of the popes, he convened a council at Rome, and it was decreed that, henceforth, only the cardinals would have the right of selecting the pope, and from their own number only.

The elective assembly took the name **The Conclave.** of conclave, and for a long time the members were limited to seven, to symbolize the seven golden candlesticks, and the seven stars revealed to John in the isle of Patmos. Rev. I., ver. 12.

We read also in the first ver. of Chap. xiii.: "And I saw another beast coming out of the sea, having seven heads, and, upon those heads, names of blasphemy." Let the intelligent reader decide for himself which of these passages is more appropriate to the seven cardinals.

But, although the cardinals in conclave only numbered seven, the same party spirit, the same differences of opinion, divided them as they had the bishops, so that it was decided that during the whole duration of the election, the cardinals could have no communications with the outside world.

Berenger. In 1060 a star's rays suddenly pierced **the Archdeacon,** the dense clouds that darkened the way. It next disappeared for a little time, but reappeared again. This light was none other than Archdeacon Berenger, who was to maintain in this eleventh century the same struggle that Bertram had maintained in the ninth; but Berenger's task was to be more difficult of accomplishment, for error had advanced, and had taken a more real and imposing form. Berenger, a man of profound knowledge and sterling piety, lacked in moral courage. He was of a timorous character; nevertheless, he strug-

gled according to his strength. He taught that the bread and the wine in communion were only outward symbols of the body and the blood of Jesus Christ.

All the writings and the endeavors of his adversaries could not prevent his principles from spreading. In England, France and Germany his disciples became numerous.

He appeared several times before his enemies, but, from fear or timidity, he recanted as many times. A Roman Catholic historian says that he repeated this ten times.

Beaten, rather than convinced, overcome by threats, he then renounced his opinions, going so far as abjuring them and becoming reconciled to the Church, but he soon departed from his forced allegiance and continued to teach according to his convictions. At last, worn out by the clamours of his enemies, harassed by a prolonged struggle which he felt he could no longer continue, he withdrew from toil, and spent his declining years in fasting and prayer, waiting patiently the hour of death.

Anselm. Scarcely have we lost sight of the light
1060 A.D. that came from Berenger when
from the darkest point of the Christian horizon an effulgent ray lit up our darkness. It was Anselm, the Archbishop of Canterbury. After spending his youth in seeking pleasures, he entered a cloister, and only left it to ascend the episcopal chair of Canterbury. He appeared with greater advantage as a simple faithful than in his capacity of archbishop. His bedside visits breathed the spirit of the Gospel of Jesus Christ.

His first question to patients was: "Do you think you deserve death? Do you wish to lead a new life?" Upon an affirmative answer, he then added: "Do you believe in the great sacrifice of the cross, on the

blood shed for you?" When the patient assented, then he said: "Now, as long as you have the breath of life, let your trust rest on nothing but this death of the cross."

We ask ourselves in speaking of Claude, of Godeschal, of Agobard, of Ansgar, of Bertram and many others, how they could remain in the pale of the Romish Church. But if we knew what ho'd the prejudices of birth and education exert, perhaps our wonder would be less. And it may be well to remember that God has always had a chosen people, even in the Romish Church, to give their testimony for the truth, opposing error accord'ng to their ability and convictions.

Gregory VII., In this year Hildebrand ascended the pontifical throne, and took the name of Gregory VII. His first aim was to reform the Church, and elevate its corrupt morals. The emperors and the clergy were given up to the most terrible disorders; intemperance, avarice, licentiousness and simony reigned everywhere. But, as he endeavored to restore moral order and discipline, he aimed at the independence of the Church.

He saw that the sale and purchase of the pontifical position would bring ruin upon the Church. So, it was not rare to see the most unworthy subjects occupying the papal chair. Indeed, there was a great need of Jesus' whip to chase away the buyers and sellers from his temple.

The Council of Rome. Gregory VII. then convened a council at Rome to consider the many disorders in the Church, especially simony, and to advise regarding celibacy.

It was, therefore, decreed that any person, be he

prince, bishop, priest, or other, found guilty of simony, would be excommunicated and deprived of his functions.

The Celibacy of the Priesthood 1079 A.D. Marriage was forbidden to the clergy, i.e., celibacy being enforced. Gregory VII. said: "The priest is a man belonging to God and the people;

he does not belong to himself, and can not give himself to a woman. His chastity is his dignity and his freedom. If he marry, he is no longer a true priest, but a kind of functionary of morals without character or force; give him a family, and he is no longer a father to his larger family, his own parish.

This decree caused terrible disorders and violent struggles, but the rule, although contrary to Gospel, became irrevocable. This rule was a fruitful source of scandal and immorality, so much so, that the pope, Pius II., seeing the floods of impurity ravaging the Church, exclaimed: "If for some good reasons marriage was forbidden to the priesthood, for better ones that permission should be granted."

Marriage is no obstacle to sanctity or respectability, for the Apostle Paul said: "Marriage is honorable among all." The word "all" includes, apostles, bishops, priests, and even the pope. Titus I., ver. 15, reads thus: "To the pure all things are pure, but to them that are defiled and unbelieving nothing is pure, but both their mind and conscience is defiled."

But if marriage sanctifies the laity, as the Church of Rome maintains, how can it pollute the priesthood? If it is holy for the first, how can it be a sacrilege for the latter?

St. Paul says in I. Cor. vii., ver. 2: "But because of fornications, let each man have his own wife, and let each woman have her own husband."

It was also decreed in this council that princes

would no longer have the right to confer the crosier and the signet ring on anyone, and that the recipient from a layman of a bishopric, an abbey or other ecclesiastical function would be deposed, and that the prince who made the investiture would be excommunicated.

Henry IV., emperor of Germany, paid no heed to these decrees, and he continued to sell the ecclesiastical charges to the highest bidder. Gregory summoned Henry to appear at Rome to justify himself before a council. The emperor answered this summons by causing the pope to be deposed by a synod at Worms.

Upon this news Gregory excommunicated Henry IV. This excommunication divided Germany into two camps. Henry's partisans, frightened with the results of such a struggle, advised the emperor to submit. The latter crossed the Alps, in winter, and, having reached the castle of Canosa, the common residence of Countess Matilda and the pope, the imperial penitent had to divest himself of his imperial insignia, and don a woolen frock, and await barefooted on the snow-covered doorstep for three days and nights the pontiff's good pleasure. On the fourth day the pope gave him admission, reluctantly granted him absolution, but refused to restore him to his imperial functions, except through the decision of a synod.

But when the Italians became aware of the humiliating conditions imposed upon the emperor by the pope, they forced the former to discard the rash promises he had made.

The pope excommunicated him a second time and ratified the election of Rodolph as his successor. Henry, with the aid of his partisans, deposed Gregory and waged war against Rodolph, who died in a bloody battle; and then, leading his army against Rome, mastered it, and pursued Gregory who fled to

Cremona, where he died, shortly after saying: "I have loved justice and hated iniquity, and this is why I die in exile." This was in 1085.

Never did a pope do more to Romanize the Church than Gregory VII. He believed that all the earth should belong to Jesus Christ's vicar, the pope of Rome.

All his ambition and efforts had the purpose of establishing the pope of Rome above all earthly dignities, and to make him the sole and supreme master of this world's spiritual and temporal power.

The Monastery of St. Bruno in 1084. In 1084 a traveller going through the immense solitudes of the wild and romantic valley of Guiers could see a large edifice recently erected. This was the monastery of St. Bruno.

St. Bruno was the founder of the Carthusian Order of Friars. His childhood was marked by great religious dispositions, which increased with age. Fearing the dangers to which one is exposed in the world, he took the resolution of living in solitude. Accompanied by a few friends, animated by like sentiments, he sought the immense solitudes of the Chartreuse, where he erected this solitary monastery. This was the late result of the solitary living in the Grotto, in the Thebaïan desert, in the third century, and it offers a striking picture of the changes in the Church. The grotto was God's work in nature, not altered by human hands, but the cloister is man's own creation.

In primitive times the Church of Jesus Christ was God's own work through the Holy Spirit, but, having taken the name of Roman, its work became more and more to this day that of man.

The Crusades. The name of Crusade was given to
or the the religious wars between the
Fight for the Church of Rome and the Moham-
Holy Sepulchre, medans.

1095-1270 A.D. Since the reign of Constantine the Christians went every year to the Holy Land in pilgrimage, to visit the Holy Sepulchre and other sacred spots. But what was first a privilege became an obligation, so that every year thousands reverently visited some localities and adored the relics of saints found there.

While the Greeks yet controlled Palestine, the pilgrims experienced neither difficulty nor danger in their pilgrimages, but, when the Mohammedans had taken possession of the Holy Land, they terribly persecuted the pilgrims, so that it became well nigh impossible to do the pilgrimage in safety.

The About the close of this century a
First Crusade. monk of Amiens, Peter the Hermit,
1095 A.D. having made a pilgrimage to Jerusalem, was deeply mortified to see the sacred place desecrated, and the Christians most cruelly tormented. He went to Rome to relate his experience to the pope, Urban II., who convened a council before which Peter the Hermit spoke so pathetically that his hearers, moved to tears at the mention of the crusade against these profaners, exclaimed with one voice; "God wills it." Then to those who would take the cross there were promised remission from sins and freedom from arrest for debt or crime. Those were to go to this sacred war attached to their right shoulder a cross of red flannel, and were called crusaders.

These Roman armies, having set in movement towards Asia, penetrated into Palestine, and advanced upon Jerusalem.

The faithful had spared nothing to ensure victory,

and, after investing the city for five weeks, they took it. Then, putting aside their bloodstained clothes, they paid visits to the sacred places.

Soon after the chieftains of the army assembled to elect a king capable of preserving this precious conquest. Their choice fell upon Godfrey of Bouillon, Duke of Lorraine. As he was presented with a golden crown, the pious hero refused it, saying: "May it not please God that I may wear such a crown in the place where the King of kings wore a crown of thorns."

During this century eighteen popes **Eighteen Popes.** have exerted their influence, good or bad. Three cut a passing fair figure: Sylvester II., John XX. and Gregory VII.

God says in his Word that the life of the just is precious before him. But, to judge by the short lives of the popes, these could hardly be considered precious in God's sight. One could say of them what was said of Belthasar: "Thy days are numbered; God has reckoned thy reign and brought it to a close."

About that number of councils were **300 Councils.** convened in different places and at different times in this century, but, instead of curing the Church's evils, it seems evident that they only increased them.

End of the Eleventh Century. Our travel through this century was tedious and tiresome. We have found many gloomy errors. Yet we have been able to rejoice in the light of a few reformers, God guiding their efforts, to remind us that his divine light shall never fail the Church completely.

On the nations sunk in night,
Ye have shed the Gospel-light;
Sin and error flee away,
Truth reveals the promised day.

ROMAN AND GREEK CHURCHES.

Historical Summary of the Christian Church in the Twelfth Century.

THE DARK AGES.

Introduction. As we enter this century a deep gloom pervades the Church—at a time when ignorance knew no bounds. Rome has never sought diligently after the light, and now more than ever the true life gave place to unsound doctrines, customs and religious ceremonies. Thus, when true life does not vivify the heart, people seek to substitute things which appeal to the senses, when salvation through grace is not accepted, they seek to obtain it through works, and thus fall gradually in all manner of idolatry.

At this epoch the popes, having attained supremacy, exercised a most terrible despotism.

Paschal II., 1102 A.D. Having been made pope in 1099, Paschal II. seemed to live with the purpose of afflicting the emperor Henry IV., by inciting, under the cloak of religion, his son, Henry V., to seize the crown, which he did in 1102. The unfortunate monarch was deposed, and, to make him feel his forfeiture, he was deprived of his regalia, and, as he gave them over, he said: "These are the emblems of this royalty of which God and the princes of the empire have invested me, but lay not violent hands on my person." But he was pitilessly deprived of all royal insignia and ruthlessly shorn of his crown. Henry IV. became afterwards sorely pressed by poverty, until he was reduced to

beg for his bread. He died at Liege. Paschal II., not being satisfied, gave orders that his body be kept exposed during five years in one of the cells of the cathedral.

But Henry V., having been made emperor, defended the same principles as his father, especially the right of investiture. The pope having refused this last right, Henry marched against Rome.

Then Paschal II., in 1110 A.D., ordered the German bishops to return every fief held since Charlemagne to the emperor.

Paschal II. died in 1118, after a reign of eighteen years; he was succeeded by Gelasius II.

Darkness seemed to be added to darkness in these turmoils, when suddenly there shone a light in the person of Peter Bruys.

Peter Bruys. Enlightened by God's Word and in-
the Presbyter, fluenced by the Spirit of the Lord,
1120 A.D. Bruys earnestly attempted to re-
store true religion and reform the Church. He at-
tracted a large number of disciples, but, after twenty
years of great toil, he was seized by a raging mob
and burned alive.

He did not believe in transsubstantiation, in the prayers for the dead or to the saints. He did not see the necessity of building churches, of baptizing children, of making the sign of the cross, and his disciples were opposed to all the errors of the Romish Church.

Council of Lateran, 1123 A.D., was convoked by Calixtus II. to settle the vexed question of investitures.

There were about 300 bishops and 600 abbots present. By its decisions, Henry V. renounced to investiture by the ring and the crosier, which were the emblems of pastoral authority; but he retained the sceptre, the emblem of regal and temporal power. Thus was peace restored between the emperor and the clergy.

Some unknown person introduced plenary indulgences. These were sanctioned by the pope, and he granted it to all those who went to the crusades. The word plenary, means full and complete, and to better mystify the people this word was coined.

These indulgences grant remission from temporal punishment for sins.

Innocent II. About this time William of Apulia and **Anacletus**, died without issue, leaving his **1130 A.D.** wealth to the Roman See. But Roger of Sicily, a near relation of his, immediately and forcibly took possession of it. Then Innocent II., the then pope, waged war against him, until Roger had to sue for peace. But, resuming hostilities, the pope fell into Roger's hands, and had to consent to had to sue for peace. But, resuming hostilities, the Pope's See had been seized by Anacletus, an anti-pope, and the latter recognized the validity of Roger's forced acquisitions.

The two popes claimed they had been legally elected, and reigned at the same time, claiming the ownership of the tiara and excommunicating one another.

But, in the presence of such facts, how can we prove apostolic succession to be synonymous with Romish succession? Both popes were legal, or both were false; the Church had two popes or none.

Arnold, In these critical times a little light **of Brescia,** was necessary, and it was afforded **1130 A.D.** by Arnold of Brescia. Urged by the noble ambition of reforming the Church, whither he went he preached the Gospel, and exhorted the monks and the priests to forego this world's goods and to consecrate themselves more fully to God's service. But his exhortation was ill-received by the clergy; nevertheless he continued to denounce their failures and the errors of the Church. Terrible persecutions were meted out to him.

The pope, Innocent II., exiled him. But this religious movement, fostered by his disciples, made great progress, and the city of Rome, through a revolution, declared in its favor. A republic was inaugurated and the temporal power of the popes abolished.

Innocent II. fled to France, but he returned later, and Armand was given over to the pontifical vengeance. He was hanged, then his body was burned, and his ashes were thrown into the Tiber.

Second Council of Lateran. Innocent felt the need of consulting the Church in general, so that he
1139 A.D. convoked the second council of Lateran in 1139, or the 10th ecumenical. There were about one thousand bishops and as many abbots present. It was the most numerous of all ecumenical councils. The council took into consideration all that had been made by the Pope Anacletus, who had now died. At his death his partisans had given him a successor in the person of Cardinal Gregory, who took the title of Victor IV. A Roman Catholic author says that St. Bernard converted him, and thus ended the papal schism.

Then, after a short debate, an anathema was hurled against Armand of Brescia and his followers. The anathema against Armand of Brescia was, however, a little untimely, since he had been dead for some time.

Saint Bernard. St. Bernard, Abbot of Clairvaux, was
1139 A.D. the greatest witness of the Romish Church in the twelfth century, and one of the greatest lights of the Church, as well as the last of the Holy Fathers.

He was born in 1091, at the Fontanes Castle, in Bergundy, and belonged to a distinguished and wealthy family.

A Romish historian relates that his mother was

forewarned by a godly man, gifted with the prophetic spirit, that her son Bernard was destined to be useful to the Church; she therefore took a very particular care of his education, allowing him to early devote himself to study, for which he evinced great aptness and noble dispositions.

Bernard became impassioned for sciences and fine arts. His fine intellect and great genius soon made him a scholar.

A comparatively rare trait was that his erudition did not hinder the pious disposition of his soul. He had, says a Roman Catholic historian, a remarkable beauty of features, a distinguished demeanor, an eloquent speech and such attractiveness that it made him a source of greater danger for others than the world was to him. But he spurned all these advantages, and overcame their concomitant dangers. One day, having cast a too-attentive glance upon a woman, he ran to an icy pond and remained immersed in its waters until the last spark of the flame kindled by his imprudence was extinguished.

This ordeal revealed him the danger of living in the world, and inspired him the desire of shunning it by entering into a cloister, preferring the rules of that of Citeaux, because they were the most austere.

If the strong, and the erudite, in order to be true to their God, must flee danger like cowards, and seek shelter behind four stone walls, instead of struggling and winning by their preparedness, aided by God's grace, what shall then the weak and the untaught become in their endeavors against sin, the world and the devil? Yet, he can say with St. Paul: "When I am weak, it is then that I am strong," or "If God is with us, who shall be against us?" It is better then to be in the world, having God with us, than to be without God, though separated from the world.

St. Bernard was the outspoken adversary of the famous Abelard, who taught that Jesus Christ was

not God manifest in the flesh, but a very good man, and for the Church a perfect example of Christian life; that God, at once the essence of godness and power, could deliver the sinner from Satan's throes, and save him without the necessity of shedding blood.

St. Bernard had a private conversation with Abelard, but found him steadfast. Then he took with him two or three witnesses, and, in their presence, he reiterated his entreaties, but in vain. At last, St. Bernard undertook a public defence of the truth.

In 1140 a meeting was convoked to consider the affair. It was most imposing; there were present Lewis VII. with the nobility, the archbishop, and his own bishops and abbots, many professors, and, in a word, all the men of great learning in the kingdom of France.

St. Bernard took the floor and said: "I accuse not this man; let his own works testify against him." These were read, but, Abelard, rising to his feet, said: "I appeal to the pope," and he refused to hear any more.

We see by fragments of his lengthy letter (Bernard's) to the pope that he had a thorough knowledge of God's Word.

As the outcome of this great controversy the pope ordered that Abelard's writings be burned, and that he himself be confined in the monastery of Cluny, where he died in 1143.

The Romish Church claimed that St. Bernard performed many miracles, and it reckons him as a great saint. If, through the honor and the glory appertaining to God alone, we cannot acknowledge all the miracles attributed to him, we see in him, nevertheless, great qualities, a noble character, a lofty soul and everything which stamps a great man.

One day he was preaching upon those words of Jesus Christ: "My yoke is easy and my burthen light." "There is nothing easier and lighter," said he, "than

a burden which impels its carrier to advance, or a load which disburdens the soul."

"In all nature I seek something which resembles this, and I find an imperfect one in the wings which a bird carries, and which, nevertheless, upholds him in its flight through the air."

Another day he was preaching upon those words of the Gospel; "The wind bloweth whithersoever it will-eth." "I felt its presence with me," said he, "You shall ask me, how I knew it. Its presence was quickening and powerful in my soul; it awakened, soothed and wounded my hard, callous and profligate heart. It watered the dry places in my heart, gave light for those which were dark, opened such as were closed, warmed such as were cold, straightened the meandering, levelled that which was rugged, so that my soul blessed the Lord, and all that was in me blessed his Holy name.

"I had no sign of its presence to my senses, but I knew that it was with me, giving me its strength to expulse my vices and suppress my carnal affections."

In his relations with the world Bernard only lent himself, he did not make himself cheap. If he wrote ten lines to a king, he would write as many pages to a monk. If he, at times, left his solitude to preach, as soon as his mission was over he would return to his cell. People had recourse to him from every province of the kingdom. He was at once the refuge of the unhappy, the defender of the oppressed, the counsel of the bishops and the popes; in a word, the light, consolation and staple of the Church.

Second Crusade, It was decided to initiate a second
1147 A.D. crusade, and the pope, Eugenius
 III., bade St. Bernard leave his seclusion to become its advocate. He then visited France and Germany, with a prodigious result. He

preached everywhere, showing in a forcible manner the danger of the Holy Land falling back into the hands of the infidels. Lewis VII., the young king of France, and Conrad, the German emperor, started with considerable armies, which were, however, almost entirely slaughtered by the Mohammedans under Saladin; many others also perished along the way, through famine, or by the fury of the elements; so that very few soldiers returned with their emperors.

And now, in the Church's firmament, there were very few flickering stars, when an effulgent ray shown in the person of

Henry, who travelled through the villages
of Lausanne, of Switzerland and France, preach-
1147 A.D., ing repentance and salvation
 through faith.

By his forceful and searching eloquence he became very popular, to the degree of giving alarm to the whole clergy, who convoked a council, by which he was declared a heretic.

St. Bernard was sent to oppose his influence. Finally he was condemned to perpetual seclusion.

The Waldenses and Albigenses About this time the Christian hori-
zon seemed ominously sombre.
1150 A.D. when suddenly from the midst of the Piedmontese mountains there shone a great light which proceeded from the Waldenses, whose origin went back to the first centuries of the Church, when, being persecuted by Nero and Domitian, they had sought a shelter in these valleys, bringing the Gospel with them.

Forgotten, so to speak, in those deep valleys, and having no commerce with the world, they preserved in a faithful manner the simple worship of the Lord. Thus, during all centuries, they were the safe retreat

and haven for the faithful, who escaped persecution, so that their number increased daily. Because of the great persecutions to which they were exposed, they used to assemble secretly, and hymns were not even heard in their meetings from motives of prudence; but they prayed and exhorted one another. They had lay preachers under the name of "Barbs," who, though they lived in poverty, were well read in the Scriptures, and went from house to house to explain the sacred book to the faithful.

Their worship was an extremely simple one. They rejected all the errors of the Romish Church, and admitted but two places after death, heaven and hell, the first of which could not be obtained, and the last avoided, but, through conversion, repentance for sins and faith in Jesus Christ, our Lord.

Is not this a mighty proof that God has always had his own witnesses and Church? It was noised about that the valleys of the Alps were inhabited by a people who rejected the practices of the Church of Rome, and persecution was not slow in seeking new victims; among them gallows and funeral piles were erected everywhere.

A multitude of Waldenses, fleeing like sheep before wolves, fled to Germany, England, France and Italy, and sowed the good seed of God's Word whither they went.

The Albigenses. The Waldenses who had gone to France before the persecutions remained for the most part in the town of Albi and its neighborhood, and together with the other inhabitants became known under the name of Albigenses. Their religious beliefs were practically identical, and, therefore, the Albigenses might be termed the French Waldenses.

They also rejected the errors, rites and ceremonies of the Romish Church. They even rejected baptism and communion.

A Roman Catholic author calls them true religious and civil anarchists, and says that the Church used severities against them only after using all other means.

Then the Romish Church admits persecuting, when indispensable, those who did not believe as it did. Is it not what it has ever done, and what it always intends to do wherever it is not hampered by civil law?

Alexander III. Hadrian IV., having died, **Alexander and Victor IV.** III. ascended the pontifical throne **1160 A.D.** and reigned twenty-three years. During his pontificate, Emperor Frederick Barbarosa, to maintain his secular rights, raised four successive claimants for the tiara in the persons of Victor IV. in 1160, Paschal III. in 1164, Calixtus III. in 1168, and Innocent III. in 1178. Claiming legality, they contended to occupy the chair of St. Peter.

The elections of the dignitaries of the Romish Church were often done in a hurry.

About this time, Archbishop Theobald died, and the king, Henry II., who was seeking to hold the ecclesiastical power subservient to the royal authority, thinking that he had a friend in Becket, offered him the position, and it was accepted. He was then only a deacon, but he was made priest immediately, and the next day was made archbishop. If then the world had not the expeditious electricity and steam, the election of popes and bishops might have been a rival in speed. When necessary, a deacon might be made one day, and on the morrow the deacon might be consecrated priest, bishop or archbishop, and the next morning might see him a cardinal or the same evening might see him seated in St. Peter's chair.

The Extreme It was about this time that the Ex-
Uction, treme Uction was recognized and
1160 A.D. placed in the list of the sacraments.

Uction is of apostolical times, but Extreme Uction is seen for the first time at the beginning of the sixth century, and in 850 it was approved of by the Council of Paris, and thus became more widely practiced, but it was only in 1160 that it was classed as one of the sacraments of the Church by Peter Lombard.

This practice consists in the application by the priest of a little sacred oil in the sign of the cross over the eyes, ears, mouth, hands and feet of dying persons, meanwhile saying: "May God forgive thee the sins which thou hast committed by your eyes, ears, etc., as though the instrument was guilty for the action, the latter for the intention, whilst God, discarding the instrument, looks to the intention.

Peter Valdo, About this time a great brightness
1165 A.D. came from Lyons. Another star added its quota to the light which

other constellations were giving since a few years. Peter Valdo, a rich merchant of Lyons, appears upon the scene and protests against the anti-Scriptural innovations, and particularly the Mass of the Church of Rome. Nevertheless he was still in the Romish communion, when an extraordinary occurrence was the means which the Lord employed to determine his choice. One night, while Valdo was conversing with a few friends, one of them suddenly fell dead at their feet. This lesson upon the uncertainty of life made a deep impression upon Valdo, and since then more serious thoughts filled his heart. His torpid conscience was quickened, and incited him to seek in the Holy Scriptures the light and the consolations of which he felt the need, and he soon found the pearl of great price.

As he acquired a more thorough knowledge of Scripture, he noticed that a great number of doctrines and ceremonies in the Church of Rome were in opposition with God's testimony.

Soon, kindled by a zeal for God's glory and the salvation of souls, he raised a mighty and courageous voice against all errors and abuses in the Church. He condemned the arrogance of the pope and the main vices of the clergy, establishing truth in its pristine simplicity; he endeavored to set it into practice. To better devote himself to evangelization, and to reform the Church by the preaching of God's Word, he abandoned his business, gave away his wealth to the poor, and went from place to place, Bible in hand, to preach salvation by faith.

As disciples flocked to hear him, he sent them two by two to carry on the good work of evangelization. The Vulgate was the only version of the Bible then in use, and was only known to a few scholars. Valdo undertook the translation of the four gospels in the vernacular language.

Valdo was censured by the Archbishop of Lyons, who said that to explain the Gospel to the people was to usurp the priest's prerogative, and to make people judge of its doctrine was to give them what was the appurtenance of the clergy. The pope intervened in this affair, and condemned Valdo, and laid an interdiction on every meeting where the Bible was read and explained in the vernacular language. The meetings were broken up and the faithful persecuted. Valdo was truly a man of God and very highly gifted.

After a twenty-year ministry, he ended his fine career, but the words which he had spoken did not lapse into the tomb with him. His faithful companions, amid persecutions, carried the truth in nearly every Christian land.

Third Council of Lateran. About this time there took place the Third Council of Lateran. It was convoked by the pope Alexander III., and over three hundred bishops from everywhere took part in its deliberations.

The question of the papal elections was reopened, and it was decided that a two-thirds majority vote of the members of the Sacred College would be necessary to elect a candidate. It was also decided that no one could be made priest before the age of twenty-five years, or bishop before thirty years of age.

The council also took into consideration two great questions of actuality. One was to suppress in the West the heretics like the Waldenses and Albigenses, and others who did not believe as they did and oppose them; the other question was to erect a strong barrier against the incursions of the Mohammedans. As a remedy against the first, they voted for inquisition, and against the latter they decided for a new crusade.

Third Crusade. The council being finished, necessary preparations were made, especially after the alarming news that the Sultan Saladin had defeated the Romans at Tiberias, had subjugated Syria and taken possession of Jerusalem.

The news of these disasters spread consternation in all the West. Pope Urban III. died from sorrow caused by them, but his successor, Gregory VIII., urged preparations for the crusade, and enlisted the kings of France and England, Philip Augustus and Richard Lion-Hearted, who were enemies, and in actual difficulties forgot their quarrels to defend religion.

They then took the cross and left for the Holy Land with their troops, and, landing near St. John of Acre, they took the city, but with this ended their

success. The King of France returned to Europe, leaving only a part of his troops in Palestine. Richard continued his struggle, but, having lost the French crusaders, he failed to take Jerusalem. Thus ended the third crusade, and the Holy Sepulchre was still in the hands of the Turks.

Celestine III. In this year Celestine III. was elected pope, and, upon his coronation he delivered a discourse on papal supremacy, saying characteristically:

"The Church is the spouse of the popes, and in this union it brings us a dowry beyond price, namely, full power in spiritual things and paramountcy in temporal things.

"As a sign of our spiritual power, it gives us the mitre, and as a sign of our temporal one, the tiara; the mitre for the priesthood, the tiara for the empire."

"The duty of the popes," said he, "is to be the kings' pastors, and the people's "Saviour." But Celestine did not long live to enjoy his supremacy. He died in 1198, and Innocent III. was elected in his stead; he was thirty-seven years of age. He literally fulfilled the claims of his predecessor. He was harsh, cruel, miserly and arrogant.

During this century there was a **Sixteen Popes.** succession of sixteen popes in St. Peter's chair. Their reign was, for the most part, short and stern.

In 1130 two popes reigned at once: Innocent III. and Anacletus, and in 1160 Alexander III. and Victor IV. also reigned together.

One would be in a predicament to maintain Romanish succession, but how could we dream of apostolic succession? The Roman Catholic historian claims true succession in the person of the pope occupying the actual papal throne; yet, should not the

validity of the election be the first thing to be considered? So that a Romish and papal succession, to be more correct, is an impossibility and does not exist.

Three Hundred Councils. more or less. Besides the three general councils of Lateran which we have taken into consideration, there were about three hundred particular councils in which questions of innovations were treated, for the good or mischief of the Church. Not only were there added good or bad ceremonies into the Church, but even sacraments.

The End of this Century. It is after crossing a long night of darkness, lit up by scarce brilliant stars with myriads of fainter constellations, that we reach the close of this century. This light comes from the Waldenses and the Albigenses, the origin of the first going back to apostolic times. Having never been under the yoke of Rome, they were not, at any time, exposed to its errors, but were opposed to them.

Onward therefore, pilgrim brothers.
Onward with the truth our aid!
Bear its light, and fight its battle,
Till we rest beneath its shade.

ROMAN AND GREEK CHURCHES.

Historical Summary of the Christian Church in the Thirteenth Century.

THE CENTURY OF BLOOD.

Introduction. The circumstances in which we parted with the twelfth century did not allow of a very favorable entry into this one. If we were right in naming the tenth century, the iron century; the eleventh, the century of lead; we can call this century the bloody century. Every means shall be used to destroy the Church of Jesus Christ.

The rapid progress made by the Albigenses spread alarm in Rome, so that, urged by fear, it took measures to perpetrate a wholesale slaughter of the Christians.

If popes and bishops die, the Romish spirit never dies; it is and shall be the same as it ever was, until God shall destroy it by his breath.

Innocent III., The pope, Innocent III., occupied the
1201 A.D. papal chair as we enter this century. Being of an enterprising turn of mind, he was looked upon as one of the greatest popes. He became Rome's absolute master, and succeeded in establishing his power over five or six Christian monarchs.

The archbishopric of Canterbury became vacant, and a great dispute arose between John Lackland and Innocent III. touching the election of its archbishop. John claimed the right of choosing his man, but Innocent III. refused his sanction and caused

Langton to be elected instead, but John refused to recognize his election. The pope, offended at this refusal, placed the kingdom under the ban. He ordered the churches to be closed and forbade the celebration of worship. Bells were not rung, crosses were shrouded as well as images and relics, and even burials in consecrated ground were refused, but none of these things caused John Lackland to waver in his decision.

Innocent, on the other hand, who would not recede from his position, excommunicated the prince, and deprived him of the Church sacraments. At last the king yielded to the solicitations of the nuncio, Pandolph, who, having showed him the misfortune which was going to crush him, made him consent to everything, and, falling at the feet of the legate, swore fidelity to the pope, and bound himself to pay an annual tribute. The pope had now realized what he had imagined he should be in his position, namely, the sovereign, not only of the Church, but of the world, so that by an irrevocable decree he claimed for the popes the right to crown kings and princes. Innocent III. was the first who styled himself: "Vicarius Dei generalis in terris."

Fourth Crusade. At this time we are going through great darkness. Innocent III. was summoning the Western Christians to undertake a fourth crusade against the Mussulmans.
1202 A.D.

A certain Foulque, a French priest of Neuilly, was commissioned by the pope to be its preacher. He was a man of common appearance, but of a great zeal and force. One day that he was preaching, carried on by his own enthusiastic eloquence, he said to the King of England: "I adjure you through God to find husbands for the three dissolute girls of yours." "Who are they," said the king. "Pride,

avarice and lust," answered Foulque. "Well then," said the king, "I give my pride to the monks, my avarice to the priests, and my lust to the Church's prelates."

Foulque succeeded in inducing a great number of nobles to take the cross and the arms, bidding them to go on with courage, as they were in Jesus Christ's service, to whom all the earth belongs. There was gathered and organized a vast army at Venice under Baldwin, Count of Flanders. They were waiting the fine season to depart, when the emperor's son came to implore the help of the crusaders, promising to contribute later to his full capacity in the conquest of the Holy Land. Thereupon, the crusaders sailed for Constantinople, where, after a six days' fight, the usurper took flight. The young Alexis was crowned emperor in his father's stead, but he was shortly after strangled by an officer who usurped his throne. The crusaders to avenge his death attacked Constantinople and took it. They then destroyed the Greek empire and created in its stead a Latin empire, which lasted fifty-eight years. Baldwin was made its emperor, and the nobles divided the empire's provinces among themselves, and, having now the sole purpose of maintaining themselves in their new positions, they forgot the Holy Land, for which they had taken up arms.

The Church was now so accustomed to innovations that it was becoming less scrupulous. Often the disturbance of one thing necessitates another. The Church which since many centuries was changing the sacrament of communion by taking what was but the sign for the reality, and wanted the laity to believe in it, then the hand-bell became a necessary thing to warn the faithful of the elevation of the host in the Church, or whenever the same was being taken

to the sick. The priest claims that by a few mystic words the bread and the wine are changed into the real personality of Jesus Christ, that is God, and thus, by the bell, the faithful are called to adore this petty god of their own creation. This practice is everywhere prevalent in Romish Churches.

Fifth Crusade. In this year Innocent III. decreed the most terrible of crusades, namely, the one against the Albigenses.
1208 A.D.

It took place under the reign of Philip Augustus, king of France. One hundred thousand soldiers set siege to Beziers, their capital, which was taken by storm and burned. In vain did they entreat the legate to stop the shedding of blood by saying that the city contained many Catholics; "Kill away," said he, "God will recognize his own."

Twenty-three thousand persons, men, women and children, Catholic and heretic, perished in this odious massacre.

The soldiers then advanced against Carcassone and Narbonne, where they practiced the most terrible cruelties. The legates informed the pope of the taking of Beziers in these terms: "Our men have killed about twenty thousand persons, regardless of age or sex, and the city was then pillaged and burned." Including that of the other cities, this massacre was the hugest and the most terrible the world ever saw. They spared neither old nor young, not even babes, but cut open their throats under the mask of religion, and by the authority of the so-called vicars of the Son of God.

All these persecutions cut down the Albigenses, who fled to the Piedmontese valleys and everywhere.

To these massacres of thousands of victims, which did not satiate the thirst for blood, excited by a blind fanaticism, the Church of Rome added the tortures of the inquisition, this terrible institution of Innocent

III., and, of which the supervision was entrusted to St. Dominick.

The Inquisition, 1209 A.D. The tribunal of the inquisition consisted in an organization whose purpose was to detect, persecute and exterminate whoever refused to believe and follow the teachings of the Romish Church.

The first inquisitors limited themselves in seeking out heretics, whom they denounced afterwards to the bishops, in order that the latter might adjudicate their case; then the heretic was handed over to the judge who gave him his sentence and ordered its execution.

But the Dominicans, who took the direction of the inquisition, and exercised the double function of preacher and persecutor, backed by the sword of the magistrates, struck down mercilessly all those who did not return to the Church through their preaching. This bloody tribunal did not cease to track and persecute the Christians. In one expedition, they caused as many as 114 to be burned alive, and their torments were as cruel as varied; some were hanged, some were drowned, some were left to die of hunger, others were overcome by the burden of iron shackles, others were all broken up on the wheel, or cut to pieces or roasted.

This is what the inquisition was. These terrible crimes give a faint idea of the profound darkness which the Church of Rome was trying to spread about this time. Excommunications were often issued for very little; kings as well as others were excommunicated if they did not bow down to the arbitrary rules of the Church. The formula used by the Holy See was couched in these terms:

"We smite them with a perpetual anathema. Let them be in horror to heaven and earth: let them be cursed as they enter or issue from their homes, in

the city, in the country. Let the Lord smite them with hunger, thirst, misery, cold, fever, with horrible sores, with the itch and scab, with folly and blindness.

"Let them be cursed forever and everywhere, night and day, when sleeping or awake, when eating or fasting; let their body be accursed from the summit of their head to the soles of their feet; let their burial be like that of dogs and asses, and let the wolves devour their cadavers."

These excommunications then struck terror and caused the very kings to shudder; but to-day ordinary mortals are in nowise annoyed by them. It is no longer God who must obey and execute the vengeance of men, but it is men who must obey God, that his vengeance may give place to compassion.

The Rosary and the Beads. In this year a little praying machine was invented.

1209 A.D. The priest, as a penance, obliged the penitent to repeat several times the same prayer. Their number was so much increased that the common mortals could no longer keep an account of them. Then they had recourse to small globules of stone or wood to reckon up the number of prayers.

It is evident that prayer had become a mere form, and sprang only from the lips. It no longer was that sweet privilege of the Christian, that aspiration of the soul, but only a painful task.

The need of something more handy was being felt, so that the inventive St. Dominick made a little praying machine called the Rosary, or "crown of roses." It is made of small round bodies of different sizes to differentiate the different kinds of prayers.

The rosary consists in fifteen sets of ten salutations to Mary (Ave Maria), and fifteen Lord's prayers (Pater). This praying machine could not but further formalize the Church worship and stifle all spiritual life.

Now, the Church of Rome shall not be agreeable to God by its prayers; it shall no longer be from the heart's abundance that its mouth shall speak in curt language, but it shall be through the abundance of the rosary, and by many words spoken from the lips only that the Romanists shall seek God's favor, in contravention to his Word. Matt., vi.: 7, 8.

This praying machine required the faithful to offer one hundred and fifty prayers to Mary and only fifteen to Jesus. O, Jesus, where is thy glory? It has passed on to another; thy throne has been given to Mary.

The then obscurity was made worse by the organization of the Brotherhood of the Rosary. A Roman Catholic historian relates that St. Dominick, seeing little results from his preaching to the Albigenses, was greatly mortified, and retired to a grotto near Toulouse, in the centre of a forest, to implore the help of Mary, and, while he prayed, the Queen of heaven appeared to him with three other virgins; "Dominick, my son," said she, "because through the inspiration of Jesus and the succour of Mary, thou hast struggled valiantly against the enemies of the faith. If thou wilt that thy prayer be fulfilled and productive, preach my rosary and thou shalt see God's blessing upon thy words."

Filled with a new courage, Dominick re-entered Toulouse.

All the bells of the immense church set in motion of their own accord and filled the air with a heretofore unheard-of power.

The people flocked to the church in dismay. Dominick occupied the pulpit, his eyes full of fire, and began to preach the rosary, developing its mysteries; he exhorted the Christians to have recourse often to this prayer which frightens the demons. The people are astonished, stare at each other, admire, but, nevertheless, hesitate.

But now God's voice is heard. A terrible hurricane swoops suddenly upon the city. Then Dominick exclaims: "These are the signs of the divine anger. — O, people, submit yourselves to God. Take Mary for your advocate, love the Christ and Mary's oration, take up the rosary, use it in your worship, and abjure your heresy. I swear, in the name of the Virgin, that, if you accept the rosary, the tempest shall stop."

In the church where St. Dominick was preaching there was a statue of the Holy Virgin which was seen to thrice raise her arms to heaven, and bring them down threateningly.

"Oh! beho'd," cried Dominick, "there is nothing more for you but chastisement if you do not seek salvation in the holy rosary of Mary."

Then the people, being overcome, fell with their faces against the earth; then the statue of Mary withdrew her arm which was outstretched threateningly, and the tempest gave place to calm. The next day the Toulousians became enrolled in the Brotherhood of the Holy Rosary and received the beads at the hands of St. Dominick. This great prodigy had the result of converting thousands of heretics.

If this story is true, Jesus Christ would be very unjust to permit in the thirteenth century such miraculous means to be used in the conversion of the so-called heretics, when such means are not permitted in the nineteenth century at a time when the heretics are so numerous. But it is evident that Jesus Christ is just, and that this legend is false.

The At this period of darkness, when the
Dominicans. Church of Rome had recourse to
1210 A.D. all sorts of expedients to hoodwink
 the people, there were created a large number of
 religious orders, which many men of letters joined.
 The most notable orders were the Dominicans and

the Franciscans. St. Dominick founded the order that bears his name. He was born of noble parents. When yet quite young, he was remarkable for his talents and virtues. He was made a canon on graduating from college. In 1206, he was sent to France to convert the Albigenses. By his zeal, his devotion and the eloquence of his preaching, he attracted many disciples. These accepted the rules laid down by St. Augustine, and erected many monasteries. The pope Innocent III., who then occupied St. Peter's chair, recognized the order and gave St. Dominick the permission to preach and hear confessions. For this reason they were surnamed the "preaching friars." St. Dominick was the general of their order till his death in 1221.

The At the same time St. Francis of Assise founded another order. Born
Franciscans, in 1182 of an illustrious family,
1210 A.D. Francis, when yet very young, evinced a great love for the poor. One day, as he was in church, he was struck by these words of the Gospel which were read by the preacher:

"Carry neither gold nor silver, neither provisions for the journey, nor two coats, neither shoes nor staff."

He took these words in their literal sense, and at once gave away his silver, removed his shoes, cast aside his cane, and donned a coarse suit of clothes, gird his loins with a cord, and began to preach penance; by his simple discourses he made a deep impression on his hearers, and he had a large number of followers, whom he designated as minor brethren, to teach them brotherhood as well as humility.

St. Francis gave a rule to his disciples, after receiving the pope's approbation. They were never to use a conveyance, but to travel barefooted; their rooms were but diminutive cells, and their beds were

made up of only a straw mattress. Their dress was only a tunic of coarse wool. They lived from alms or by working. The order grew rapidly; these monks were seen disregarding both the most intense cold and the exhaustive heat of summer.

The popes gave them very great privileges, so that people came from everywhere to receive sacraments at their hands.

St. Francis himself was so respected that whenever he entered a city the bells were rung, and the clergy and the laity went to meet him, singing hymns.

The Roman Catholic historian says that, to recompense his incomparable attachment to God alone, our Lord Jesus Christ, during a vision, left the imprint of his wounds upon his body.

Since the reception of this extraordinary favor, St. Francis' health weakened day by day. He had a forewarning of the exact moment of his death, which occurred in 1226, at the age of forty-four years.

His successor, finding his rule too stringent, made changes, so that there resulted new branches in the order such as the Cordeliers, or gray friars, so-called because of the cord worn about their loins; the Recolets, so-called because of their meditative dispositions, the Capuchin friars, so-called because of the hood they wore.

How great is the error of St. Francis when he attempted to imitate Jesus Christ outwardly by mutilating his own limbs and sides, and thus shorten his life! Is this God's adoration or the committal of a crime? O, God, give us thy light!

The Fourth Council of Lateran, 1215 A.D. In this year took place one of the greatest of the councils of the Church, namely, the Fourth Council of Lateran. It was convoked by the Pope Innocent III., and there were present 400 bishops and 800 abbots from many different lands.

The pope opened the council in person by a discourse setting forth its purpose in these words: 1st, The vindication of the faith; 2nd, the reform of manners; 3rd, the liberty of the Church; 4th, the succor for the Holy Land. The pope took advantage of this occasion to increase the power of the clergy, and especially the pontifical authority.

He added importance to the religious system of the Church, by introducing new doctrines, which he caused to be decreed as articles or rules of faith.

Trans- The first thing which the council
substantiation, took into deliberation was the doc-
1215 A.D. trine of transubstantiation, con-
ceived by Paschase Rodbert in the ninth century, and since then the subject of continual controversy for the erudites of the Church; nevertheless, it was accepted in 1059, under Nicholas II., by the majority of the clergy and the people, and in this council it was recognized and declared a dogma of the Church, and since it has required acceptance everywhere and from everyone.

Henceforth, all Roman Catholics shall be obliged to believe that the bread and wine are in reality the body, blood, soul and divinity of Jesus Christ under the appearance of bread and wine. Now, anyone who shall dare say that consecration does not make this change shall be anathematized.

The The second thing examined by this
Confession, council was auricular confession,
1215 A.D. that is in the ear of the priest. Dur-
ing the first centuries evangelical confession was made publicly, in the assembly of the faithful, but because of the fickleness of a certain class of so-called Christians, who, as St. Paul says, were "yet carnal," and whose confession when made in public, was a source of scandal to the Church, it was devised to remedy this evil by permitting a private confession.

This permission was the first step towards auricular confession.

The first formula was very simple and natural, and seemed very reasonable and harmless. The penitent sat on a chair at the side of a priest, and continued his confession as the meeting was proceeding. But this mode was not sufficiently secret, and it exposed the participants to too great familiarity as they sat near each other.

The First Confessional, 1215 A.D. They had to have recourse to something to stop that which would have developed into a terrible scandal in the Church. It was then that there was invented a confessional, shaped like a common bench, in the centre of which there was an erect board to separate the confessor and the penitent. In the upper portion of this board was made an aperture, over which there was spread a wooden trellis. The confessor and penitent were yet in full view of the faithful. But later the confessional took the form of a little room provided with a seat for the confessor, and outside a small stool upon which the penitent knelt. The confession, however, did not become compulsory until the Council of Lateran under

Innocent III., Henceforth, the good Catholic shall be obliged to confess all his sins 1215 A.D. in the hearing of the priest at least once a year, and then partake of the Eucharist, under penalty of excommunication. Before this date the doctrine was admitted by some and rejected by others: after the decree which enforced its belief it met with a stubborn opposition on the part of some of the most learned men, such as Michael of Bologna, Seneca, Peter Osmar, John Scotus, Cajetan and many others. In order to prove that the Gospel condemns auricular confession, we refer the reader to the fol-

lowing passages: Rom. iv., 6-8 ; I. John i., 7; Matt. vi., 9, 12; xviii., 21, 22; Mark xi., 26; Acts iv., 12; James v., 16.

Underhand Marriages. The third subject of consideration by the Council was the question of clandestine marriages, i.e., secret. It was decreed that marriage should be public and should be barred by blood relationship nearer than the fourth degree. This practice became a source of much revenue in the Church. Anyone desirous of wedding a relative had only to pay a sum of money in direct ratio to their degree of relationship to obtain his permit; in other words, it means that by money, which is this world's god, relationship is blotted out, and the contracting parties are now pure strangers. This special line of business has become so profitable to the Church that it is practiced to this day.

Crusade and Inquisition. The fourth subject of consideration of this council was a crusade against the Mussulmans and the heretics, especially the Waldenses and Albigenses. It permitted the establishment of the inquisition, that shameful invention of Innocent III. to exterminate individually and collectively all the disciples of the Lord.

Lastly, the council approved of the organization of two large religious orders, namely, those of St. Dominick and St. Francis of Assise, these two great (?) men, the one who wore a cord, the other beads.

Sixth Crusade, 1216 A.D. Upon the death of Innocent III. Honorius III. took the throne, and following in the footsteps of his predecessor he organized the sixth crusade.

Its leader was Andrew, King of Hungary, and under him were such distinguished men as Leopold of Austria and Lewis of Bavaria.

They took passage at Vienna, and sailed to the island of Cyprus, thence they sailed to Egypt, and took possession of the city of Damietta, without pillage or much disorder, but their invasion was short-lived.

The crusaders had to take refuge in Palestine after the loss of Damietta.

Seventh Crusade, 1228 A.D. A few years had elapsed since the last, when Frederick II., emperor of Germany, led the seventh crusade, which seemed at first to meet with a signal success.

By a convention with the Sultan of Egypt, Frederick obtained the cession of Palestine, and in particular the city of Jerusalem, in which he entered solemnly with his army. But, as the pope had excommunicated him, and was inciting his subjects against him, he hastened back to Europe, and then Jerusalem fell into the hands of the infidels, and has remained so to this day.

Thomas Aquinas, 1238 A.D. Notwithstanding the darkness of the middle ages and the ignorance of the people in general, there were very learned men as well as men of very high intellect. The most illustrious among them was Thomas Aquinas, who was born in 1224 from distinguished parents. He received his education at the hands of the Dominicans, and, notwithstanding the great opposition of his parents, he was made a monk in 1241.

He was called to fill the most important professional chairs of Cologne, Paris and Rome. The pope himself offered him the bishopric of Naples, which he humbly refused. Often, the king, St. Lewis, who held him in great esteem, would call him to his court to ask his advice on perplexing questions, and then he sat at the same board as the king.

One day, says a historian, one of his friends having asked him whence he drew his knowledge, he pointed to a crucifix, adding: "This is the fountain." Often St. Thomas fell into a trance in the presence of this sacred image, and once upon a time, as he was in rapture, a miraculous voice issued from the mouth of the crucifix, saying: "You have written well of me, Thomas! What recompense will you have?" "None other than thee, O Lord," answered Thomas. The pope, John XXII., was right in saying that St. Thomas had made as many miracles as he had written articles, adding that among the learned he was a great saint and among the saints a very learned man.

In presence of such facts we might be led to believe that Jesus Christ has changed. But, if he has spoken to Thomas Aquinas through the mouth of a crucifix in such a sad century as the thirteenth, how is it that he remains dumb in the nineteenth century.

It was Thomas Aquinas who settled the question of the seven sacraments, which Peter Lombard had left unsettled in the twelfth century.

It was he who also formulated for the first time the dogma of papal infallibility, but, in his time, it was far from being a rule of faith.

**The Eighth
Crusade,
1248 A.D.**

In this year the desire of the Western Christians to conquer the Holy Land led Lewis IX. of France, surnamed St. Lewis, to organize the eighth crusade. He sailed with a great army, and landed in Egypt where he took Damietta, and advanced conqueringly into the very heart of the country, but, in spite of his efforts, he fell into the hands of the Mussulmans with the greatest part of his army. A historian says that St. Lewis appeared to as much advantage in his prison as on his throne.

After some months of captivity he regained his

liberty, and ransomed a large number of his subjects in danger of losing their faith; then he returned to France.

The Augustine Friars, For a few years many small religious societies had become organized, and, although separated by different rules and customs, they all adhered to the rules set down by St. Augustine. The pope, Alexander, induced them to unite in one body under the leadership of one general. Such was the origin of the order of the Augustine friars.

The Carmelites, In this year a new order augmented the already large number of mendicant friars. This order was that of the Carmelites, who were, at first, hermits living on Mount Carmel, whither the prophet Elias had sought shelter. They had erected there a humble hut and a little chapel. Their number increased, and they were now numerous, and had great influence in the Church. The Carmelites owe their origin to a Calabrian monk, who, notwithstanding his great age, claimed that the prophet Elias in a revelation told him to go and establish himself on Mount Carmel.

In 1209 the patriarch of Jerusalem gave them a rule which was approved by the pope, Honorius III. From this time the order took on a rapid growth, and numbered several great men.

The Flagellants. The austerities of monastic life, accompanied by ignorance and superstition, pushed to extremities those who were inveigled to create in Italy a new religious order called the Flagellants. These attracted into their ranks a multitude of men and women of all ranks and ages. Their devotions consisted in parading the streets in a semi-nude condition, lashing trem-

selves with scourges made of little cords. They pretended by these things to draw the divine favors upon them and their fellow-men.

They carried things so far that the pope was obliged to stop them; but was not this state of things the result of the teaching of salvation by works and of the merit of penance? Thus they thought they could win eternal life by inflicting on themselves all manner of cruelties.

Robert Largehead, Notwithstanding the numerous religious orders existing at this epoch, there was little light. Nevertheless, in the midst of this darkness, there beamed a star. Robert Largehead, bishop of Lincoln, raises his voice against error and against the religious orders which were finding their way everywhere in England. He even opposed the pope concerning certain illegal measures, which he could not approve. The pope excommunicated him, but Robert paid no heed to it, and remained quietly in his bishopric till his death.

His writings evince traces of the true knowledge of God's grace, and that he did not believe in salvation through works. He said: "Christ alone, remaining in you by his Spirit, produce in you all that which is good; to him alone be the glory."

William of the Sorbonne, A fresh ray of light came in the person of William, a doctor of the Sorbonne, who attacked vigorously the new religious orders which were overrunning France.

In one of his works he exposes their cupidity and hypocrisy, and shows that perfection consists in renouncing everything to follow Jesus Christ, imitating him in the practice of good works, but not in begging as the Dominicans and Franciscans.

The pope, Alexander IV., not wishing to leave unpunished this testimony of equity, excommunicated William, caused his writings to be burned, and had their author banished from France.

Sewal,
1258 A.D. In this year another flash of light was seen. Sewal, archbishop of York, followed in William's footsteps. In his writings he reproached the pope, his tyranny and exactions. But soon the breath of anathemas brought him the bitter recompense of his courage and fidelity, and this other light was stifled by persecution. Upon his death-bed he said tearfully: "I die from the effect of persecution. O, Lord, thou knowest how much the pope has ill-treated me."

Corpus Christi Day,
1264 A.D. The belief in transubstantiation which was to be so potent to maintain idolatry in the Romish Church overawed the ignorant and the superstitious minds of that dark age. Now, a nun named Julian of Liege, who had a great devotion for the consecrated wafer, had a strange hallucination about it. She claimed that every time that she was praying she thought she saw a full moon, but having a small notch. The moon represented the Church, and the notch the want of a feast day in honor of the Holy Sacrament of the Eucharist. Let us add to this story a miracle which the pope, Urban IV., claimed he saw with his own eyes. He relates that one day a priest, having doubts as regards transubstantiation, at the moment of consecration of the wafers, blood gushed out and left a spot upon the corporal. This made such an impression upon him that he decided to institute the Corpus Christi day. He therefore published an enactment on the 8th of September, 1264, asking for the celebration of a day in all churches in honor of the Holy Sacrament.

With such stories it is not surprising that we find ourselves encompassed in darkness, which could not be dissipated by instituting a new holiday, although since the good Julian found no notch in her full moon.

The Mussulmans in possession of the **Ninth Crusade**, Holy Land were cruel towards the **1270 A.D.** Christians, and, as this state of things was growing worse, it was decided to organize a new crusade under Lewis IX. Having reached Africa, they took Carthage, and laid siege before Tunis, but they failed to take it owing to excessive heat, bad food and especially the plague, which was decimating their ranks. The king himself fell a victim to it. The death of Lewis IX., surnamed the Saint, was a great blow to France.

Lewis IX., King of France, He was a man of great devotion, and he had received from God the **1270 A.D.** precious gift of being able to govern his subjects wisely, and the still greater grace of self-restraint. He rendered justice with impartiality. In sorrow and danger he had recourse to prayer; in every act he evinced wisdom, equity, sympathy and piety.

Although a great man during his lifetime, his death stamped him as still greater. When he felt his end drawing near, he crossed his arms over his chest, lifted his eyes to heaven, and said: "O, Lord, I shall enter thy house, I shall adore thee in thy temple." He reigned forty-five years.

Gregory X., At the death of the pope, Clement **1271-1276 A.D.** IV., in 1268, the pontifical chair remained vacant two years and some months.

The cardinals in conclave had not been able to

agree upon the choice of a successor, and it was after an interval of nearly three years that Gregory X. was chosen and elected.

In 1274, at the Council of Lyons, Gregory took measures to prevent in the future these vexatious vacancies. The cardinals were to be taken by famine; being shut up during the duration of the election, they were to have their rations after the third day diminished in an alarming way.

In this respect, an author makes the comment that to attack the cardinals by the belly was to wound them in the most sensitive part and ensure their rapid submission.

The Translation of Mary's House, 1291 A.D. After the second crusade the Mussulmans took possession of all the Holy Land. They completed the destruction of churches and the sacred monuments; there only remained, says a Romish historian, Mary's house, which was to undergo the same fate, but the Lord, to whom all things are possible, caused it to be translated by night and by angels into France, where it was placed at Lorette, where ever since great miracles have been performed. This incredible thing is celebrated every year on the 10th of December, by a holiday called the "Day of the translation of Mary's house to Lorette."

Occurrences of this kind, like all the dreams of superstition and ignorance of that age's dark night, are as dangerous as they are delusive.

Celestine V., 1294 A.D. Upon the death of the pope, Nicholas IV., Celestine V. ascended the papal throne. The new pope made his entry into Rome, seated upon an ass.

For a long time he was living in a retreat, and did not know many people. He made mistake upon mistake, so that scarcely had he ascended the throne

when he regretted his humble cell. Tired of directing a Church full of disorders and crimes, he gave his resignation to the cardinals, and laying aside the ensigns of his abdicated dignity donned the dress of the ordinary monk.

Boniface VIII., Boniface succeeded him in 1294.
1294 A.D. Fearing lest Celestine might repent his abdication, he caused him to be cast into an infectious dungeon, where the poor man was not slow to die.

If Celestine was too good to be a pope, Boniface was certainly too bad. His first business was to finish the work of Gregory VII. and Innocent II.

In a bull against Philip le Bel, king of France, he declared that he recognized no superior except God, and that he was Jesus Christ's vicar, the master of all kingdoms, and the pastor of kings, and that it was to him that Jesus had said: "Feed my lambs and my sheep," and that kings themselves were included in this charge.

This bull created great difficulties between him and the King of France, and these continued until his death in 1303. He is looked upon as the most noteworthy simoniac among all the popes. In his reign, the greed for money seems to be the main object. To obtain it all means are good; excommunications, confiscation of crowns, distribution of kingdoms, sale of places, licenses, promises of heaven, etc.

All historians are agreed in saying that Boniface VIII. was a monster; one historian says that "he ascended the papal chair like a fox, that he ruled like a lion, and died like a dog."

The Great In this year Boniface VIII. instituted
1300 A.D. the great centennial jubilee, invit-
Jubilee, ing Christians to go to Rome to visit the Churches of St. Peter and St. Paul. The

pope granted a plenary and extraordinary indulgence to those who would visit with becoming contrition, during 15 to 30 days, the churches of these holy apostles.

This institution was a new source of temporal prosperity for both clergy and the Church in general, so that later the jubilee was resumed every fifty years and even every twenty-five years.

During our travels through this century we have seen **seventeen Popes** ascend the papal chair; their reign more or less resembled those of the popes in the preceding century. If these differed in character, they had all a like ambition, namely, to become the sovereigns of this world. If they were not all of the same nationality, they were all Romanists in point of religion.

There were about **300 Councils**, including three ecumenical, the most important being the Fourth Council of Lateran, convoked in 1205 by Innocent III.

We have now reached the end of this century, after going through deep shades. Wars, massacres and great difficulties have laid an indelible crimson stain on this century, yet faint rays of the true light could at times be seen through the sombre veil of night.

Clear before us through the darkness
 Gleams and burns the guiding light;
 Brother clasps the hand of brother,
 Stepping fearless through the night.

ROMAN AND GREEK CHURCHES

Historical Summary of the Christian Church in the Fourteenth Century.

THE DAWN OF GOSPEL LIGHT.

At the beginning of this century the pope, Boniface VIII., and Philip le Bel were yet hurling at each other threats and excommunications. At this epoch the Roman pontiffs ruled with a high hand over princes and kings. This pet child conceived by the clergy and brought forth by Consantine had not ceased to grow since then, and had now reached its full stature.

During his young age the Church and the kings exerted a tutelage over him, but to-day it is he who claims the right of governing both the Church and the kings, having taken the insignia of power over both. Formerly the Church supplied his clothes and dressed him, but now he dons the clothes he has selected for himself.

At times we meet him clad in purple or in the most gaudy pontifical dress, having a tiara on his head and a crosier in hand, sitting like a god, in God's temple, or again shorn of his splendor and clad in coarse cloth, barefooted, his head shaved, and exposed to summer heat sufficient to scorch his overloaded trunk, or to the frosts of winter, sufficient to freeze his bare extremities.

The extremes seem to touch each other; ignorance

and corruption led straightway to impiety and what the Pagans had conceived the Romans brought forth.

In this year Boniface VIII. main-
The Two Swords, tained that Jesus Christ had given
1301 A.D. two swords to the Church, one spir-
itual, the other temporal, in order to subdue the whole
human race to the Roman pontiff. It was he who
introduced the double crown to symbolize this double
power. The king, Philip le Bel, was not disposed to
submit to the temporal authority of the pope, and
he convoked the peers of the kingdom in meeting,
in which he qualified the pope as a simoniac and a
heretic, and demanded his deposition. The pontiff,
smarting for vengeance, excommunicated the King of
France and his adherents.

Philip, on the other hand, spurning his unjust
anathema, commissioned William Nogaret to indict
the pope before an ecclesiastical assembly by which
he was deposed. The humiliated pontiff died from
resentment at Rome in 1303.

Benedict XI., Benedict XI. was elected his suc-
1304 A.D. cessor. He was rendered prudent
by the bad example of his prede-
cessor, and annulled the sentence of excommunication
against the king and his subjects, absolving them of
all their mistakes. But later on they again had diffi-
culties, and he was about to re-excommunicate
the king when death claimed him. He died by
poison, and it is thought that Philip le Bel was not
blameless of his death. All these debates made an
irreparable wrong to Rome. Europe learnt that re-
straints could be placed upon the temporal power of
the popes, and the Church thought the time had
come to forego the political tutorage exercised over
the peoples.

**The Papal See
at Avignon,
1509 A.D.**

Upon the death of Benedict XI. Clement V. took the throne, and, through the influence of Philip le Bel, transferred the Papal See from Rome to Avignon in France, where, during seventy years, his successors established their residence. During this time the Italian Ghibelines, the great enemies of the popes, took advantage of their absence to attack their power. Many cities revolted against their power. Rome was in a continual turmoil, and the decrees of the popes were treated with the greatest disrespect, and this example was soon followed by the majority of European countries. The transfer of the Roman See to Avignon was the first step in the great schism of the West.

**The Council
of Vienna,
1311 A.D.**

In this year a council was convoked to Vienna, by order of Philip le Bel, and presided by the pope, Clement V. There were present 300 bishops, and the kings of France, England and Aragon. The council had three objects in view: a crusade, the reform of morals, and the question of the Templars, as well as the condemnation of sectarians.

**The
Templars,
1311 A.D.**

This council abolished the order of the Templars. It had been founded in 1119 in Jerusalem, to protect the Holy Sepulchre and the pilgrims against the attacks of the Mussulmans.

This order required of its members the vow of "chastity, poverty and obedience." But, as in all orders, they soon forgot their vow of poverty; they amassed great wealth and became independent, proud and unbearable. The king of France influenced the pope to suppress the Order.

It was decreed that all those who would renounce the order would be absolved, but that those who would not should be put to death or tracked.

James of Maulay, and Guy, the grand masters of the Order, not wishing to renounce, were burned like heretics and criminals. All their wealth was confiscated, and both the king and the pope were accused of taking possession of their booty, but neither lived long to enjoy their ill-acquired gain; the king died in 1314 and the pope in 1315.

John XXIII.,
1316 A.D. After an interregnum of two years, full of debates and wrangles between the French and Italian cardinals concerning the choice of Benedict's successor, the French cardinals elected the Cardinal de Ports, who took the name of John XXII.; he was a learned but imprudent man. His reign was characterized by much agitation. The question of the bread of gray friars embroiled him with the king, Lewis V., of Bavaria.

At the beginning of his reign, to win the favor of the people, and especially to strengthen its faith, he introduced the feast of the Holy Sacrament, and its celebration has been continued ever since. It was also he who has introduced the prayer called the "Angelus," which is since repeated morning, noon and evening at the ringing of the church bell.

By a bull he granted days of indulgence to all who would repeat, kneeling, this prayer.

It is thus, little by little, that the cup of error was filled; with hardly an exception the popes kept adding their quota.

Supererogatory In this year the Church discovered a
Merits, new course of revenue. The irre-
1345 A.D. futable doctor, Alexander of Hales, invented the doctrine of supererogatory works.

The majority of the clergy received it joyfully, and the pope, Clement VII., in 1378, declared this finding an article of faith, saying that Jesus Christ had made

much more than was sufficient for the salvation of the world, and that a single drop of his blood would have sufficed to do that. If he shed all his blood, it was to lay for his Church a treasure which eternity could not exhaust. Supererogatory merits and the salvation through works were so obtrusive that the faithful believed they never were able to make enough.

The Church had recourse to all the means capable to contribute to works of penance; it laid great stress on its outward signs; tears, fasting, mortification, flagellation, going bareheaded and barefooted, leaving one's house and goods, expatriation, etc.

How great is the darkness through which we are advancing! Yet all light was not completely extinguished. From Bohemia, where some Waldenses had sought refuge, there beamed rays of light, while other stars began to appear in other quarters of the Christian horizon.

Bradwardine, Bradwardine was archbishop of Canterbury. His profound knowledge, his wisdom and lofty mind gave him a rank with the most learned men of his time, and caused him to be characterized as a "deep" scholar. He opposed Pelagianism in his remarkable treatise entitled: "God's cause against Pelagius," a work which has been eulogized for its tone and for the science and the charity evinced by its author.

While God had raised Bradwardine to oppose Pelagianism in the Church, he had raised Wickliff to oppose its Pharisaism and hypocrisy.

Wickliff, A star of great magnitude had entered the Church's obscure horizon. The beams were abundant and steady.

1360 A.D. One might have predicted the dawn of the Reformation. Wickliff was born in 1334, and studied in one of the most famous colleges of Europe. He studied

with success philosophy and theology, and he formed religious convictions by reading the Fathers and the Holy Scripture.

In 1348 the black plague, which was devastating Europe, inspired his first work, called: "The Last Age of the Church." Like many people of the time, he believed that the end of the world was near, and the purpose of this writing was to find the cause of God's punishment. This he found in worldliness, vice and corruption of the clergy and the sale of ecclesiastical benefits. He made strictures on begging friars. These were no longer marked out by their missionary zeal and their eloquent preaching. But they were greedy and lazy. The monks were vexed at his attacks, but the people applauded and encouraged him.

Urban V. Upon the death of Innocent VI.,
1362 A.D. Urban V. was elected, and occupied the pontifical throne during eight years. In 1367 he transferred his papal chair to Rome, but, his power not being firmly established, he returned to Avignon.

In order to further impress kings and nations in general, he added a third crown to the papal hat or mitre, and it was henceforth to be called tiara, or *triregnum*.

The The three crowns are the emblems
Papal Tiara, of the "pontifical, imperial and
1365 A.D. royal" powers. They were at the same time the symbol of the three degrees of the hierarchy through which the pontiffs pass, namely, the "episcopal, patriarchal and papal."

Moreover, it indicates that the pope is the head of the militant, suffering and triumphant Church. Lastly, it indicates the three persons of the Holy Trinity.

The first crown was given to the pope by Clovis, king of the Franks, who had embraced Christianity at the beginning of the sixth century. It then consisted in a round hat, but at the end of the eighth century it took the shape of a tri-cornered hat, in imitation of the crowns of kings of the time.

But at the end of the ninth century the royal crown took a regular form to indicate authority and power. And then the popes were not slow in shaping their crowns after those of the kings.

This ambition is well illustrated by that of certain opulent lords of England, who, being debarred from having their carriages drawn by 12 horses, as this was the prerogative of their kings, used eleven horses and one mule with personal satisfaction.

Jesus Christ's Crown of Thorns. The crown of thorns on Jesus' head indicates humility, submission and ignominy, whilst the crown on the so-called successor of Jesus Christ indicates pride, authority and the glory of men. This last crown indicates that its kingdom is of this world.

Wickliff at Bruges, 1374 A.D. The life of Wickliff allows us to see better than ever the errors of the Romish Church.

Edward III., king of England, sent Wickliff to the pope's delegates to remonstrate against the heavy charges with the court of Rome was imposing upon the country, and he obtained the kingdom's discharge from the shameful tribute which the popes levied since the time of John Lackland.

During the two years spent in Bruges, Wickliff learned what the papacy was. He soon found out the leanings of the clergy, and he saw how the greed for money was a greater pre-occupation to them than the salvation of souls and the people's happiness. Therefore, upon his return to England, he denounced

them as purse nibblers, and compared the pope to the anti-Christ.

Because of his daring denunciation, he was ordered to appear before an ecclesiastical assembly at which bishops and archbishops sat.

The accused sat in their midst. Before proceeding with the accusation, it was debated whether he should stand up or sit down during his trial.

There was great dissension and general uproar, so that nothing was definitely settled about the accused. Nevertheless, the pope issued a bull against him, declaring him a heretic, and branding his writings. But he did not allow himself to be cowed by these threats; he published a refutation of the bull by attacking the Romish hierarchy and their claim of forgiving sins.

Gregory XI. In this year the pope, Gregory XI., the Cardinal Beaufort, was elected to fill the vacancy left by the death of Urban V. He was the last of the French popes. There existed between the Italian and French cardinals a national feeling which was potent in causing the great Western schism. Consequently, to avoid further dangers and to give Rome more prestige, it was decreed that henceforth none but an Italian would have the right of occupying the papal throne.

This is a further proof that this position is not the result of God's calling. For God has no regard to persons. In his sight, it matters not whether it is filled by a Frenchman, an Englishman, a Canadian or an Italian. Thus, any man other than the latter would have to refuse to serve for the papal office. Even if St. Peter himself came back to earth, being a Jew, he would see himself debarred from his position of pope.

Efforts were continually made to induce the popes at Avignon to transfer the Papal See to Rome. In

1377 Gregory XI. was prevailed upon by St. Bridget and St. Catherine of Sienna to return to Rome, where he died the year after.

The Papal See at Rome, 1377 A.D. At once the question of his successor came up. The Romans who wanted an Italian pope surrounded the conclave and clamored threateningly: "We must have a Roman pope."

It was in the midst of this uproar that Urban VI. was elected. Everything went well for a time, but, the pope being acrimonious and harsh, offended many of the French cardinals, who were in majority, and who, to avenge themselves, elected "Clement VII., who took the seat of Avignon," which the Queen Joan of Naples had given to the papacy.

The Great Schism of the West, 1378-1449 A.D. It was in this manner that the great Western schism began. The Latin church was then divided into two. Urban VI. retained Italy, England, Brittany, Flanders, Hungary, Poland, Denmark and Sweden. Clement VII. obtained sway over France, Spain, Naples, Cyprus, Scotland, the Island of Rhodes, Germany, Genoa, the duchies of Lorraine and Bar and the counties of Savoy and Geneva. If, up to this time, there were only popes and anti-popes, we are now in presence of two popes, humanly speaking, as legal one as the other. During forty years they exercised the same rights of convoking councils and electing cardinals. But now, if it is not possible to have two legal popes at the same time, how can we declare who was the true pope.

This lamentable period was characterized by bloody wars, by reciprocal excommunications, despised by their recipients. Base and vile men, greedy of honors formed the pope's retinue, and exchanged their money

for their hearts' desires. Other more criminal men sold their obedience for the sake of benefits. It is thus that unworthy persons found their way to the papal offices and all manner of disorders entered by the open door of simony.

A Roman Catholic writer says that, whilst Arius, Nestorius and Eutyches attacked the Church in its branches, this unfortunate schism which afflicted the West attacked the very roots of the Church.

During all this time of pontifical ravages, the Romish Church was seeking its head either in Rome or Avignon, and the people said with Mary: "They have carried away my Lord, and I know not where they put him." It was then that thoughts of freedom began to germinate in the minds; the veneration and the love which people had for the successors of the apostles was on the wane everywhere, and all events were taking a favourable turn for a great Reformation.

Wickliff
continues the
Reformation.
1381 A.D.

During this age of darkness and fear Wickliff gave the world light by the Gospel of Jesus Christ. But, harassed by persecutions, his health was undermined and he became seriously sick. Already the monks were rejoicing at the thought of the demise of their adversary. Thinking he was near his end, a few priests went to see him and exhorted him to repent and recant his error.

Then Wickliff, gathering his strength, stood erect, and with a firm voice answered them by these words of Psalms cxviii., ver. 17: "I shall not die, but live, and will speak forth the words of the Lord."

Indeed he rallied, and his first work was to translate the Bible in vernacular language, and thus favor its spread.

With its aid he had no difficulty in showing forth the grave doctrinal errors of the Romish Church.

He seriously attacked the dogmas of transubstantiation and the merit of works, and preached the action of grace, and held up the Bible as the infallible foundation of faith.

Wickliff resumes the Rectorship of Lutherworth, 1382 A.D. Wickliff again filled the rectorship of Lutherworth in 1382. He devoted himself entirely to the pastoral work of the Church, but he continued to teach the doctrines of the Gospel.

He was summoned to appear before the council in London, but he refused to appear; his doctrines were condemned.

Wickliff taught that Jesus Christ was not really nor corporally present in the Eucharist; that true repentance and faith in Jesus Christ are sufficient to save the sinner, without auricular confession; that Mass was not scriptural; that a priest guilty of mortal sin could not validly consecrate nor baptize; that there were but two orders, the priesthood and deaconhood, but not papacy; that the clergy should not possess wealth; that celibacy and extreme unction were not sacraments. Wickliff became very popular. He attracted multitudes of hearers and won many disciples, who, following his example, went and preached to the people of salvation by faith.

Wickliff's Death, 1384 A.D. One Sunday while in the church, and when distributing the sacrament of communion to the faithful, he was struck down by apoplexy. He was carried to his parsonage, where he died soon after, at the age of sixty years, but his doctrine was not buried with him. His voice ceased, but yet his preaching went on. His star had disappeared, but its light was yet seen.

The Lollards.
1394 A.D.

After the death of Wickliff, his disciples formed a society whose members were called the Lollards, i.e., singers. They went everywhere, singing God's praises and announcing the Gospel truths made known by Wickliff.

If the jubilation of the clergy had been great at Wickliff's death, it did not last long, for Wickliff's doctrines now spread throughout England, through the Lollards. These, in their humble garb, traversed the realm, and lifted their voices in strenuous condemnation of the errors of the Church of Rome and the vices of the clergy. The common people liked to listen, and, as the people in high station gave them protection, half of the people were Lollards in a very few years.

John Hus.
1396 A.D.

In this year another star beamed across heaven and added its quota of light. It was John Hus. He was born in 1373 in Bohemia from humble parents. While yet young, Hus lost his father, and his pious mother destined him to the priesthood and made him enter the University of Prague. After completing a course of brilliant studies, he was named rector and preacher at Prague. By his eloquence he attracted thousands of hearers. In 1400 he was named dean of the theological faculty at the university.

About this time he read the works of Wickliff, brought into Bohemia by a gentleman from Oxford, but he only gave partial credence to the doctrines of the English reformer. He did not believe that infallibility resided in the papacy, but in the Bible only. He considered that tithes were not a divine institution, but were rather voluntary contributions to the clergy; that spiritual authority depended not on a sacramental act but on the conduct of the one that exercises it. Hus indicated in his preaching the

most flagrant abuses in the Church of Rome as the corruption of the mendicant friars and friars with income and the misdeeds of the general clergy.

The Way of the Christian Cross. As the steam evinces its force by the action of the locomotive which hauls a long file of trains, laden with goods, so the Bible, God's power for salvation, when entering into a nation, brings with it a train of blessings and benefits.

It soon lifts up the downcast, consoles the afflicted and saves the repentant sinner believing in the Lord Jesus Christ. Its entry is closely followed by salvation through faith in Jesus. Through it the true Church is organized, so as to better put into practice its teachings.

The nations which accept it are characterized by "education, temperance and prosperity." Everywhere schools are opened to instruct youth for greater usefulness in the world. Everywhere, temperance societies are organized to save the people from the curse of drink and poverty. Where the Gospel is the rule of faith and conduct, prosperity is manifest among the people. Hospitals are erected for the sick, houses of refuge for the destitute and the homeless, orphanages for the children who have the misfortune of losing their parents, almshouses to succour such as are pressed by want.

Not only does the Bible quicken a more humanitarian sentiment among its adepts, but it puts in their heart the desire to protect dumb animals against the brutal anger of wicked men.

The locomotive is not only typical of strength; it is capable of emitting light. The Bible is the true light. David said: "We are enlightened by thy light. Thy word is a lamp to my feet and a light in my path." Wherever the Word gives its light, the dark-

ness of error and sin vanishes, and truth takes its place.

This is what the Bible brings to the nations which accept it. Behold the difference between the nations which accept and reject it, like China and England. There is even a great difference between the nations which accept it in part only and those which accept it as a whole. Thus, compare the Protestant and Roman Catholic nations!

During this century we have seen **Fourteen Popes.** fourteen popes ascend the pontifical throne, of whom seven, from 1307 to 1378, i.e., for sixty years, have resided at Avignon in France.

The measures taken to bring back the popes to Rome was the cause of the great popes' schism in 1378, which lasted till 1439, when Clement VIII., the pope at Avignon, became reconciled to the pope at Rome, and received the bishopric of Majorca in recompense for his docility.

The schism lasted sixty-one years, and during this time there were always two popes; eight occupied the throne of Rome and four that of Avignon.

200 Councils. There were about two hundred councils, but the most famous was that of Vienna, of which we have already spoken.

The End of the Century. We are now bringing our journey through this century to a close. We have found the way very often obscure, yet a little more light was found than in the previous centuries. The Bible is beginning to be better known and carried into practice.

To the nations led astray
Thine eterna! love display;
Let thy truth direct their way
Till the world be thine.

THE ROMAN AND GREEK CHURCHES.

Historical Summary of the Christian Church in the Fifteenth Century.

THE INCREASING LIGHT.

Introduction. Upon entering into this century we have not to contend with such profound darkness as in the preceding centuries. The sun of the great reformation has not yet appeared, it is true, but many stars of the first magnitude forecast the dawn to be at hand. John Hus and his partisans, the Lollards, the Waldenses and the Albigenes are continuing to sow the seeds of truth, at the risks of their lives, and their work, although strenuously opposed, nevertheless begins to tell.

In consequence of the papal schism, we see upon entering this century two popes ruling at the same time, namely, Benedict XIII. at Avignon, and Boniface IX. at Rome. Both are at war concerning the legality of their claim to supremacy. At the same time persecution was raging against the disciples of the Lord.

W. Sauter, The first martyr to the cause of the
1401 A.D. Reformation was Sauter, curate of
London. He was condemned to death for having recommended the reading of the Holy Word in the vernacular language, and for maintaining that a priest is more obliged to preach the Word than to celebrate mass in Latin. He was brought before Archbishop Arundel, who wanted him to bow before a cross and believe in transubstantiation, which he refused to do. Consequently, he was

condemned as a heretic, and handed over to the civil power, and burned alive in Smithfield, in 1401.

The Lollards had already been much persecuted, but the nature of the persecution just referred to seemed to have frightened them, and for some time they ceased to protest publicly against Romish errors; but they soon took courage, and they raised high the torch of the Word of God. They made a petition to the Government, asking a repeal of the law requiring that heretics be burned, but the king fearing to incur the displeasure of the clergy, and Arundel in particular, did not answer their request.

In Europe the doctrines of Wickliff were even condemned by the university of Prague.

W. Throp.
1407 A.D.

In 1407 another priest named W. Throp, a man of sterling piety, was summoned before Arundel, and accused of being a Lollard, and opposing transubstantiation, image-worship and pilgrimages. After a lengthy conference with Arundel, he was condemned to death, but died after staying in gaol for some time. The enemies of the faithful thirsted after their blood. A common workman had fallen a victim under the cruel effects of persecution.

Badly.
1408 A.D.

In this year a man named Badly was dragged before Arundel for having denied transubstantiation. "Do you not believe," said Arundel, "that the consecrated host really contains the Lord's own body?" "No," answered Badly, "for, if each host, after consecration, contained the Lord's body, there would be thousands of gods in England alone." This and similar answers cost him martyrdom. He was condemned to be burned alive in Smithfield, and he was shut up in a barrel and consumed by slow fire. Henry, the Prince of Wales, who was present at the execution, heard him pronounce the word "mercy." Believing that

he was asking for mercy, he had the torture stopped, and told him: "Will you abandon heresy and conform yourself to the law and the rules of the holy Church? If you do so, you shall receive an annuity from the king." Badly, whose heart aspired to better things, preferred to hold fast to the truth of the Gospel. Thereupon, the fire was kindled, and the victim passed away in the midst of the flames.

The Two popes were reigning at the same
Council of Pisa, time and in bitter strife to each
1409 A.D. other. The cardinals tired of this struggle, convoked a council in Pisa, and at which were present twenty-three cardinals of each allegiance, a large number of bishops and abbots, deputies from the most celebrated universities and ambassadors from many kings.

The Cardinal Malesec was made its moderator, and under him twenty-three sessions were held. The two popes, Benedict XIII. and Gregory XII., refused to appear, and objected to the legality of a council convened and deliberating independently of the pontifical chair. To this the cardinals answered that it was not possible to follow ordinary rules, and that the very papal chair had to be freed from the clouds which veiled its character, and that for this end a council of cardinals and the Church had the right to divest the popes of their office in order to restore the unity of the Church.

The council at its fifteenth session, seeing that it was impossible to obtain the resignation of either pope, deposed them and elected instead Cardinal Milan, who took the name of Alexander V. The first two popes declared void the decision of this council, and, refusing to submit, continued to govern their section of the Church, so that, instead of ending the schism by this election, a new schism was started.

Three Popes. Three popes are now reigning at once, one at Rome, one at Avignon and a third at Pisa. Assuredly the partisans of apostolic succession and papal infallibility ought to feel somewhat at a loss to designate the rightful owner of the papal insignia. About this time Alexander died, and was replaced by John XXII.

The trouble among the clergy shook the people's faith, which yet, however, demanded the continuation of persecution against the disciples of the Lord. Thus the Prince of Wales, having been made king of England under the name of Henry V., continued to persecute the Lollards.

By an edict he condemned to the gallows and to the stake all persons detected reading the Holy Scriptures. By the strength of this edict, the bishops operated great havoc among the faithful.

Cobham. Among these victims was Cobham, a nobleman, remarkable for his piety and his knowledge.

A warm friend of the Lollards, he caused duplicates of the works of Wickliff to be made in vernacular language, and engaged and paid out of his private means for the services of preachers and places of worship in order to oppose Romanism. He was summoned before the famous Archbishop Arundel, to answer the charge of denying transubstantiation, the merits of penance, pilgrimages and image-worship. He was asked to confess his error and receive absolution, but he answered nobly to his adversary: "I have never preached against you, and feel no need of your absolution." Then lifting his eyes to heaven, he said, "I confess to thee, O God, being a great sinner, how many times in my thoughtless youth have I not been guilty of pride, envy and intemperance! How often, incited by anger, I fell in terrible sins to the

injury of my fellow-men. O, Lord, for these things I crave forgiveness from thee alone." Then turning to the people, he said: "You have never cursed me for transgressing God's holy law, but you treat me cruelly for opposing your traditions." In speaking of Wickliff, he said: "I only ceased living in sin after I had met this virtuous man. I have never found grace so abundant since I followed his teaching, which is in harmony with the Scriptures."

Arundel answered him: "You must submit to the rules of the Church, or bear the consequences of your non-compliance." "My faith is firm," answered Cobham, "deal with me as you will, but I shall hold steadfast to my beliefs, God helping me, in the very arms of death."

He was shut up in the London Tower, and kept there for some weeks, but, having found the means of escape, he took refuge into Wales, and kept in hiding during four years. At length he was found, brought back to London, where he was hanged from the gallows with chains, and burned alive. As he passed away, he kept exhorting the people to follow God's Word, and to pay no heed to the false prophets. Lord Cobham preferred to suffer with God's people than to revel for a time in the delight of sin.

The Road of the Romish Cross, 1413 A.D. About this time the Church, which was destroying the principles which might have saved it, was adding to its condemnation by lapsing more deeply into error. The cross, which since Constantine, was playing a great part in the Church, did not answer to the full view of the clergy who were endeavoring to dazzle the people by all manner of external signs. A preaching friar named Alvars built in his cloister fourteen stations or oratories of Jesus Christ's passion. This invention became popular and was imitated by other convents.

It was especially through the Franciscan Order that this devotion was propagated to convey to the faithful a more poignant idea of Jesus' sufferings. Later on, that is in 1686, Innocent XI. granted a brief of indulgence to all such as made the road of the cross. This invention was a further blow to the doctrine of salvation through faith, by giving an undue place to salvation through works.

Council of Constance, 1415 A.D. In this year John XXIII. convoked the general council of Constance, which attracted nearly one hundred thousand people of this city. There were among these visitors thousands of bishops, archbishops and priests. The pope, John XXII., presided its first sessions, but, as the purpose of the council was to restore the unity of the Church under one head, the council was subsequently presided by the Cardinal of Cambrai.

A triple deposition was presented as the only means of taking the Church out of its difficulty. This resolution was carried after a stormy and long debate, and Martin V. was elected in their stead.

The three allegiances united under this new pope. Thus ended the papal schism. The wound was healed, but the scar outlived it; henceforth, the people in general shall never have the same respect and confidence in the head of the Romish Church, notwithstanding its decreed infallibility. As a proof of this, we see that the council decreed that henceforth the pope would be subaltern to the councils, which would be the highest authority of the Romish Church.

Withholding the Cup from the Laity, 1415 A.D. The Council of Constance settled the long dispute which was agitating the minds of the pontiffs and the general clergy.

The doctrine of transubstantiation introduced into the Church great abuses unforseen and unpreventable for the most part.

For whoever admits that Jesus Christ is really in the host, body, blood, soul and divinity, is forced to act accordingly. Then they obliged women to wear a veil, to safeguard the integrity of the priesthood, in order that its ministers be not exposed to fail in the modesty which is becoming to the distribution of the Eucharist.

Communion was yet partaken of with the two elements. It was found, however, that there were inconveniences brought about by the sacred wine which had become the real blood of Jesus Christ. A correction was needed. Thus, after partaking of the wine, some Christians carried their hand to the mouth, still moist with the divine blood, and with it touched their forehead and eyes in the way of consecration. But it did not behoove to lose a single drop of this divine blood, and to avoid this the use of the cup was withheld from the laity.

In consideration of the belief that Jesus Christ was all present in the bread, the council suppressed the cup and abolished communion with wine for the laity by the following decree: "Whoever shall say that the faithful are obliged by divine precept to receive communion under the two elements, let them be accursed. Whoever shall say that the Romish Church has erred in withholding the communion cup from the laity, let them be accursed." This is another way of saying that all those who are not Roman Catholics are accursed.

**The Bones of
Wickliff
Exhumed
and Burned.
1415 A.D.** The last question which the council took into consideration was the case of Wickliff, the defunct leader of the Lollards. Although dead for thirty years, he was going to undergo the fate which Rome would have liked to inflict upon him during life.

His works were condemned, and it was ordered

that his bones be exhumed and burned and his ashes thrown into the river. But this act of vengeance against this dead reformer was to be but the prelude of cruelties beyond all conception which Rome was going to exert against those whom she qualified as heretics. John Hus was the first one to be summoned to appear before the council. He was then in Bohemia, where, for a long time, he was opposing the errors of the Romish Church by the preaching of the Gospel.

**The Pope,
John XXIII.**

who was at war with the King of Naples, was offering indulgences to whoever took up arms against his

opponent.

A few missionaries having come to exercise this shameful traffic at Prague, John Hus raised his voice against them, a thing which caused a great stir in the midst of the Bohemian clergy. The pope branded him with his anathema, and Hus, to avoid the threatening storm, left Prague and travelled throughout the country, denouncing everywhere the errors of Rome. At the same time he wrote a few good works, in which his enemies found grounds for accusations which were to bring upon him a judgment before the Council of Constance.

John Hus having received an order from King Sigismund to appear before the council, his friends foreseeing what was to happen to him, advised him not to go; but the reformer obeyed the summons. Nevertheless, before leaving, he obtained a safe-conduct, signed by the prince himself. His travel through Bohemia was a veritable triumphal march. The people flocked to see him, and many learned men encouraged him to be steadfast in his defence of the truth.

**John Hus
Before the
Council,
1415 A.D.**

John Hus was accused of having denied transubstantiation and spreading the errors of Wickliff. To these things John Hus answered: "I have not denied transubstantiation, nor taught the errors of Wickliff or of other men, but what Jesus Christ has commanded us to teach in his Word, and I ask that my doctrines be judged by this standard." His defence only meeting with laughter and revilings, he decided to forbear speaking. As he heard his judgment, he fell on his knees and said: "Lord, forgive mine enemies; thou knowest that I am accused falsely."

**Death of
John Hus,
1415 A.D.**

He was led to the death under an armed escort of several hundred men. Having reached the stake, he saw a poor old woman bringing a fagot to quicken the flame. Touched by the sincerity of her blind zeal, the martyr exclaimed: "Sancta simplicitas." Then the fire was kindled. In the midst of the flames he was heard saying: "Jesus, son of David, have pity on me." The smoke choked his voice. The executioners tore up his charred body and cast it into the Rhine.

**Jerome
of Prague.
1416 A.D.**

Another brilliant star comes to continue and increase the light about us. Certainly the light goes on increasing and the dawn is at hand.

Jerome of Prague became John Hus' disciple, as well as his faithful companion and friend; he accompanied him to the Council of Constance, fully decided to face the dangers and death with him, but at last he wavered and returned to Bohemia in great fear. But he was already too much compromised to escape suspicions. He was siezed and cast into prison where he was tied to a post, with his hands fastened to his neck by a chain which forced him to keep his

head inclined forward. He thus passed ten days in suffering, having for all fare nothing but bread and water. He became very weak. Jerome's courage was not equal to so much suffering. He then weakened and renounced the principles which he had professed to this time and read in a loud voice an act of recantation written by his own hand. But scarcely had he signed this fatal document than remorse racked his soul, and he only found peace after revoking the guilty declaration which he had made in an hour of weakness. Like Peter, after his fall, he evinced to his last breath a great firmness of intellect, a great eloquence, much heavenly wisdom, and an admirable integrity which astonished his very enemies.

**Martyrdom
of Jerome
of Prague,
1416 A.D.**

Jerome heard his judgment, and as he was refused to speak, he remarked: "You have kept me in irons in a dungeon for 340 days; during that time you have listened to my enemies, and now you will not listen to me for an hour."

The council was overcome by his eloquence, and gave him leave to speak. Consequently, after reviewing his accusations, he finished by saying that his recantation was the greatest criminal act of his life. He walked to his execution singing hymns. At the stake he knelt down and prayed a long while silently, then the executioners undressed him, and fastened him to the post surrounded by fagots.

The martyr sang a hymn, then, speaking to the onlookers, said: "Know, my dear friends, that I believe all that I have taught you."

The executioner drew near to set fire behind him, when Jerome said: "Come near; if I had feared it, I would never have come here. I could easily avoid it." There in the midst of the flames he was heard singing in Latin: "Lord, I deliver my spirit into your hands." His ashes, like those of John Hus, were cast into the Rhine.

The defenders of the truth die, but truth does not die. Wickliff, Hus and Jerome left behind them, to continue the great work which they had commenced, men who possessed the same zeal to preach truth and oppose error.

Among these two became noted, those were Peter of Dresda and James of Mesa. Both struggled against Romish superstitions and errors. They demanded that ecclesiastics be reduced to the condition of the apostles who owned nothing. They censured the clergy because they withheld the cup from the laity. Both underwent the same fate as John Hus.

**Crusade
Against the
Hussites.
1420 A.D.**

The Hussites, who were now numerous in Bohemia, already greatly incensed against the Roman Catholics, because of the death of John Hus, Jerome of Prague, and many other Christians, now learned that the pope, Martin V., had ordered a crusade against the Waldenses, the Hussites and other Christian societies, granting absolution for all offences to whomever took up arms to exterminate them. A man named Wenceslas was placed at the head of the army of the Catholics, and Bohemia became the theatre of a long and bloody struggle. The Hussites, forgetting the principles of the Gospel, and the beautiful example of Jesus Christ, selected Zisca as their leader, and forty thousand men enlisted in his ranks. There were two factions among the Hussites: the Thaborites, so named from the mountain where Zisca had his general staff. These would not tolerate any doctrine not based on the Gospel.

The Calixtines were so called because they insisted that the cup be not withheld from the laity. These also preached the Word of God and annulled the prerogatives of the clergy.

But the apparent divisions of the Hussites did not

prevent their success, when it was necessary they rallied around the same standard and in union they routed the enemy. Their indignation knew no bounds. They laid everything waste before them, burned down churches and convents, and literally cut to pieces the armies sent against them.

**Joan of Arc,
1431 A.D.**

The English were at war with the French, and defeat was attending the arms of France, so that in the space of five years that part of the country north of the Loire had passed into the hands of the English. The latter were now laying siege to the city of Orleans, when a deliverance came unexpectedly through Joan of Arc, a young peasant woman of eighteen years of age, who, urged on by continual visions, came to the Dauphin and related that she often saw a great light and heard strange voices bidding her go and help the king and save France. She promised the king that he would be crowned king at Reims, adding that God had set her apart to raise the siege of Orleans, then sorely pressed by the English. At first she was laughed at; the bishops and the priests and the men of learning endeavored to make her change her mind; but all was in vain; she stuck to her mission and always said she was sent by God. At last she obtained her permit, and, having taken the uniform and the arms of a general, she placed herself at the head of 10,000 soldiers. She passed unharmed in the midst of swords and cannon balls, never halting, but while ascending the fortress on a ladder she was struck by an arrow. The English thought she was dead, when suddenly she reappeared at the head of her army. The English took fright and fled, believing she was a sorceress and that she was raised from the dead. Then she went to Reims, where Charles was crowned king. "Now," said she, "I have

fulfilled God's purpose, my mission is ended; I have saved France. I return to my parents and hamlet." But the king did not allow her to do so, but in an engagement in 1430 she was taken prisoner, and in 1431 was condemned to die at the stake as a sorceress in the city of Rouen.

Calixtus III., In 1455 Calixtus III. instituted a revision of the trial of Joan of Arc and declared her a double martyr to religion and her country. But she was led to the stake neither because she was French and Catholic, for she would have undergone the same fate if she had been English. It was not because of her Catholic faith, for England was then Catholic, but because of her strange conduct.

Nevertheless, this martyrdom is a blur on the character of the English nation.

The Printing Presses, Notwithstanding persecutions which claimed many victims, the light of truth continued to increase and now received its most potent ally in the invention of printing.

Gutenberg was its immediate parent, but the conception dated back a good deal.

Now the work of one man will give thoughts wings, and thus intelligence will receive a great expandible power, and books shall be within reach of all inquiring minds. Thus this discovery was to become a great boon to reformation.

The Bible was one of the first reproductions of the press. It was printed in Latin and Greek, and with time, in the vernacular language, and thus it became accessible to the masses.

The Moravian Brethren, In this year a great number of Waldensian families from Prague and elsewhere, which persecution was driving about from place to place, sought refuge in

diverse countries. Among them were men of all conditions, masters in arts, bachelor in arts, men of learning, noblemen, tradesmen and hosts of common people. A large part came to Lititz where they united and bound themselves under God's eye to form one society. United by the sacred bonds of faith, they agreed to have nothing but God's Word for their rule of faith and conduct, and to call their church the 'Union of the Brethren.'

In their fraternal meetings were found simplicity, love and concord. Their aim was to live in piety, to be agreeable to God, and be saved by repentance before God and faith in our Lord Jesus Christ.

Savonarola, About this time a youth of twenty-two years, named Savonarola, left his home and abandoned his study of medicine to take refuge in a Dominican cloister at Bologna, where he studied the "Fathers" and the Holy Scriptures.

In visiting the convents of his order he was struck by the general corruption of morals and ecclesiastical disorders. He preached with a burning eloquence and such a tone of conviction that the crowds flocked to hear him. His success led him to believe he was a prophet sent from God, to announce the great misfortunes which were to come down upon Italy, after which he foretold a restoration of the Church.

He stigmatized everywhere the corruption of the clergy and of the pope, Alexander VI., who interdicted him from preaching. But Savonarola was not cowed by this threat, but continued with a renewed eloquence. The pope and the Medici family united against him. He was arrested, and condemned to be burned alive, but, at the appointed hour, a pouring rain extinguished the fire of the funeral-pile. Nevertheless, the mob having laid hands upon him, put him to death with two of his disciples.

**Edward V.,
1485 A.D.**

During the reign of Edward V. persecution was suppressed everywhere. The Church everywhere enjoyed a great peace, but this only allowed a greater amount of abuse and corruption to creep in.

The following facts give an idea of the coarse superstition of that age. In certain churches there was offered to the faithful for adoration a piece of Noah's ark, a little of the soot from the furnace in which the three young Hebrews were cast, a piece of the manger where Jesus had been laid. Elsewhere were shown St. Joseph's awl, and a feather extracted from St. Michael, the Archangel's wing.

**America,
1492 A.D.**

In this year occurred one of the greatest events of the world's history. It was the discovery of America by Christopher Columbus. This new world was to open its doors to shelter the nascent church, and offer a haven of rest for the persecuted Christians of Europe.

The great persecution obliged them to flee and seek in the remote corners of the world the liberty in which all God's children aspire to live, and, according to the best light of their conscience, aided by a knowledge of God's Word.

The discovery of the New World was like the repetition of the deliverance of Israel. God was again leading his people across a Red Sea of superstition and ignorance.

Shielding his children from the insensate hatred of their enemies to introduce them into the new Canaan, where, under the shade of their vines and fig-trees, they would be able to serve their God without molestation.

Joan Baughton and Daughter, under VI., Joan Baughton and her **1498 A.D.** daughter suffered martyrdom. Joan Baughton, notwithstanding her great age, was steadfast in her faith. She was burned at the stake in Smithfield in 1498.

A short time after her daughter suffered the same tortures; she was burned alive in Smithfield, after declaring her belief in the Gospel. The Romish Church thus made martyrs among untutored as well as learned people. Her aim was to destroy those which were not orthodox by her standard, be they of high or of low rank,

During this century thirteen popes, **Thirteen Popes.** sometimes two at once, have reigned up to the year 1439.

The cardinals, anxious of putting an end to the papal schism, deposed the two reigning popes, and elected a third, but the two former did not yield to the decision of the cardinals, so that three popes now reigned at once.

A partisan author, although admitting of bad popes, says:

"Notwithstanding the iniquities of a few popes, the Church of Rome has always remained pure; in it there is no guile, nor error, nor weakness; for it all trials are a triumph."

"The popes are the leaders and the models for the Christian people. God has permitted that a few filled but half of their obligations, in order to show that the preservation of His Church does not depend on the prudence and the virtue of those who govern, but in the efficiency of the promise made, that it would never be forsaken."

There were about 150 councils. The
150 Councils. most important were those of Pisa
 in 1409 and of Constance in 1413.
 That of Pisa was convoked by the cardinals in order
 to remedy the papal schism, but it only served to
 make matters worse, for the popes not wishing to
 give up their functions, a third pope was elected,
 and, therefore, three popes ruled at the same time.

The ecumenical Council of Constance dismissed
 the three popes, and elected Martin V. in their place.
 The three factions gave him their allegiance, so that
 this ended the papal schism.

End of the We have now gone through a century
Fifteenth where persecution has made many
Century. a dark cloud to hover. Many great
 men, after having spread a deal of light about them,
 were led to the stake. But, although their light
 seemed to have become extinguished with them, still
 it was only apparently so. Their work did not perish
 with them. The Lord kept his eye upon their work,
 and it prospered. To him be all the glory!

Onward then to glory move,
 More than conquerors ye shall prove;
 Though opposed by many a foe,
 Christian soldiers, onward go.

ROMAN, GREEK AND PROTESTANT CHURCHES.

Historical Summary of the Christian Church in the Sixteenth Century.

THE GREAT REFORMATION.

As we enter this sixteenth century **Introduction.** we hail men who are to be important factors in the greatest event in the history of the Church. Luther, Melancthon, Zwingli, Calvin, Cranmer and many others are the men to whom God is about to grant a great light to enlighten the nations.

The age of darkness is going to disappear before the dawn of a glorious day; the sun of the word of truth is going to arise and banish error.

God's hand is already visible in favoring the reformation in respect of place, time, persons, circumstances and politics—religious relations; everything seems to become adjusted to insure a solid basis upon which will be erected the greatest and noblest monument in the world.

The Romish historian characterizes this as a preparation for a great schism, but the Protestant historian says that everything indicated a great Reformation. The difference is, no doubt, great between a Reformation and a schism.

The complete Reformation is not subject to schism; by a complete agreement and submission of the parties the whole remains united. Schism results from a partial Reformation, and that is what is going to occur in this century.

The Romish historian again says: "One cannot

deny that a Reformation was necessary; the main aim of the council of Trent was the Reformation of the clergy and the laity, the correction of manners and the re-establishment of discipline.

A bishop said openly at one of the sittings of the council that it was necessary to reform the Church, root and branch.

Everything was ready for a great upheaval, when suddenly someone made use of these preparations to instigate a revolt. "The egg had been laid," said Erasmus, "and Luther had nothing to do but to hatch it."

He was that spark, carried on by the celestial breeze of God's Spirit, which came and fell on the parched tinders of Germany and elsewhere, and kindled a fire which shall not abate till the Gospel has obtained its ultimate success.

Whilst the Church was endeavoring to reform its clergy's lax morals, resulting from its false teaching; the reformers sought to destroy the very cause and thus to reform the Church. i.e., to substitute to the papal authority that of Jesus Christ; to works, faith; to penance, repentance; to the real presence, the symbol; to celibacy, marriage. But this Reformation was not agreeable to the clergy, hence there resulted a great schism which took the name of Protestantism.

The cup of Roman Catholicism was brimful of errors and superstitions, such as papal supremacy, transubstantiation, the withholding of the cup, auricular confession, penance, absolution, purgatory, celibacy, the worship of saints and of the Holy Virgin of angels and of relics, pilgrimages, surerogatory works, masses for the quick and the dead, indulgences and the use of holy water.

Oh! what an immense barrier raised by time between God and man! Reformation is the only power that can overthrow this wall and restore Christ to man. If papacy has separated, then the Gospel will

unite them, i.e., if salvation through works has kept the sinner away from his Saviour by the thought that he could save himself, salvation through faith will so closely bind the sinner to his Saviour that he will not attempt anything unless the Lord work through him, as Jesus saith: "Without me ye can do nothing." And those who accuse the doctrine of salvation through faith as the source of all evils are wrong. Said a priest once: "Provided you have faith, you can fornicate and kill a thousand times a day, and yet you shall be saved; for faith is all that is necessary. You are saved through faith." Thus are the Scriptures falsified to lure the people.

A cardinal said one day in the presence of the progress of the Reformation: "We are the cause of this tempest; our debaucheries and our disorders have set it up; we are the Jonahs; throw us overboard and the tempest shall cease. There evidently remains a great effort to be made to save the Church."

A great number of broad-minded men have raised a voice against the manifold errors of the clergy, but these voices were too weak or too isolated to shake the papal authority and influence. Yet these prepared the way for the Reformation. These men, such as Erasmus, Renschlin, Urich and many others have, from time to time, and for diverse motives, attacked the abuses of the Church, but Luther was to excel them all by his powerful faith and his immortal works.

Luther was born on the 10th of November, 1483, at Eisleben, from poor **Birth of Luther,** but thrifty, respectable and pious parents. **1483 A.D.** It was with eagerness that they taught their young child the catechism, the ten commandments, the symbol of the apostles, the Lord's prayer, hymns and prayers, but in Luther's conception of God fear held a larger place than love.

Luther at Madgeburg. At the age of fourteen years, his father sent him to the Franciscan College at Madgeburg.

Luther is like in a new world, without friends and protectors. He trembles before his masters. He says himself: "I was so poor that I begged to supply my needs, and this was no agreeable task, for often people gave me harsh words instead of bread. Shall I then be forced to give up study and go back home? But a lady received him very kindly, and gave him to eat. History has now surnamed this lady the Sunamite, in remembrance of the woman who gave Elijah shelter and food.

This lady was so touched by his singing and his gentle disposition that she harbored him. Henceforth, the future of his studies was assured. This event increased greatly his confidence in God; so that nothing could henceforth shake it.

His great intelligence, his vivacious imagination and excellent memory, soon made him outrange his classmates. He was also remarkable by his profound piety and his great activity. He used to begin the day by prayer, then he set to work and study and did not lose a moment throughout the day. "It is a great help to study well to previously pray well."

Luther at the University of Erfurt, 1501 A.D. At the age of eighteen years, in 1501, Luther entered the University of Erfurt, where he devoted himself to the study of philosophy. He was yet a faithful Roman Catholic; the thought of heresy made him shudder, and the name of John Hus was to him malodorous. "I was furious," said he, "against the heretics, and, if any dared speak irrepectfully of the pope in my presence, I might have stoned him."

Eager in his search for knowledge, Luther spent hours in looking over the books of the university library. One day he chanced to open a Latin Bible,

with which he was one day to reform Germany and other countries.

Julius II., About this time the pope, Pius III.,
1503 A.D. died, and Julius II. was elected in his stead, and reigned nine years.

He had but one end in view, one plan, one idea, namely, the enfranchisement of his country, and, to obtain his desire, war was inevitable; as a consequence the pope was seen riding a charger day and night waging battles, storming cities and entering them as a victor.

He, at least, had the courage of doing what his predecessors had at heart. It was also he who commenced the construction of the famous church of St. Peter, but he could not see it completed. He died in 1512.

The Vatican, The Vatican is a magnificent assem-
1505 A.D. blage of buildings, including St. Peter's Church in the city of Rome.

The first church was built during the reign of Constantine the Great, and was called St. Peter's Church, it having been dedicated to the Apostle Peter; later it took the name of Basilica.

In 1146 A.D., Eugenius III. began building a palace near the church; by degrees this grew into an immense mass of buildings known by the name of the Vatican.

Gregory XI. in 1370, on his return from Avignon, fixed his residence here, and almost all popes since.

Julius II. began rebuilding St. Peter's Church, and it took about one hundred years to complete the work. He gave it the shape of a Latin cross, surmounted by a vast and lofty dome. He himself laid the foundation stone. The task of construction fell to many

hands in turn, and the plans were variously modified, yet on the whole, the building looks as the most magnificent structure raised by man. Its interior well corresponds with its external appearance.

One is not struck with the vastness of the edifice, until, moving along, one has examined a large number of its separate parts, its gorgeous altars, chapels, sculptures and paintings.

The buildings called the Vatican extend in an irregular oblong mass, north of the Basilica as far as the town-wall, and consist, namely, of 1st the papal palace; 2nd, the court and garden of Belvidere; 3rd, the library; 4th, the museum. The total number of apartments is computed at 4,422. The papal palace contains, among other remarkable objects, the Sixtine and Pauline chapels, both painted by Michael Angelo. A corridor of about 1,000 feet long joins the papal palace to the Belvidere, in which is found the museum. About half way up this corridor, is the entrance to the Vatican library, which was built under Sixtus V., and in which is found the richest collections of choice works

Luther in the In this year, a few providential cir-
Monastery cumstances strengthened the first
of Erfurt, religious impressions of Luther.
1505 A.D. He several times narrowly escaped

death. One day, as he had narrowly escaped death from a thunderbolt which had fallen by his side, he vowed to work out his own salvation. It was thereupon that he came by night to seek admittance in the Augustine cloister and where he was heartily received.

He was henceforth to be separated from kinsmen, classmates and worldly companions. He made his resolution known to his parents, but this was displeasing to his father.

Luther becomes a Monk, Luther now took the orders, and was made a monk and a priest, i.e., he received the power of offering sacrifices for the quick and the dead. He was now recommended to read the Holy Fathers of the Church, and especially St. Augustine, but at the same time he continued the reading of the Bible. He had to read it by stealth in the cloister's library; still he gave himself up to the accomplishment of monastic rules by laying upon himself long fastings to the point of sickness.

Luther's Conversion, About this time Luther made the acquaintance of Stanpitz, general vicar of the Augustine order, a man of learning and of religious dispositions. His conversations with Luther contributed largely in directing him in the true way of salvation. Stanpitz bade him look to Jesus alone for God's grace. "Instead of making yourself a martyr for your faults," said he, "throw yourself in the arms of Jesus."

These words were like a balm to his heart. He often read in the Bible, and one day he was struck by this passage of the Epistle of St. Paul to the Romans (Chap. 1: 17). "The just shall live through faith." He was so struck by these words that he found in them the most precious treasure of his life; the sweet assurance of his salvation by faith and not by works.

Luther Professor at Wittenberg, Luther became professor at the University of Wittenberg. He was at first entrusted with the chair of philosophy, but one year later he became professor of theology. The science of religion was then taught, not according to the Bible, but according to the most noted doctors of the middle ages. But Luther is going to teach it from the Bible only,

a thing which caused at first astonishment, then admiration. Following St. Bernard, Luther said: "It is better to drink at the very fountain, i.e., the Bible, than in the downstream, i.e., the commentaries of the Fathers. The Bible must remain the mistress and the supreme judge."

Henry VIII., In this year Henry VIII. was crowned
1509 A.D. king of England, and he reigned till 1547. Six weeks before his coronation by a permission of the pope, Julius II., he took in marriage Catherine of Aragon, widow of his brother Arthur.

Luther Luther was sent to Rome to sub-
Goes to Rome, mit to Julius II. a difficulty
1510 A.D. which had arisen between seven convents of his order and the vicar-general. The evangelical ideas were not yet well rooted in him; they had not freed his intellect from monachal illusions. "Having reached the Holy City," said he, "I fell to my knees, set aside my pilgrim staff, and lifting my hands to heaven, I exclaimed: 'Hail to thee, Holy City!'" Later, when he knew better, he called it the "modern Babylon."

During his short sojourn in Rome, he was struck with two things: on the one hand the great laxity and religious indifference of the clergy; on the other hand, the great ignorance of the people. These things usually go together.

Council of The pope now convoked the Council
Lateran, of Lateran, at which there were
1512 A.D. present more than one hundred bishops, a goodly number of archbishops, many doctors, abbots and a great number of priests. One of the principal motives of the council was the reformation of the clergy, the correction of manners, and the

re-establishment of discipline. There were set rules for the press, and it granted the establishment of pound-shops. The difficulty between the pope, Julius II., and Lewis XII. of France was settled.

Luther becomes a Doctor of Divinity, 1512 A.D. In the same year Luther was spreading about him his doctrines which had become the very spring of his life. He attracted the attention of all the men of learning of his time, and the acceptance of the title of doctor in divinity was urged upon him. When he had accepted this honor the Bible became the principal object of his study, not only for his own good, but also for that of the Church.

By an ever-increasing lucidity he found in it the true doctrine of salvation, and his knowledge filled him with peace and happiness through God's Spirit.

The passage: "The just shall live through faith" answered well to the needs of his heart. He became a new man, and his influence became powerful and extended; both students and the masses flocked around him to hear his preaching, and a great many believed in his doctrine. Henceforth, he was devoted to the two great principles of the Reformation, justification by faith and the sovereign authority of God's Word.

Leo X., 1513 A.D. Julius II. having died, after presiding the first five sittings of the council, he was succeeded by Leo X. in 1513. A descendant of the illustrious family of the Medicis, he was both highly gifted and very learned. It was he who instructed Tetzal with the sale of indulgences, in order to obtain the money necessary to complete St. Peter's Church in Rome and to otherwise increase his revenues. He presided the last seven sittings of the Council of Lateran. The Church had only thirty-four cardinals as yet, but Leo

influenced the council to permit the creation of thirty-one more, then carrying their number to sixty-five.

**Zwingli,
1516 A.D.**

It is a remarkable coincidence, that while light was penetrating in Germany, Zwingli was initiating a religious Reformation in Switzerland. It was not Germany that gave Switzerland the light of the Gospel, neither was it Switzerland that gave France the light of the Reformation, neither was it France that gave England the knowledge of the salvation through faith. It was not one part of the world transmitting the light to another, but, as the noonday sun enlightens the earth, so did the Spirit of God enlighten the nations.

It was not Luther who communicated the new doctrine to Zwingli, for in 1516, says the latter: "I had begun to preach the Gospel a long time before I knew Luther, and it is not from him that I learned Christ's doctrine, but through God. If Luther preaches Christ, he is doing as I am doing, that is all."

Nevertheless, we regard Luther as the first reformer. He certainly did more for the Reformation than Zwingli. Whilst Zwingli, with his reserved and composed character, was limiting his operations to only one canton of Switzerland, and was advancing demurely at that, death closed his career of usefulness at its outset and when yet young, but Luther, a bold and indefatigable man, had Germany and almost all Europe as the seat of his operations.

**Birth of
Zwingli,
1484 A.D.**

Zwingli was born in 1484. His father was a shepherd, but he deemed that the child was called to occupy a better position than caring for the flocks. He entrusted him to his brother who was a dean; the latter acquired a great love for his nephew and

had him educated. The child's progress was rapid; his mind developed, his literary style became graceful and he became a poet. At the age of eighteen years he went to Basle, and he taught school and attended the university at the same time. Henceforth, he was able to satisfy his own needs. A little later he took the degree of Master in Arts.

Zwingli then took up the study of scholastic theology. One day he said to a friend of his: "The time is not far distant when scholastic theology shall be abolished and the pristine doctrine of the Church restored. The death of Christ is the only ransom of our souls." He was receiving with eagerness the seeds of life. "If people comprehend clearly what is the truth," said he, "they shall discover what is false." In 1506 he was made priest and installed at Claris. One day he read an old liturgy in which were these words: "After baptizing the child, let there be given it the sacrament of the Eucharist and the cup of the Lord."

This liturgy, which was at least two hundred years old, was a proof that the Church had changed, and that formerly communion was administered with the two elements; bread and wine. He was incited by this to study Greek, so as to be able to go to the fountain of truth of Jesus Christ's doctrine. He used this as the criterion of the merits of the works of the great doctors of the Church. Every day he advanced in the knowledge of salvation by faith.

In 1515 he was deeply impressed by a piece of poetry of Erasmus, in which he represented Jesus Christ addressing himself to man who perishes through his own fault. He was repeating often the passage where Jesus was complaining because men did not seek the source of all good gifts in him. "Everything," said Zwingli, "everything! this word is ceaselessly in my mind. Are there anybody, saints and others from whom we should ask some succor? No. Christ is the only treasure."

In 1516 Zwingli took charge of Ensviden, where it was said the image of the Virgin was operating miracles. Above the door of the church one could read this inscription: "Here one finds a full remission of all sins."

A multitude of pilgrims came from everywhere, but at the great feast of the angelic consecration the crowds were especially great. Zwingli was scandalized at this state of things.

At Claris he took part in the society pleasures, but he is now serious, dumbfounded by so much superstition and ignorance. He boldly said: "God is the only and true fountain of salvation, and he is everywhere. Do not think that God is more in one temple than in any other place of his creation.

"In whatever place you may be God surrounds you and hears you as well as at 'Our Lady of Ensviden.' Neither are long pilgrimages, offerings, images, the invocation of the Virgin or of saints, that which obtain us God's grace.

"What avail would many prayers have, or a hood, or a bald head, or a long dress? God looks at the heart."

These discourses spellbound the multitudes. Some, however, fled with horror, but others returned with joy for having learned that Christ alone can save everywhere.

The legates of the pope, thinking they could check him, offered him a pension and honors, but he answered them: "With God's help I shall continue to preach the Gospel, and neither position nor money shall make me retract one word."

Zwingli went and settled in Zurich in 1518; he was then thirty-five years old. Some feared his mind in quest of innovations, so that they indicated the important duties of his office. Zwingli expressed his thankfulness to his chapter, and told him what he intended doing. "I intend," said he, "preaching the

Gospel according to the interpretation of the Holy Spirit, by drawing solely from Scriptural sources, seeking to fathom their inward sense, in ardent prayers." Such a new language made a deep impression upon the chapter.

Tetzel. About this epoch a great tempest
the Seller of threatened to alight upon the
Indulgences, Church. Everything seemed to be
1517 A.D. covered by shadows.

Plenary indulgences, which were in great demand for some centuries, were now offered wholesale.

The pope, Leo X., seeing his chest empty, in order to complete the erection of St. Peter's Church, which had been begun by the pope, Julius II., now organized the sale of indulgences. In 1517 he hired a man named Tetzel, son of a goldsmith of Leipzig, who had been made a bachelor of arts in 1487. Two years after he had entered the Dominican order and became apostolic commissioner. Although now sixty-three years of age, he filled very well the function of indulgence-seller. He received for his services 80 florins a month, plus all expenses. He was furnished with a conveyance drawn by three horses. Gifted with a cunning mind, skilled in inventing all kinds of false stories to captivate the minds of the people, he was therefore all the better qualified for that position.

All means were good to him to fill his chest and to appraise his merchandise. He first entered the villages and towns with an imposing suite, and a deputy went from him to the burgomaster saying: "God's grace and that of the Holy Father is at your gates." At once everything was astir in the place; the clergy, the council, the school-masters, the scholars, trade-guilds with their banners, men, women, young and old, everyone went out to meet the sacred merchant, holding lit tapers and walking at the ca-

dence of music and at the sound of the bells. The pontiff's bull of grace was carried at the head of the procession upon a velvet cushion. Tetzel came next holding a large red wooden cross; upon entering the church it was placed before the altar; then he went up to the pulpit, and in a loud tone of voice vaunted his merchandise. He caused the people to believe that salvation was assured, that the souls were delivered from purgatory as soon as the indulgences were bought and their price deposited in the box. "Indulgences," said he, "are God's precious gifts." "This red cross is as efficient as the very cross of Jesus Christ. There is no sin, however great, which indulgence cannot blot out, for both living and dead. At the very instant when the money resounds at the bottom of the money-chest, the soul leaves purgatory and goes to heaven."

One day the wife of a poor cobbler bought, against her husband's wish, an indulgence for which she paid a gold florin. She died shortly after. The husband not having had masses sung for her soul's repose, the curate accused him of making light of religion.

"Your wife is not dead," said the priest. "Yes," answered the cobbler. "What have you done for her?" "I have buried her body and recommended her soul to God." "And you have not had a mass chanted for her soul's repose?" "No, it was useless; she entered heaven at the instant of her death." "How do you know that?" "Because of the indulgence she bought, and which I now hold, and in which she is promised an instantaneous entry into heaven. But, if a mass is yet necessary, my wife has been misled by the pope, otherwise it is you who is hoodwinking us." It was thus that the accused returned home justified for his conduct to his wife, and exposed at the same time the turpitude of the Romish clergy.

Tetzel In 1517 Tetzel came to Wittenberg.
at Wittenberg. Luther opposed him, declaring that
1517 A.D. his indulgences were of no value
 and that he was making a shameful traffic. Tetzel
 became furious, and declared Luther a heretic and
 worthy of death, but Luther paid no heed to his
 words. On the eve of Halloween he nailed at the
 door of the great church his ninety-five statements
 against the doctrine of indulgences. These were
 rapidly scattered throughout Germany and the rest
 of Europe. The seed of Reformation was now sown.

When the pope, Leo X., was informed of this, it
 did not appear to him to be so grave and dangerous
 as it really was, and he remarked: "It is a drunken
 German who wrote these theses; when the effect of
 his wine shall have passed he will speak differently."

Had not the same thing been told of the apostles
 on the day of the Pentecost?

It was God's Spirit which did begin this work of
 the Reformation.

Luther Luther wrote to the pope a letter
at Augsburg, which evinced great veneration. He
1518 A.D. still believed in the supremacy of
 the pope. It was only progressively that he succeed-
 ed in casting aside the errors of Rome.

His letter was not well received, and the pope
 ordered him to appear at Rome within sixty days.
 Frederic the Wise wrote the pope, begging him to
 allow the matter to be settled in Germany. The pope,
 having acceded to this request, ordered Cardinal Cajetan
 to cause Luther to appear before him at Augsb-
 urg. Luther, notwithstanding his friends, who were
 recalling him the fate of Hus at Constance, did not
 hesitate to go. He appeared thrice before the legate.
 Urged to retract, he refused—until he was proved by
 the Holy Scriptures that he was wrong.

Melancthon,
1518 A.D. In this year a new star added its brightness to the halo of Christian influence, which was working for the Reformation.

A young man named Melancthon was but twenty-one years of age when he was called to the position of professor of Greek at the university of Wittenberg. He became acquainted with Luther, who was professor of Theology. They became fast friends, so that one year later he accompanied Luther to Leipzig, to discuss, from an evangelical standpoint, papal authority with Eck, one of the best Roman Catholic theologians of his time. Eck was doctor and professor at the university of Ingolstadt. This discussion was public and lasted one week.

Both parties claimed the victory. Luther only recognized the Bible's authority in questions of faith. Eck was not satisfied, and went to Rome in 1520, and influenced the pope to issue a bull against Luther.

Melancthon wrote several works on controversy and commentaries of the Bible. He was sent to visit churches and establish schools and colleges wherever he could. He was of a gentle disposition, and amiable and exceedingly popular, and his writings were well received. It was he who drew up the Augsburg confession, which was the basis of the doctrines of the Reformation.

He died in 1560, regretted by everyone. A few moments before his end, after being given to drink, he was asked if he wished for aught else. "Yes," said he, "I want heaven."

At this time the writings of Luther were diffused everywhere in England. The king undertook to refute the reformer in a work which won him from the pope the title of Defender of the Faith.

Luther replied with great vigor and kindled the king's anger, who sought to avenge himself by persecuting the reformers, putting some to death.

Luther Excommunicated by the Pope, 1520 A.D. The pope, who expected Luther to sober up from his wine fumes, found a little late that there was no change. He no longer hesitated, and issued a bull of excommunication against Luther, condemning his writings, and ordering those who had his books to burn them under penalty of excommunication.

Luther Burns the Papal Bull, 1520 A.D. Luther answered it by inviting the professors and the scholars of the university and the inhabitants of Wittenberg to meet in the public square on the 10th of December, 1520, at nine o'clock in the morning, and in the presence of the assembled throng he caused a great fire to be lit, and he cast the papal bull into the flames. The rupture was now complete.

This act echoed not only all over Germany, but also in the rest of Europe. That same year Charles V. was crowned German emperor, and became one of the most violent persecutors of the reformers. Although he at first showed great kindness, being influenced by Leo X., he joined hands with him to suppress Protestantism, and decided to crush the movement by force of arms.

Luther at the Diet of Worms, 1521 A.D. In this year a further effort was made to be done with Luther. Charles V. summoned him to appear before the diet of Worms. The Elector of Saxony gave him a safe conduit. His best friends tried to dissuade him from undertaking this voyage; but he said calmly: "My confidence is in God. I would go even if my enemies did build a wall of fire that would reach the skies."

A little before his departure he said to his friends: "You can expect everything of me except flight and retractation."

He remained firm and true to his noble convictions.

Whilst they were travelling, his friend, Spelatin, sent him a messenger to urge him to return. "Go," said he, "and tell your master that I would enter Worms even if there were in it as many devils as there are tiles on the roofs."

He entered the city, followed by a medley of several thousand persons eager to have a look at the reformer. To see him pass people ascended the roofs of the houses, and to enter the assembly they were forced to open a way for him through villas and gardens. As he entered the hall, the famous warrior, George Frumberg, laid hands on his shoulders and said to him: "Little monk, you are taking a greater risk than we great warriors do in our fiercest battles, but if you are right and in the truth, in God's name continue, for he shall not forsake you."

The assembly presented a most imposing aspect. The emperor was there in all his majesty, the electors, princes, twenty-eight dukes, eleven judges, forty counts, thirty bishops and a great number of other dignitaries, all in ceremonial dress. The chancellor came forward and asked Luther if he desired to recant the substance of his works, which were placed on a table in their midst. Luther asked a day to decide. Having returned to his room, he passed a great part of the night in prayer.

"Almighty God," said he, "thou art my God; how terrible is the world, how weak is the flesh, and how strong is Satan! Assist thou me against all the arguments and wisdom of this world! Do it! Thou must do it alone! This is not my cause, but yours, O God; be thou my help; I am not looking up to men, but to thee alone."

The next day the chancellor called him a second time if he would make a recantation. Then Luther made a long speech full of frankness and modesty as a plea for the doctrines contained in his books.

Being ordered to retract, he said: "I cannot submit my faith, neither to the pope, neither to a council, without being convinced by the Holy Scriptures that I am in error; I cannot and I will not retract. Here I am, I cannot otherwise; let God help me! Amen!"

These words, full of simplicity and energy, made a deep impression upon the assembly.

The emperor, having ordered him to return to Wittenberg, gave him a safe conduit, contrary to the wish of the pope's partizans, who pretended that one was not obliged to keep one's word with a heretic. Charles V. answered: "If fidelity was banished from the world, it ought to be found in the emperor." But in dismissing the reformer he was as terrible as he had shown himself lenient previously.

Luther was granted twenty days to recant, after which, upon non-compliance, he was to be outlawed and fall under the blows of imperial jurisdiction. Having been saved from his enemies, Luther passed nine months in Wortburg with the noble elector of Saxony, his friend and protector. It was believed he had fallen in the hands of his enemies. In his retreat he wrote a great deal. It was here that he translated the New Testament in German; it was published in 1522. This book was so much spread in Germany that several editions had to be issued. It was thus that Luther scattered his bread upon the surface of the waters.

William Tyndale, 1522 A.D.

As we advance light increases. A new star now comes to shine upon our way. William Tyndale, born in 1484, received his education at the university of Oxford, and was consecrated to the priesthood. He read Luther's works and the New Testament translated by Erasmus, which was overrunning the land. The light of the Gospel made him forsake the error of the Romish Church. Persecution forced him to flee,

and it was then that he translated the Bible in vernacular by the aid of the man of learning, Firth. The first edition appeared at Anvers, in 1526, and was soon introduced into England, but those who were found reading it were persecuted, tracked and condemned to all sorts of cruelties. They used to be led through the streets of London in a ridiculous attitude, being placed on horseback face backward, and sacred books were fastened around their bodies. Tyndale was arrested and led to Antwerp, and condemned to be burned at the stake; his executioners strangled him and threw his body to the flames.

"O God," said he, as he died, "open the eyes of the king of England."

Fischer and Moore and Cardinal Wolsey, who were all staunch Catholics, bought the edition, and all the Bibles they could find and burned them.

Farel and Lefevre. At a time when several lights shone in Germany, there were also many to be found in France. The city of Meaux was the first to receive the light of the Gospel. **1522 A.D.**

Lefevre and Farel made their voices resound in the temples and public places. Lefevre attacked publicly the errors of the Romish Church. He opposed justification by works, and advocated justification by faith. Farel was converted by Lefevre's preaching.

Henceforth, these two men became fast friends. A third came and united with them, namely, Bishop Bricconnet. They published the Gospels in French, and scattered them everywhere. Everyone began to read it, and the French Reformation was making rapid strides when the arm of persecution claimed its first victim in the person of John Leclerc, and a second one in the person of James Pouvent, who were condemned to be burned alive. Thus began the terrible persecution which prevented the marked progress of the Reformation.

Zwingli before the Council, 1523 A.D. Zwingli like Luther had opposed the sale of indulgences. One day a man called Samson appeared in Zurich and began to sell indulgences after Tetzels fashion. Zwingli opposed him in his writings, by his preaching, and thus made himself great enemies, who accused him of error, in 1523.

He was summoned to appear before the council. He appeared, and he drew up sixty-seven propositions, which contained the fundamental doctrines of the Reformed Church. Zwingli came out victorious, and he was permitted to preach the Gospel, but the Roman Catholics of the other cantons revolted, and Zwingli was mortally wounded. His enemies took his body, cut it to pieces and burnt it.

The Divorce of Henry VIII., 1527 A.D. About this time there arose the question of the legality of the king's marriage with Catherine of Arragon. Mastered by his passions, he

took means of repudiating her to marry a young woman of his court, Anne Boleyn. The pope opposed his divorce and issued an excommunication against the king, who paid no heed to it, but severed every bond with Rome, not to turn over to the Gospel, but to better satisfy his lusts. He was acknowledged by the clergy and the government Head of the Church of England. But it was only in 1533 that he became divorced from Catherine. He next married Anne Boleyn, whom he caused to be beheaded in 1536 in order to marry Jane Seymour, who died in 1537.

Having become the supreme religious ruler in his states, the king enacted a religious code which was imposed to all his subjects as articles of faith.

Although separated from the Church of Rome, he became a great adversary of both Protestants and Catholics. A great number of the latter were put to death for refusing to accept his supremacy.

Among these were two illustrious men, namely Fischer and Moore. Some Protestants underwent the same fate for refusing to assent to the articles of faith of his religious code. He caused seventy thousand people of all ranks and station to be arrested, hanged, decapitated, burned or stoned to death. He closed monasteries and stopped the payment of St. Peter's pence to the pope. Upon hearing of the closure of the monasteries the latter remarked that "Henry VIII. had killed the hen that laid the golden egg," but he was mistaken, for, by this action, Henry VIII. deprived the pope of both hen and eggs.

In 1540 Henry VIII. was married to Anne of Cleves, sister to the duke of that name, but he got rid of her after six months of marriage. In 1541 he took his fifth wife, Catherine Howard, whom he caused to be beheaded in 1542, and in 1543 he married Catherine Parr, his last wife, who survived him. He died in 1547, at the age of fifty-six years. His forced conversion, which was the result of circumstances, and favored Protestantism, breathed but scorn and vengeance. The great misfortune of his life was the permit which the pope, Julius II., gave him to marry his brother's wife.

The Name of In this year many princes and a good number of imperial cities formed a confederation to defend Luther's doctrine. The diet of Spire had condemned them without hearing, and they protested strenuously against its edicts. Since then they were called Protestants.

Calvin, At this epoch a new star cast its light all over France. This country was
France's enlightened by one of the noblest
Reformer. lights of the Reformation in the
1531 A.D. person of Calvin.

Calvin was born in 1509. His father was secretary

to a bishop. Having at heart to make a priest of him, he sent him to school at an early age. At twelve Calvin was granted an ecclesiastical benefice and received the tonsure two years after, and was sent to Paris to pursue his studies. During his sojourn in Paris he was a witness of the execution of many Lutherans who were burned upon the beach. His father having now dissuaded him to study for the priesthood, he took up the study of law.

Persecution and the sight of the burning victims at the stake inspired him a treatise on clemency which he dedicated to Francis I., hoping to bring the king and his people to greater leniency towards Protestants. In 1533 he pronounced a discourse which was taxed with heresy. Sergeants were sent for him, but he escaped from them by passing through a window. He took refuge at Augouleme in the house of Canon Lewis Fillet, who put at his service his rich library. It was there that he passed days without food, and nights without sleep, in his eagerness to prepare his work entitled: "The Institution of the Christian Religion." France was covered more and more by burning stakes, so that Calvin retired to Switzerland, and stayed at Basle, the city of refuge of the Frenchmen.

It is in this city that his great work appeared, this veritable theological and literary monument, which became the code of the Reformation. This work shows clearly that the Protestants are not sectarians, but believers, with ideas in perfect harmony with the Holy Scriptures, the only infallible rule of faith.

In 1536 Calvin came to Geneva, where he met Farel, Viret and many other men of influence, but the work of the Reformation advanced slowly. At the solicitation of his friends Calvin remained in their midst and received the chair of theology. Geneva had embraced the Reformation, but the majority of

the citizens were living in disorder and dishonored the Gospel. To remedy this evil Calvin proposed that every person, rich or poor, magistrate or simple citizen, who was living openly in sin, and who gave scandal to the Church, would be excluded from holy communion.

The project was acceded to, and the discipline was exercised vigorously. This severity brought Geneva back to sound morals, but attracted a storm upon the reformers. A powerful party was formed against them. The council was obliged to yield to the demands of the people, and, in 1558, banished Calvin, Farel and Viret. Calvin went and settled in Strasbourg, where he preached with an ever-increasing success. He accepted the position of professor of theology, and a crowd of young students congregated around his chair.

About this time Calvin married Idelette de Bure, a widow with a most distinguished and amiable character.

In 1541 Calvin was recalled to Geneva, where he created the consistory, composed of pastors and laymen, in order to better watch over the religious and moral behavior of the citizens, with the right of excommunication. The discipline was sometimes pushed too far. Thus, James Genet was beheaded for attempting to overthrow the established order of things, and Michel Servet, a doctor, because he had attacked the dogma of the Trinity. One is not justified in following the example of the Pagans and the Roman Catholics. Calvin was guilty in permitting that these men be put to death.

The works of and Calvin's renown continued to make of Geneva the centre of the Reformation. Nevertheless his influence was felt in Switzerland, France, Holland, Poland, England, Italy and Scotland. He was a man of colossal activity, travelled greatly, and wrote eighty-six works, of which the most esteemed

are his "Institution of the Christian Religion," and his commentaries of several books of the Bible.

He remained twenty-eight years in Geneva, and died in 1564, at the age of fifty-five years.

Theodore Beza, Theodore Beza succeeded Calvin at 1538 A.D. Geneva. He was born in Burgundy in 1509. In 1538 he became professor of theology. His relations with Calvin were blessed for his soul. He often took his place. He was called to the College of Poissy, and it is in that city that he closed his laborious career at the age of eighty-six years.

Thomas Cramner, In this year God caused another great star to appear in the firmament of the Reformation. Cramner, born 1533 A.D. Archbishop of Canterbury, received his education at Cambridge. He was made priest and received the degree of Doctor of Divinity. Upon the death of Archbishop Warkam of Canterbury, in 1533, Henry VIII. named him his successor, and wrote to the pope to ask permission to consecrate him. The pope, although he saw trouble ahead, did not dare refuse.

The first thing which Cramner did after the consecration was to annul the king's marriage with Catherine of Aragon, and to confirm that with Anne Boleyn.

Thereafter, he aided the Reformation a great deal. His knowledge and his arguments had for a result the overthrow of papal supremacy. He said: "As God has not given a master for the whole world, but one for each particular nation, that Jesus Christ has not named anyone to be the visible head of the Church. He obtained a translation of the Bible in the vernacular and introduced it into the churches. During the reign of Mary he was accused of high treason, and in 1553 he was deposed and degraded.

In 1554 he was taken to Oxford, where he was witness of the death of his two companions, Ridley and Latimer, and in 1555 he was himself condemned to the stake, but obtained his pardon at the price of a recantation signed by himself of the doctrines he had taught. But, if he fell like Peter, like him he was raised again.

A short time after he made a public protest against his own cowardice and weakness; this stirred the anger of his enemies, who took hold of him, and led him to the place of execution. In the presence of the burning pile he exclaimed: "Miserable hand, thou hast signed my recantation and this afflicts me more than anything else in my life; thou shalt be the first to burn," and, thereupon, he thrust it in the flames, thus obeying literally to that passage which says: "If thy hand oppose thee, cut it off." Thus passed to eternity one of the noblest personalities of the Reformation.

**Loyola,
1540 A.D.**

The Church of Rome felt the need of redoubling its efforts to bring back the heretics to the faith. There was then organized several religious societies, which consecrated their influence and strength to the progress of their church. Among these were the Capuchin friars and the Recollets. But of all these orders none equalled the Company of Jesus, founded by Loyola in 1540. Loyola was born in 1491, and from an inborn desire for glory he had adopted the arms as his career.

While he was detained at his house by a wound from a cannon-ball, he read the lives of the saints. When his wound was healed he hung his sword upon an image of the Holy Virgin, and he left dressed as a pilgrim, and provided with many instruments of penance.

He lived in a cavern, in which he composed his

famous book of spiritual exercises, under the dictation of the Holy Virgin; then he came to Paris, where he associated with Francis-Xavier, Peter LeFevre and others. They took the ordinary vows of obedience, chastity and poverty, and especially to be at the pope's wish everywhere and in all things.

Loyola was made general of the order. Each member had to obey the pope and be submissive to his wish, as the clay in the potter's hand.

This company increased rapidly. Upon the death of Loyola, in 1566, the Jesuits were established in Italy, Spain, Austria, Bavaria and France.

The sole aim of this society, as it is to-day, was to propagate Romanism among the Protestants, by all possible ways; it thought it was justifiable to take all means, bad or good, to succeed, filling the axiom that the end justifies the means.

A writer says that the Jesuits who have existed 350 years have given the church 248 saints, 1,500 martyrs, 13 popes, 60 cardinals, 4,000 archbishops and bishops and 2,500 missionaries.

Francis-Xavier, About this time many great saints, such as Charles Borromeo and Francis de Salles, Bellarmin, Baronius, and especially Francis-Xavier, held a great place in the Church of Rome. The latter was born in 1506, and was converted by Loyola in Paris. This man became the most noted missionary of the order, and went to Romanize India and Japan.

1542 A.D. The words of the Gospel: "What would it profit a man to win the whole world if he lose his soul?" made him feel the naught of glory and of this world's things. He understood by that that he had to destroy the empire of the senses, and it was in visiting the sick that he exercised himself to his work.

A Roman Catholic historian says that he sought patients with horribly foul ulcers, and that he licked

their wounds and sucked up the pus. After this victory upon himself, he was capable of all sacrifices. We doubt not this, but we doubt this incredible fact.

At the age of thirty-six years he was sent as a missionary in Eastern Indies, and he had a great success. During his ten-year mission he baptized with his own hand 1,100,000 idolaters, established the faith in 52 kingdoms, and lifted the Christian standards in 3,000 different places.

He used to cure all kinds of diseases, could subdue winds and tempests, and by one word could throw consternation in the midst of the idolaters. He had the gift of tongues, of prophecy; he knew the hearts and could bring back the dead to life again. These were the supernatural means used to spread the Christian religion.

The miracles, says the historian, were continued after his death. His body, having been interred in quicklime, was found two hundred years after, fresh and without the least corruption, like that of a man sleeping. They decided to open a vein, and there gushed out a vermilion blood; his sacerdotal dress in which he was clad, was not more changed than his body, and there exhaled from his tomb an odor which excelled the most exquisite perfumes.

If such a story was true, we would pray God that the same marvels might occur now-a-days. But these kind of men are rare and short-lived. The truth is they do not exist, and this story is but a shameless Romish invention.

Massacre of the Waldenses in Provence, 1545 A.D. Francis I., king of France, who had stained the soil of France by persecution, redoubled his harshness towards the end of his reign, and multiplied his victims by a wholesale slaughter of the Waldensian colonies in Provence.

This people, peaceful, moral and industrious, had

built three cities and twenty-two villages in Provence, besides having founded colonies in diverse parts of Europe.

George Morel Barbe says that in 1530 there were more than 800,000 faithful distributed throughout Europe who professed the same faith as the Waldenses of the middle ages.

The sole reproach which could be laid at their door was that they did not attend churches and convents, did not have masses sung and did not use holy water. About 1530, having heard speak of Luther and Zwingli, they sent some of their bards to them.

They recognized in the Reformation a sister of their communion. They were denounced as heretics, and the king granted them three months to return to the Church of Rome under penalty of death. But they remained firm and were massacred like wild beasts, their houses burnt, their harvests uprooted, their fruit trees mutilated, their wells filled and their bridges destroyed. The name of Waldenses disappeared almost completely from Provence, and their country became barren, like it was three hundred years before.

Council of Lateran, 1545 A.D. In this year the pope, Paul II., convoked the council of Lateran, of which part of the sessions were held at Bologna. The only aim of the council was to take means to oppose the progress of Protestantism.

The Reformation had shaken Rome in her very foundations; all her false principles and doctrines had been laid bare so that the council had to elucidate the questions of doctrines and strengthen her dogmas. By an order of the council the apocryphal books were added to the Bible, and tradition placed them on a par with the Holy Scriptures. Each session was occupied in considering them separately. The council had twenty-five sessions, and closed in 1563.

Death of Luther. In this year the great reformer died at his home in Eisleben.

1546 A.D. When he felt his end was near, he said: "I was born and baptized here, and I am going to die here." His ailment made rapid progress, and, as he felt his death was at hand, he prayed aloud and said: "O my God, I give thee thanks that thou hast revealed me thy Son, Jesus Christ, in whom I believe, and whom I preached and confessed before them that know him not; I pray thee, Lord, to receive my poor soul that it might be forever with thee."

"Most reverend father," asked Dr. Jonas, "do you die with confidence in Jesus Christ and in the doctrines which you have taught?" "Yes," answered the dying man, and, closing his eyes, he fell asleep in the Lord, at the age of sixty-three years.

Edward VI., Upon the death of Henry VIII., his son Edward VI. was made his successor. The day of his coronation

1547 A.D. was a glorious day for the Reformation.

Far from imitating the shameful and cruel conduct of his father, having been brought up by the pious archbishop, Thomas Cramner, of Canterbury, he accepted the teachings of the Bible, and was favorably impressed early by the Reformation, and he helped it a great deal during his reign.

Then Protestantism became the religion of the state. The images were removed from the churches, and they allowed the clergy to give communion under the two kinds. The laws of Henry VIII. were repealed and a synod called in 1551. There was drawn up a confession of faith which was adopted by all the Protestants.

The Bloody Mary. At the death of Edward VI., the prosperous and happy state of the Church was soon changed. A

1553 A.D. sombre cloud of hatred and vengeance covered the

Christian world, and the wind of persecution extinguished many a beautiful luminary. Mary, sister of Edward VI., and daughter of Henry VIII., being a zealous Roman Catholic, took the throne in 1553. She repealed all the acts of the preceding reign which were favorable to Reformation, and she rekindled the torches of persecution, and she entrusted two ecclesiastics with the execution of her terrible vengeance. Her first victim was Jean Gray, niece of Henry VIII., and a fervent Protestant; she had laid claims to royal succession, and Mary caused her to be beheaded on this account. Mary married Philip II., a rabid defender of Catholicism. Then persecution broke out in all its fury.

Streams of blood inundated England. During her reign the bishops Ridley and Latimer, who were condemned to be burned at the stake, were her most noted victims. On the day set for the execution, they went together with great courage to the place of torture. Upon seeing the flames which were to devour them, Ridley said to Latimer: "Fear not; we are kindling to-day in England a torch which shall not cease to emit light."

Knox, Scotland was then plunged in the
1555 A.D. darkness of ignorance and superstition. There were but few dim lights in the midst of this great obscurity. Among these Patrick Hamilton is the most worthy of a mention. Having returned from Germany, he began to disseminate the writings of Luther and preach the doctrine of the Reformation.

He was accused of heresy by the clergy, apprehended and condemned to be burned alive in the public square in 1528.

The Reformation then progressed very slowly in Scotland, when there appeared a great reformer.

Knox was born in 1505. When he was yet very

young, his father sent him to the university of Glasgow, and at the age of twenty-five years he was received and consecrated a priest. His relations with Wishart initiated him to the new doctrines, which he preached later, with an immense success. Being compromised in the conspiracy planned against Reaton, the cardinal, he was taken prisoner to France and spent one winter as a galley-slave. When he obtained his liberty, he fled to Geneva, where for two years he took advantage of Calvin's lessons, and then he came back to his native land.

In 1555 his discourses obtained more success than ever. The crowds came to hear him, and this irritated the authorities so that he had to flee. He returned to Geneva. Hardly had he left than he was summoned to appear, and, although he was absent, he was condemned as a heretic to be burned in effigy upon the public square.

Knox having been informed of this, appealed to all the people of Scotland to shirk off the tyranny of the church. The people responded to the appeal, and, in 1558, at the occasion of the marriage of Mary Stuart, a zealous Catholic, with Francis II., the future king of France, the Scotch people declared itself independent and adhered to Presbyterianism. Knox came back to the succor of the reformers, and the parliament recognized the new church. But Knox did not enjoy long the success of his work. He died in 1572.

He was buried in Edinburgh, and many nobles were present at his funeral. As he was lowered in his grave, some one exclaimed: "Here lies one who never knew what the fear of man is."

He was a man of great vigor and influence. He was powerful in prayer. It is said that Mary, Queen of Scots, feared Knox's prayers more than an army of ten thousand soldiers.

Knox contributed largely in organizing the numer-

ous party which preferred a simple worship without pomp and episcopate. The adepts of this party took the name of Presbyterians,

Massacre in Paris. The dark cloud of persecution which hovered over Europe enveloped Paris completely. **1557 A.D.** A meeting of three to four hundred Protestants was discovered in St. James street; this was highly displeasing to the Romish clergy, who, as a consequence, excited the people to persecution and revolt. There took place a terrible massacre, and almost all the Protestants perished. Those who were able to escape did so by forcing their way at the point of the sword through the pikes and the missiles of an infuriated mob. Others were led to prisons, insulted, covered with mire and blood, and many among them died in dungeons.

Queen Elizabeth. A fine day was dawning for England. Queen Elizabeth was crowned in **1558-1603 A.D.** 1558 and she reigned till 1603. Her first act was to set free all persons incarcerated for causes of religion, and she set an end to the violence of both Roman Catholic and Protestant parties. During her reign Protestantism took a strong hold, and the Church of England was organized, and occupied about a midway position between Catholicism and Protestantism. While remaining true to the confession of faith, composed of thirty-nine truly Protestant articles, it admitted episcopacy and contained several forms and ceremonies in use in the Roman Catholic Church.

The Confessional takes its Last Form. The confessional had already undergone great changes in past centuries, but it had to be changed again to render confession more secret. **1565 A.D.** St. Charles Borromeo is regarded as the innovator

of the confessional as it occurs now-a-days. Since 1565 the confessional consists in two small rooms, one for the confessor, and the other for the penitent with an aperture in the partition, through which the parties could converse.

Massacre of the St. Bartholomew. 1570 A.D. Paris was again shrouded in persecution of a most heinous character. The preceding massacres were mere trifles in comparison; the Christians were mowed down by thousands. The 24th of August the Huguenots came in force to Paris to celebrate the marriage of their prince. Then the Catholics took means to exterminate them.

Mary Medici convoked the council, and it was decided to commence the massacre on the morrow, which was the day of St. Bartholomew. The order was to arm the urban companies, to assemble them at the city hall, and at the first sound of the bells, to attack the Protestants.

Catherine of Medici, being impatient set the clock fast. At the sound of the alarm bell, the troops led by Henry of Guise surrounded the house of Coligny. A man called Besme, with sword in hand, went up to his room, where he found him in prayer. "Is that you, Coligny?" said Besme, "Yes," answered he, "you should respect my white hairs."

But Besme, upon hearing this, attacked him, and gave him his death blow, and then flung his body to the street, where Henry of Guise trampled it under foot. While Admiral Coligny was being assassinated, the Huguenots were dying by thousands. "Kill them and spill their blood," said Faranne to the executioners. "the doctors claim bleeding is as good in August as in May." The king, Charles IX., wished to take a personal part in the crime. He was seen on the balcony of the Louvre firing his gun upon the Protestants who were trying to escape by swimming across the river.

It is not astonishing that two years later, Charles IX., tormented by remorse, expired from a disease which consisted of minute hæmorrhages through every pore of his skin. He died in 1574, at the age of twenty-four years. The massacre lasted three days in Paris, and about 70,000 persons lost their lives in it.

The philosopher, Ramus, who was converted by Theodore Beza, was found in his study on the fifth floor of a house. Ramus asked a few minutes' respite, and, while kneeling, someone unloaded his gun in his head, while another transfixed him with his sword, then, throwing him from the window into the yard, he was dragged through the streets by a rope fastened to his neck, and thrown into the Seine.

Similar orders were sent in all Provinces, and the massacre was duplicated in Meaux, Angers, Bourges, Orleans, Lyons, Toulouse and Rouen. The young king of Navarre and Henry of Conde owed their salvation to a simulated abjuration.

There was general rejoicing in the Catholic world. The pope, Gregory XIII., ordered the cannons to be fired and a solemn mass sung in honor of the deed. He even caused a medal to be made in commemoration of this terrible slaughter. In the space of thirty years after this massacre the Protestants fell by thousands under the mortal blows of the enemies of the Gospel of Christ; 39 princes, 148 counts, 234 barons, 147,000 men of rank and 760,000 of the common people were massacred because of the Gospel.

Browne. In this year a man called Browne
1583 A.D. became leader of a numerous party
 who separated from the established
 Church to form an independent body. But persecu-
 tion dispersed the adherents of this party and pre-
 vented them from making great progress for some

years. Nevertheless, they were greatly aided by a man called Robinson, who became famous among them.

The organization accepts the Calvinistic doctrines, and on this point they are united, but each church is independent from others. It is the congregation which selects, accepts or rejects its pastor.

Not having bishops, all the pastors are equal and independent of each other.

This organization, in the reign of James I., numbered twenty thousand church members.

In 1620 they crossed to America, and made great progress, and became numerous. In 1638 they founded the university of Cambridge, and established many schools.

In 1650 they had about forty churches in the State of Massachusetts, and a goodly number in other States. Now their ministers are reckoned by thousands, and their adherents by hundreds of thousands.

The Holy League, 1584 A.D. After the death of Charles IX., Henry III. ascended the throne of France. In 1574. Not having any issue, and of a precarious condition of health, he foresaw that upon his death the throne would revert to Henry of Navarre, who was a Protestant. The Catholics fearing the misfortune of having a Protestant ruler, as they thought, organized in 1584 a league which styled itself the "Holy League." Its aim was to oppose the ascension of a heretic upon the throne of France.

Henry III. was assassinated in 1587, and, before dying, he designated Henry IV. as his successor.

Henry IV., 1589 A.D. Henry of Navarre was recognized as the chief of the Calvinists, but in order to save his life during the massacre of the St. Bartholomew he adhered to the Romish faith. Nevertheless, in 1576 he renounced

Romanism and became again the leader of the Calvinists. In 1587 he ascended the throne, and then the Holy League made great efforts to dethrone him or to force him to abjure. Consequently, after great struggles in 1593, the king was influenced to abjure Protestantism. This act caused indignation among the Protestant party. But Henry, desirous to please everyone and to soothe the ruffled minds, granted to the Protestants the Edict of Nantes, and annulled the religious legislation of his predecessors.

The Edict of Nantes, 1598 A.D. This edict granted to Protestants the free exercise of their worship, opened the door to all public offices and established in each parliament a jurisdiction composed of magistrates of each creed.

The edict was hailed by the most violent protests of the clergy.

The pope, Clement VIII., said: "The liberty of conscience given to everyone is the most cursed thing which can ever be granted to the people."

The parliament of Paris raised some difficulties when the edict came to be registered, and Henry was obliged to assert his authority. "I have made the Edict of Nantes," said he to the deputies, "and I intend it to be observed. My wish ought to be a sufficient reason; a reason is never asked in a State subservient to a prince. I am king, I speak as such, and I want to be obeyed."

Under Henry IV. the Protestants enjoyed their privileges. They had their political meetings and their national synods. They established schools everywhere, and had academies at Montonban, Saumur, Nimes, Montpellier and Sedan. Their worship was celebrated in 760 churches.

Unfortunately, this happy state of things did not last long.

The End of the 16th Century. We have now reached the end of the century of the Reformation. Upon our passage we have seen four German emperors, seven French kings and seventeen popes, of whom the last was Clement VIII., who was elected in 1592, and reigned thirteen years.

We have just crossed the greatest century, with the exception of the first.

It was a century of great reforms, an age remarkable for the transformation of religious ideas, a time for great minds and religious quickenings in all countries of Christendom and in all classes of the society. This general reformation was based upon the dogmas of the Church, and especially upon the doctrines of the Gospel, as the salvation through faith, which gave birth to the so-called Protestant schism. It is with thankfulness that the Protestants cast a look upon that happy epoch, and are not forgetful of the blood shed for the cause of liberty. We bless God for this century of enfranchisement, and for the light of lights.

The people that in darkness sat
A glorious light have seen;
The light has shined on them who long
In shades of death have been.

ROMAN, GREEK AND PROTESTANT CHURCHES.

Historical Summary of the Christian Church in the Seventeenth Century.

Introduction. We now enter the seventeenth century, and are leaving behind the darkness of superstition and Romish error, and the struggle for the truth and the faith in Jesus Christ is going on triumphantly.

We are in the broad daylight of grace and salvation, under the glare of the beautiful sun of God's Word; nevertheless, the horizon is not clear of many a dark cloud concealing errors, idolatry and ignorance.

There therefore remain many a struggle against the latter in its endeavor to assail the monument of a pure religion as it is in Jesus Christ. The triumph for the good results from a struggle against evil.

The Protestants in France were in the enjoyment of the liberty granted them by the Edict of Nantes, but this blessed state of peace and prosperity did not last long. An infamous plot was brewed at La Rochelle. An over-excited person called Ravailiac, fanaticized by the Jesuits, put into his head that he was serving the cause of religion by assassinating Henry IV., who was protecting the Protestants. This occurred in 1610.

Queen Elizabeth, who occupied the throne of England since 1558, died in 1603, at the age of sixty-nine years.

During her reign the Church of England obtained many privileges which were used in completing her establishment.

James I., 1603-1623 A.D. James I. succeeded Queen Elizabeth. He was at first favorable to the Presbyterians, but later he engaged himself in the support of the Anglican Church. He strenuously opposed Romanism and passed an edict ordering all priests to leave England under penalty of death, and this displeased the Catholics very much.

Gun-Powder Plot, 1605 A.D. Then was conceived the terrible plot for blowing up the government edifices at the opening of its sessions, in order to kill at one blow the king and all the members of parliament. The conspirators placed thirty-six barrels of gunpowder in the vaults and covered them with wood and iron, so as to ensure a most terrible effect.

A man by the name of Fawkes, one of the principal conspirators, was preparing to set fire to it when he was arrested by a magistrate to whom he confessed the whole plot.

Many of the conspirators, not satisfied, had recourse to arms and they attacked Holbeck. Two of them were killed, others wounded, and the rest taken prisoners. On the 27th of January their trial took place, and eight of them were found guilty and condemned to death; among these was Fawkes, who was tortured to force him to reveal the whole secret.

In certain places, on the anniversary of this plot, or rather of his trial, Guy Fawkes is burnt in effigy to mark the hatred in which he is still held.

James I.'s Bible, 1607 A.D. In this year the king chose fifty-four learned theologians to translate the Bible. They divided the task in six parts, and when the whole was completed it was known under the caption of "King James' Bible." It was introduced everywhere in the kingdom, and to this day it is everywhere used among the English-speaking peoples.

James I., after a reign of twenty years, died in 1623, at the age of fifty-nine years.

Pope Clement VIII. The pope, Clement VIII., held the Papal See for thirteen years, from 1592-1605 A.D. 1592 to 1615, when he was succeeded by Leo XI., whose reign only lasted a few months. Paul V. was then elected in his stead in 1605, and he reigned till 1624.

Lewis XIII., King of France, 1610 A.D. Lewis XIII. was only nine years of age when he took the throne of France, at the death of his father, Henry IV.

In 1614 he was declared of age, and he was married the next year, when yet aged but fourteen years. Mary Medici, his mother, was proclaimed regent. She was a bigoted and ignorant woman, who did not inspire much confidence to the Protestants.

The clergy was all-powerful at the court, and it was declared that the Edict of Nantes was but provisional. Persecution broke out worse than ever.

The clergy demanded that the Protestants should have no part in the division of alms, should not write against the Church sacraments, should not open schools in cities, nor visit the sick in the hospitals. All means were used to hamper the exercise of the Protestant religion.

St. Vincent de Paul, 1610 A.D. About this time there appeared one of the most illustrious men of this time in Romanism, namely, St. Vincent de Paul. He was born in 1576, of poor but pious parents. Notwithstanding their poverty, they succeeded in giving him a good education, and he was able to take his degrees. One day, as he was returning from Marseilles by sea, some pirates attacked their ship, and St. Vincent was taken with

his companions a captive to Tunis, where they were all sold as slaves. St. Vincent was sold to a fisherman, who again sold him to a doctor, from whom he subsequently obtained his liberty. Then he began to visit the sick and to teach the people in the country. He founded numerous benefit societies and congregations.

He founded a hospital for the old, then the hospital of the Salpetriere, to give shelter to 5,000 beggars, and also the famous establishment for deserted children. He instituted missions in France and abroad, so that he was appropriately designated as the consol-er of all miseries.

Thirty-Years' War. In 1618 there began a war which

lasted thirty years. Ferdinand II,

1618 A.D. who had aspirations to the mon-

archy of the whole world, found obstacles in the Protestant States. He set aside the edicts of toleration, and drove away from Hungary, Moravia and Bohemia their numerous Protestant inhabitants. The edict of the restitution at last opened the minds' eye of the Protestants, who, instead of submitting, took to arms. Thus began the thirty-years' war.

Bohemia was the first to revolt, but Frederick V. was overcome at the famous battle of Prague in 1620. He fled and was deprived of his states. The churches and schools were closed, and Catholicism arose upon the ruins of the Protestant religion.

In lower Saxony the Protestants were obliged to take to flight. They were deprived of their goods, and many perished through hunger and want.

This war was therefore a struggle between Protestants and Catholics, concerning the division of territory granted to the former since the Reformation, whilst the latter endeavored to recover their lost ground; in 1620 there was issued an edict asking the Protestants to restitute the ecclesiastical properties

which had belonged to the Catholics. There was a stubborn resistance and the young king, influenced by his mother, placed himself at the head of an invading army. The soldiers, says a historian, forced the church-doors open, tore up books, struck the peasants with staffs and forced Protestants to make the sign of the cross. In the presence of such atrocities the Protestants were roused. Some of the pastors counselled patience in tribulation, but the people would not heed.

Urban VIII., In this year Urban was elected pope,
1623 A.D. and he held his See till 1644.

It was during his reign that Galileo, the great mathematician, invented the thermometer.

The Pilgrim Fathers During the reign of James I. the Puritans were terribly persecuted, and the so that a great number of them decided to seek refuge in America, **May Flower,** where they hoped for the liberty of serving their God as they saw fit. **1620 A.D.** After the necessary preparations for the voyage 120 persons got on board a small vessel called the May Flower. After sixty-three days' sailing, in rough weather, and losing one passenger during the trip, they anchored their ship in Plymouth, where they now commenced the erection of their own dwellings. For many years they were surrounded by many dangers. The Indians tracked them and waged war against them. One day their governor received a number of arrows as an indication that they were disposed to wage war against them. In reply, governor Bradford filled the same envelope with powder and bullets, thereby indicating the kind of reception they might expect. This assuaged their savage heart. But in the midst of trials and privations not one was tempted to mur-

mur against God. On the contrary, the faith which upheld them against the fury of the elements on the sea, and the ire of the Indians, kept them to the end and helped them to subdue their last enemy; death with joy and peace.

Roman Propaganda, 1622 A.D. The Church of Rome had already put forth great endeavors to propagate the Roman Catholic system, but nothing so definite was made as in 1622. Then a society was organized by Gregory XV. and was called the "Propaganda." This society was especially made up of cardinals and a few priests. Under the presidency of the pope it held one meeting every month, to consider the best means of propagating Romanism.

Its aim was to introduce the Romish religion in all the countries of the globe. To this end the society created a college where a great number of young men were educated gratuitously, in view of becoming missionary priests, to be sent to diverse sections of the world. But their main effort was to bring back Protestants to the Catholic faith.

Charles I., 1625 A.D. Charles I. ascended the throne of England at the death of his father, which occurred in 1625. He took in marriage a young French and Roman Catholic princess, who was a bigot. She demanded full control of her children till the age of thirteen years, in order to bring them up in her own faith.

The king, by granting this request, became like Samson when his hair was cut; from this time on, his influence was on the wane, and it was the first step towards his own ruin. The queen brought into England her bishop confessor, a number of priests and some monks to build churches and schools.

All these things were contrary to law, but she knew well that in the first thirteen years of life she could mould the character of her children for life, and that all subsequent influences could not undo the first impressions.

Being seconded by Archbishop Laud, without the consent of parliament, Charles I. laid taxes upon the whole country.

This was highly displeasing to the English nation, and John Pym and Cromwell stood up in its defence.

Then commenced a three-year war, and Cromwell was victorious all along the line. Charles I. fled, and Cromwell was made premier of England.

Oliver Cromwell.
1628 A.D. Cromwell was born in 1599. When the petition of rights was passed he was elected member of parliament, but soon after the parliament was dismissed, but in 1640 he was again elected. In 1641 he opposed bitterly the cruelties of the Star Chamber.

He was a very talented man, with a very extensive knowledge and a rare subtleness of genius. He was capable of undertaking anything and crown his efforts with success. Indefatigable in his campaign, far-sighted, careful, vigilant and active, he was likewise a remarkably eloquent man. Certainly, such a man could give great hopes to the Puritans to whose principles he was greatly attached. With such a leader, the latter did not hesitate in any struggle. War was declared, but Cromwell beat the king's army everywhere.

After the death of Charles I. the Prince of Wales took the title of Charles II., and was crowned in 1651. Cromwell also waged war against him, and was victorious everywhere. Charles fled and Cromwell overthrew the government and was made the protector of England. He showed himself a strong master. In 1653, not being satisfied with the progress of the

Long Parliament, he went to the House with an armed force, and drove out the deputies by force. Cromwell remained protector of England, Scotland and Ireland for nine years. His son succeeded him but soon gave his resignation, when Charles II. was recalled.

Siege of La Rochelle, 1628 A.D. In these times of trouble, Lewis XIII. set out against the Protestants and laid siege to the city of La Rochelle, the stronghold of the Huguenots. The cardinal, Richelieu, placed himself at the head of the Catholic armies, whilst the Protestants had Soluse and Rohan as leaders.

The king's armies were beaten off during a whole year, but famine began its nefarious work, and two to three hundred persons were dying of hunger daily, so that they had to yield. La Rochelle lost its municipal rights, its fortress was ruined, and its commercial and religious importance was lost forever.

The Edict of Grace, 1629 A.D. In this year was held a convention from which emanated the so-called edict of grace, which required the demolition of all fortified places held by the Protestants, and interdicted their political meetings, but granted them the full exercise of their worship and the maintenance of their ecclesiastical organization.

This was all which the true Protestants, who had seen the havoc played by the admixture of the political with the religious question, demanded.

The siege of La Rochelle put an end to the religious wars in France, although they continued in other countries. Lewis XIII., no doubt influenced by his mother, was a great adversary of Protestantism.

A Roman Catholic historian wants to classify Lewis XIII. as a great man, although he half assents

that he was little. He says he was sober, chaste, an enemy of luxury, and, although passionately fond of hunting, still was he able to moderate this passion.

His piety was so sincere that he consecrated his kingdom to the Holy Virgin. It is probably on this last score that this historian thinks this king was great.

**Galileo,
1630 A.D.**

About this time the eyes of the world seemed to rest upon a man called Galileo, who was born in 1564. In his childhood he showed a great mechanical talent. He became a great mathematician. By his careful observations he was able to invent the thermometer, and he perfected his telescope. About the year 1597 he developed the system of Copernicus as regards the rotation of the earth. The great ignorance of the learned classes was such that it awakened terrible prejudices against the new discovery, and Galileo was imprisoned for maintaining that the earth was round and was revolving around the sun.

**Pietism,
1635 A.D.**

About the year 1635 there was formed a sect which took the name of Pietism, and a man called Spener, gifted with great eloquence, was called to take charge of very important churches.

He undertook to combat dogmatism and provoked a mystic reaction, whose claim was to take hold of religious truths, less through intelligence than by the heart. The effect was to place purity of life above science and faith. In his own house he kept meetings of edification which became day by day more numerous. His house became too small, and a larger meeting place was obtained. These meetings introduced into the Church a new spirit of devotion and activity, and Frankfort became the centre of a great religious movement.

The persons who attended these meetings separated from the Church, saying it was not faithful. Conversely they were called Pietists. A man called Francke, a disciple of Spener, provoked by his meetings a revival in Leipzig, Erfurt and Halle. Being moved by the sight of the great number of poor children who were begging for bread, he transformed part of his house into an asylum, and he sheltered the poor.

At the end of six months he had sixty mendicant orphans in his school. This was the beginning of two orphans' homes of the capacity of 200. Feeling his end was near he bid beautiful nature adieu, as well as the great work he had done, then he fell asleep in the peace of the Lord, at the age of sixty-four years. Pietism was a requickening among the "dry bones" in the Protestant Church and a forward step in spiritual life.

The true purpose of Pietism was to educate and edify and to advance God's reign on earth.

Spener passed away peacefully in 1705, at the age of seventy years.

Jansenism, Jansenius was born in 1585, of poor
1640 A.D. parents, who made great sacrifices
to give him an education. About
the year 1640 the public attention was turning to-
wards him.

He had studied theology among the Jesuits, in view of the priesthood, and his progress was both rapid and extensive.

He became bishop of Ypres, and was both pious and austere. Having studied the works of St. Augustine he concluded that salvation was through grace.

He published a work entitled: "Augustinus," in which he expounded St. Augustine's doctrine of grace. He attributed salvation entirely to God's action and taught that good works have no efficacy to save sinners.

This doctrine found many partisans, who took the name of Jansenists; consequently there arose in the bosom of the Church of Rome a theological quarrel which compromised its unity. The Jesuits became engaged in a keen discussion against Jansenism, which they caused to be condemned in thirty-five propositions taken to the pope, Innocent X., who issued against Jansenists a bull of excommunication. Nevertheless, Jansenism, for a time, made much progress and found illustrious partisans in the recluse of Port-Royal, like the abbot St. Cyran, Armand Andrelli Nicole, and, above all, Pascal, who made a spirited denunciation of the Jesuits' immorality. Like Pietism in Protestantism, Jansenism in Romanism was a great forward step towards right and truth as it is in the Gospel: salvation through grace.

Lewis XIV., Lewis XIV. ascended the throne at the age of five years, under the regency of his mother, who left matters in the hands of Cardinal Mazarin. Mazarin died in 1661. Lewis was only twenty-two years of age when he took the reins of his own government. He dismissed Fouquet, his minister of finance, and named Colbert to succeed him, and the latter contributed a great deal to the king's glory.

Lewis no longer admitted ecclesiastics at his court; he had no regard for any and wished to submit everyone to his will. He said: "I am the State!" This expression was the keynote of his conduct in all matters. In 1685 he repealed the Edict of Nantes which had been granted by Henry IV. to the Protestants, and which allowed them the free exercise of their worship.

Lewis XIV. no doubt thought that he would thus soothe the remorse of his troubled conscience for the crimes which he had perpetrated.

He died in 1715, after a reign of seventy-two years, and at the age of seventy-seven years.

The Baptists, 1643 A.D. A new organization now sprang in the bosom of the reformed churches.

The Baptist church was definitely organized by Roger Williams, a native of Wales and a minister of the Anglican church. He became discontented with the doctrines and the government of that church, and withdrew from it in 1637, and then he sailed for America, and two years later organized the first Baptist church in the State of Rhode Island, but it was only in 1743, in a convocation held in England attended by many men of those views, that a constitution was drawn up.

The divergence of views allowable from a Biblical standpoint, in respect to the administration of baptism, was the cause of this new organization. The Baptists reject infant baptism, and only accept baptism administered to persons after full age of discretion. and by immersion.

Innocent X., 1640 A.D. The pope, Urban, having died, Innocent X. became his successor, and reigned ten years. One day he said to Philip IV., king of Spain: "You owe me much respect, since I hold in my hands your God every day, and your wife is at my knees."

Is not this a clear indication that the confessional reveals to the priest the secrets of the families? And does not the priest become more familiar with all the affairs of the family life than the very husband?

The Society of Friends or Quakers, 1648 A.D. At the time when the different denominations were wrangling over the questions of religious government and doctrine, a young man called George Fox, seeing the danger of the Church, thought he was called of God to do a work of regeneration.

In 1648 George Fox, clad with the skin of a wild beast, like the prophets of old, was travelling through England, preaching in the streets and in houses about faith and repentance and God's new kingdom.

Believing only in inward revelation of the Holy Spirit, he did not believe in the ministry of men, and admitted neither houses of worship, nor feast days, neither ceremonies, singing, nor particular preacher, but rather that all that were pushed by God's Spirit might edify the faithful, so that often their meetings were of a very silent character.

Religion to them was the inward operation of the hearts.

Fox preached his doctrine in England, Scotland, Ireland, Holland, Germany, and in America, telling in a powerful way the constant downpour of the gift of the Holy Spirit.

Such was the origin of the Society of Friends, which was called by derision the society of the Quakers.

One day, while preaching, Fox recalled the words of the prophet Isaiah (66: 5). "Ye who tremble or quake at his word." Henceforth, the Quakers became accustomed to quaking. They were greatly attached to the literal sense of certain passages of God's Word.

For instance, they looked upon all men as equal, and, for that reason, they said thee and thou to everybody, not excepting kings. They refused to call a man His Honor, or My Lord, or to uncover in the presence of our superiors.

They also refused to take military service, to wear arms, to go to war, or pay tithes, a thing which gave them much trouble and kindled persecution against them. They condemned all superfluity in apparel, or luxury in house furniture, forbade all amusements, as contrary to spiritual life.

William Penn, William Penn was one of Fox's most distinguished disciples. Born in 1644, of a family of rank and influence, he was attending Oxford University when he became converted to Quakerism. Because of his religious convictions he was dismissed from the university, and was greatly upbraided by his father for not uncovering his head and saluting the king, who was a friend of the family.

The king, Charles II., owed a great sum of money to Penn, senior, and gave him the title to a large tract of land in America, in what was then called New Netherlands.

Penn planned to found a colony of his co-religionists. For this purpose he prepared a constitution composed of twenty-four articles, which although they granted a perfect religious liberty to all, incorporated the spirit and the principles of his faith. In 1682 Penn came to America and founded a State called Pennsylvania, after himself. He brought over a great number of his co-religionists. Philadelphia became the capital and a great city. The settlers lived in piety, peace and happiness.

For forty years, Penn continued to watch over the interest of his State, and secured for it peace and prosperity. Nearly all the inhabitants belonged to the Society of the United Brethren.

Bunyan, About this time a new star appeared in the firmament of the Christian Church.
1660 A.D.

John Bunyan was born in 1628. While yet young he took to a military career, and, after many years spent in ignorance of religion, he became converted and joined the Baptist church of Bedford, and became its pastor some time after.

He became popular by his works, but he was accused of holding meetings which were in contraven-

tion to the law, which required attendance to the State Church. He was arrested and put into prison, in which he remained twelve years, and where he wrote his remarkable book entitled "Pilgrims' Progress," and which was translated in nearly all known languages.

In 1672 the king, James II., granted him his liberty, and he then resumed his pastorate in Bedford. In 1688, as he was visiting London, he was overtaken by Death's grim messenger, in his sixtieth year. Thus passed away this luminary, but its twilight is still with us and helps us on our way.

Baxter.
1662 A.D

About the same time another star threw its rays of light on doctrine and discipline.

Baxter was born in 1615, and was consecrated to the Anglican ministry in 1638, and became, subsequently, a bishop. His teaching seemed to modify the extremes of Calvinism and Arminianism.

In 1662 a great conference was held between Anglicans and Presbyterians, and their differences were taken into consideration. Both parties could not agree, but an act of uniformity was passed requiring conformity to the forms and ceremonies of the worship. As a result, 2,000 faithful and their pastors were banished from the Anglican Church, and Baxter was one of them.

Baxter was accused of sedition and hostility to the episcopacy. He was incarcerated, but pardoned after eighteen months.

He wrote about one hundred and twenty books, and about sixty were written against him or his writings. His book entitled "The Saints' Rest" should be spread all over the world. Baxter died in 1691, at the age of seventy-six years.

**Milton,
1667 A.D.**

About this time another star cast its poetic rays over the world, in a famous poem entitled: "Paradise Lost." Its author was Milton. Born in 1608, he was one of the celebrities of his time, and a great poet. At the age of ten years he composed his first poem, and in 1632, at the age of twenty-four, he printed his famous poem on the death of a child, and the song of the "Nativity."

In 1637 he lost his mother, and composed on this theme a subject which has a superior only in "In Memoriam" of Tennyson.

Milton was certainly ahead of his time. His great mind ceased to be luminous only in death, at the age of sixty-six years, in 1674.

**Revocation
of the
Edict of Nantes,
1685 A.D.**

After the fall of La Rochelle the faith began to wane amongst the sons of the noble Huguenots of the sixteenth century, and for a mess sold their birthright like Esau. They inclined to the religion which could best favor their advancement. The faith only existed among the industrial classes, merchants, workmen, peasants, and among them one could hear the reading of the Bible and the singing of hymns. Thus it was among them that the executioners sought their victims.

**Cardinal
Mazarin,
1661 A.D.**

The death of Cardinal Mazarin in 1661 was a great loss for the Protestants, whom he had spared, because of his relations with the Protestant powers.

Lewis XIV. wished to govern alone, so that a trouble arose between him and the pope, concerning the former's regal right of administering the revenues of all the bishoprics of his kingdom. Lewis XIV. was determined to extend his power and absolute authority upon Church and State. One must believe

that his intention was to occupy in France the same position that Henry VIII. occupied in England, without organizing a new church. The king passed four articles, which robbed the pope's authority over kings.

The pope, Innocent, opposed them, but to no purpose. In 1682 Lewis XIV. convoked a meeting of the clergy in order to determine the limits of both spiritual and temporal powers. Thirty-five bishops and a great number of priests were present, and without contestation they granted the king his wishes.

Bossuet, bishop of Meaux, the first theologian of his time, and the most powerful orator of France then, was selected to draw up the famous declaration of the French clergy.

The four articles of which it is composed are easily condensed in a few words saying that the pope has no right over the temporal power of kings, and the ecumenical council is superior to the pope.

No doubt these propositions, proclaimed and sanctioned by the royal law, were burned at Rome by the pope's authority, but they had an influence upon the minds in general.

Then, through the clergy's influence, the persecutions became worse, and Lewis XIV. revoked the Edict of Nantes. They suppressed the exercise of the Protestant worship; churches were torn down, the pastors were banished, and such as remained in the country were obliged to renounce to their religious principles under penalty of death.

The revocation was the cause of a general emigration. Thousands left the country to take refuge in the diverse countries of Europe; in Holland, in England, in Switzerland, in Prussia and other countries. This emigration robbed France of about 500,000 Protestants, including 1,500 pastors. The State and the clergy seized thousands of properties confiscated from their lawful owners. The intestine prosperity was quite in abeyance, for the Protestants had almost

a monopoly of commerce and industry. But they enriched the countries which gave them shelter and acted as promoters of their industries. The refugees were received with open arms in Holland; they gave pastors to their flocks, chairs to their professors, work for their laborers and military employment for their soldiers. The number of refugees in Holland reached 75,000.

More than 80,000 took refuge in England, where a fund was created to bear the name of Royal Fund, and to be used in supplying the needs of the refugees. These abundantly paid back English hospitality; they contributed a great deal to the industry and the prosperity of the nation, and gave it some remarkable men as Savary Pepin, who discovered the use of steam; the historian, St. Evremond, and others.

The refugees in Switzerland devoted themselves to agriculture. At Geneva they founded manufactures for clock and watch-making. The refugees in Prussia founded colonies which became prosperous, and built mills for the manufacture of woolen, silk and leather goods, tapestry and hats. Some devoted themselves to mining iron and copper.

The revocation of the Edict of Nantes, instead of stifling the fire of the true religion of Jesus Christ, was like an impetuous wind which scattered the burning embers in many countries, there to kindle the fire of the Gospel and of God's love.

Atheism,
1694 A.D. About this time one sees a dark cloud of incredulity, which, as it increased, spread an unhealthy shadow upon the world. Hobbes, Collins, Pierre Paul Spinoza, Bayle, Voltaire and Rousseau spread everywhere their evil influence and endeavored by their discourses and their writings to overthrow Christianity. They cast the water of their arguments upon the fire of things divine; they attempted to undermine the

supports which faith gives to religion and to give it instead a broken reed.

Voltaire was one of the greatest French sceptics. He was born in 1694, from noble and rich parents, who gave him a liberal education. It is said that he was such a weakling at his birth that they were obliged to put off his baptism for nine months, a strange conduct for Roman Catholic parents, who are expected to believe that baptism blots out original sin, and that a child, dying without baptism, is not saved. The custom is to baptize the child as early as possible, especially when it is weak and in danger of dying.

His godfather was the Abbot Chateaufeuf, an impious man under the frock of a priest. It was he who gave the child the first notions of scepticism, by making him commit to memory an impious poem.

At the age of ten years he was placed at the College of the Jesuits. A few years later he left the college to study law. His godfather presented him in the brilliant "salons" which he frequented, and where he was received with open arms, but this life of dissipation was inimical to his studies. His father, far from being pleased with the frivolous tastes of his son, disinherited him and banished him from under his roof. Thus, left to himself, he yielded to his passions, and became noted for his levity of manners; but he developed and enriched his great literary genius. His poem "La Henriade" won him a great success in all Europe. During a three-year exile he wrote his philosophical letters, criticising Christianity. He returned to France, where he composed his history of Charles VII., a veritable historical masterpiece. Finally, to set full the measure of his itinerant life, he went to Switzerland. The Protestants saw with displeasure the establishment in their midst of the most violent enemy of Christianity. He passed the last twenty years of his life in writing the most

impious of his works. "I am tired," said he, "of hearing them say that twelve men have sufficed to establish Christianity, and I want to prove them that one man can destroy it."

Notwithstanding this there is something which is honorable to his memory. He was the first to advocate the liberty of conscience in favor of persecuted Protestants in France.

In 1678 he fell sick, and his nephew, Abbot Mignet, brought in two priests, hoping to convert him through prayers or exhortations. In seeing them he saluted them and said: "Let me die in peace," and turning toward his attendant and putting out his hands to him he said: "Farewell, my dear valet, I am dying." What! this cunning freethinker who was thinking of everything in any given time only thought of nihilism at the hour of death.

Close of this Century. We are now ending our voyage through this century after seeing the rise and fall of great men, after witnessing great struggles, accompanied by both great defeats and great victories.

Eleven Popes. We have seen eleven popes seated upon the papal throne, Innocent XII. being the last one.

But in all these great changes God took care of his Church; it was taking strength and character, and because of its great vigor, persecutions could not destroy it.

Do thou thy benediction give
On all who teach, on all who learn,
That so thy Church may holier live
And every lamp more brightly burn.

ROMAN, GREEK AND PROTESTANT CHURCHES.

Historical Summary of the Christian Church in the Eighteenth Century.

We enter this century accompanied **Introduction.** by the famous Lewis XIV., king of France; by William, king of England; by the pope, Innocent XII. and a good number of other men of influence and position. In the first year, the pope, Clement XI., succeeded Innocent XII., and reigned twenty years.

About this time the Church was passing through great religious persecutions. In France Protestantism, as a distinct religious body, seemed completely crushed. It seemed as though Lewis XIV., the servile agent of papal tyranny, had succeeded in extirpating from his dominions what he called the heresy of the North. The earth seemed covered with darkness, almost all the pastors were dead or exiled, the churches destroyed, the flocks scattered. Only a few preachers travelled over France, with more fervor than knowledge.

The Protestants disappeared almost entirely from the kingdom, yet a leaven was left that had the power of leavening the whole mass. The sword kills men, but cannot destroy truth. Thus, notwithstanding the great persecutions and the rigor of iniquitous laws, the Protestants reappeared everywhere.

For want of churches they held their meetings in deserted places, upon mountains and in caverns, and, as they had no pastors, those who could presided their services and were called preachers. Tracked as wild beasts their tormenters rushed upon them armed.

These poor, unarmed people would attempt a defense by throwing stones, but could not escape; they then awaited death with resignation, praying for their persecutors. The prisons and the galleys were full of their victims. Among many touching scenes is that which was afforded by the execution of one of the most courageous and noble Christians, called Claude Brousson, a pastor. Having ascended the scaffold, he wanted to address the people, but his voice was drowned by the beating of drums. Nevertheless, his face shone with a celestial lumen, and spoke for him, so that the executioner said a few days later: "I have put to death more than two hundred condemned persons, but none made me quake like Brousson."

The absence of pastors and of men of learning among the persecuted, the suffering, the fear and the sight of the instruments of torture threw a certain number of Protestants in a great religious exaltation; they even believed they were inspired; some believed they had received celestial commands, or had seen miraculous visions.

One day a young girl of sixteen years, called Isabeau Vincent, who could neither read nor write, said she had had startling visions. During her trances she could speak diverse languages with perfection, in order to edify the foreign people who came to see her. The contagion became general throughout the land. There were prophets and prophetesses by the hundreds. Many have left a great reputation in the Cevennes.

The prophets, Salomon Coudere, Abraham Mazel and Secquier, goaded by the cruelties of their enemies, raised the standard of revolt, and organized a small army, which took the name of "Camisards" because of the "Camisole" which they wore as a means of recognition in the affrays.

**Camisards,
1702 A.D.**

The first assault took place on the 22nd July, 1702, at ten o'clock at night, when about fifty of them, under the leadership of Seguier, attacked the rectory of a priest called Chayla, who was the principal instigator of the persecutions against them. They were received by a volley which killed one of their number.

The Huguenots set fire to the building, set free the prisoners, and avenged against Chayla by stabbing him mortally. This event was the signal for a general insurrection.

As soon as the intendant Baviile became apprised of the death of Chayla, he sent, Broglie at the head, 2,000 men in pursuit of the prophet, and soon took possession of him. The order was that he be burned alive after cutting off his right hand. He saw his hand fall in the flames, and, while his body was burning, he said to his brethren: "Put your hope in the Lord! The desolate Carmel shall become green again, and the Lebanon shall bloom like a rose."

The Camisards again organized, and took for their leader a man named Laporte. "Let us take courage," said they, "if we must die, it is better to die by the sword than by the hangman's rope," and all assented. They advanced in the battle, and they exercised cruel and bloody reprisals against their enemies. But, after the battle, the spirit which animated them made them release the prisoners who had not done them any harm. There were no quarrels, nor swearing, nor drunkenness among them, and their provisions were in common. They dressed with the spoils from the royal army.

Sunday was set aside for meetings, and, before the battle, they had recourse to prayer. These revolts and wars only ceased in 1704, upon the death of Roland, one of the leaders of the Camisards, who, seeing he was surrounded by the enemy, put his back against a tree and dealt a death-blow to the three

foremost assailants, but a fourth killed him by unloading his gun on him at almost muzzle contact.

Without wishing to justify this revolt, incited by so many vexations, let us recognize that the blood of these hardy mountaineers was not uselessly spilt; it taught Lewis XIV. to pay more respect for the conscience, and opened the way for liberty.

Anne, Queen of England, 1702-1714 A.D. About this time William, king of England died, and Anne, princess of Denmark, ascended the throne of England in 1702. She was favorable to the Anglican Church, and contributed largely in establishing a fund to help the poor ministers of the Church. Each year there was collected the sum of £17,000, and the government added £100,000 to this sum. This fund was called: "The Charity Fund of Queen Anne."

In 1707 England and Scotland became united under the name of Great Britain.

In 1711 the construction of fifty new churches was sanctioned in the city of London and its neighborhood.

The Anglican Church was very prosperous during the reign of Queen Anne.

The latter died in 1714, at the age of fifty years, and her demise was an incomparable loss for the Church.

Death of Lewis, 1715 A.D. If the Protestants had been plunged in sorrow at the great loss of Queen Anne of England, they rejoiced greatly at being delivered from their tyrant by the death of Lewis XIV.

Anthony Court, the Renovator of Protestantism, 1715 A.D. In his proper time God raised a man of genius, who quickened piety and restored order in the churches. This man was Anthony Court, who was born in 1696. Brought up by a pious mother,

he received early these religious impressions which rarely become effaced. When quite young yet, he felt called to the ministry, and, notwithstanding the great persecution, he convoked meetings which were attended by people thirsting after the truth and hungering after God's grace.

This young man of only seventeen years did not hesitate to attack fanaticism, so that in 1715 he convoked at Nimes a synod with the purpose of restoring Protestantism. This synod, composed of a few laymen and preachers, passed a rule permitting each church to elect elders who were to convoke meetings in suitable places; who were not to allow women to preach, and were to reject the so-called revelations which had caused great abuses in the Church. From this moment the meetings became numerous everywhere, and the Protestants increased greatly.

This revival provoked new persecutions, and the meetings were violently dispersed. The galleys and the prisons were once again overflowed.

Eugene Armand,
1720 A.D. It was then that the young preacher, Eugene Armand of Alais, after suffering great persecutions, was condemned to die on the gibbet. This he did with the heroism of a worthy and faithful Christian. He was soon followed by many others.

The Moravians,
1722 A.D. The Moravian brethren claimed the honor of being the spiritual offsprings of John Hus in the fifteenth century, but, owing to the great persecutions which continually dispersed them from place to place, they were not able to organize and form a body. They were forced to vegetate, and their light was like a smoking candle-end.

In 1522 they delegated one or two of their superiors to Luther. With very few exceptions Luther approved their doctrine, discipline and their life of devotion.

Zinzendoff, In this year another star appeared
1722 A.D. casting its light upon the Christian
 way, and attracting a great number
 of people by its light.

A man named Zinzendoff, who possessed great wealth, and had a great tract of territory, welcomed the Moravians, and gave them permission to settle in his domains. He gave them farms. He became one of them and their leader to his death. It is certainly from this date that dates the organization of this society, and which adopted the Augsburg confession. In practice they are very devoted and very reserved, forbidding all amusements which tend to worldliness, such as dance, theatre-going, balls, cards, concerts and young people's meetings.

They do not allow artificial ornaments, but wear a simple and modest dress. This society has always shown a great devotion for missionary work abroad, and they are presently engaged in missions in all the Pagan countries. They have great establishments at Bethlehem, Nazareth and Salem, in Pennsylvania and North Carolina and elsewhere. The Moravian Brethren have given to the world the best example of the missionary spirit.

John Wesley, A dark cloud of scepticism, ritualism
1729 A.D. and religious indifference was hovering upon all Christendom, but especially over England, and was increasing daily. The Church seemed somnolent, when there appeared several constellations in the Christian firmament. John Wesley, Charles Wesley, his brother, Whitefield and a few others of distinction began a revival which obtained a great success.

John Wesley was the leading mind in this great religious movement, which, at its outset, consisted of but one meeting a week, where a few faithful persons gathered for prayers or exhortation to help them on

in their spiritual life. Their number increased, and the light of the Gospel grew as that of the day, so that its rays have been a blessing in all countries of the earth, among the Pagans and savages as with the civilized peoples.

Thus was begun the Methodist Society, of which John Wesley was the founder.

Wesley's father was a minister of the Anglican Church, and his mother, daughter of Dr. Annesley. They endeavored to give their children a liberal education and religious impressions. Such parents, of noble character, of superior education and sanctified by God's grace, could but contribute a great deal to the moral and spiritual development of their children, and these were wise enough to make a good use of their advantages.

The eldest son, Samuel, who was very learned, devoted himself to teaching, and was for a long while the first master of the High School of Devonshire, where he died in 1739, when yet a young man.

John, the second child, was born in 1703, at Epworth.

At the age of six years he was almost miraculously saved from death. A fire having broken out in the manse of his father, the little John was extricated through a window from the burning house. After the excitement had subsided, his mother remarked: "Is not this boy a live coal removed from the fire?" In 1714 he already evinced much intelligence and knowledge.

At the age of seventeen years he was admitted at the University of Oxford, where he made great progress, and in 1724 he took his degree of Bachelor of Arts, and in 1728 that of Master of Arts. The same year he was consecrated to the holy ministry by the bishop of Oxford, and he became his father's vicar. In 1726 he passed some time at Oxford, where he visited his brother Charles, who, being five years

his junior, was pursuing his course at the university.

Charles, aided by a few students, had formed an association, which was called in derision: "The Holy Club." John was at once made one of their number. By his energy and his great devotion he exerted a blessed and salutary influence upon all members of the club. Among those who had joined it were Whitefield and Hervey.

In 1735 Wesley's father died, and soon after John and Charles left for America, but returned to England after two years' labor as missionaries without signal success. Later, Wesley understood the secret of his failure, and he said: "I had gone to America to convert the Indians, and I was not converted myself."

In 1738 the Wesleys, following the examples of the apostles who had begun the preaching of the Gospel at Jerusalem, inaugurated their great work in England. Whitefield, who had gone to America to meet them, crossed them upon the ocean, but came back shortly after and joined them. The doors of churches were closed against them, so that they were obliged to follow the apostles' plan and preach the Gospel of God's kingdom on the street corners, in the fields and in public places.

This new way of having for a church but the dome of heaven, and of presenting God's word with spiritual force, drew crowds of several thousands to hear them. Often as many as ten, twenty or fifty thousand people listened to them at once.

In 1739 the first chapel was built at Bristol. Wesley exercised a great influence upon his growing society and spared nothing to ensure its success. Being obliged to travel to note the progress of the work in general, he entrusted the interests of the work in particular to his brothers.

He often preached four times a day, and travelled fifty to sixty miles. He wrote many books and organized societies everywhere. In 1791 he came back

from preaching; he contracted a bad cold, which grew worse, so that he was obliged to suspend his work in spite of himself, and, after a short period of suffering with great resignation, he ended one of the noblest of worldly careers. He died at the age of eighty-eight years, and in the sixty-fifth year of his memorable ministry. At his death Methodism numbered 500 preachers and 17,000 members.

He could say with more appropriateness than other reformers: "The world is my parish." His love for the salvation of souls weighed on him so much that his labors knew no limits. He clasped the world in his arms, and in his keen imagination saw the world at the foot of the cross of the Crucified One.

This dazzling star disappeared, but left a luminous trail which is growing and shall grow till the earth is covered by the knowledge of God.

Roussel. In different places persecution was
1728 A.D. still raging. In France it continued its work of destruction. A beautiful light was suddenly extinguished in the person of the youthful Roussel, who had been consecrated to the ministry at the age of twenty-five years, and who had been travelling for the last three or four years through the Cevennes, enduring cold, heat and all manner of privations. He was arrested and delivered to his enemies. His judges asked him in what places he had preached.—"Everywhere," said he, "where I found Christians assembled together." They entreated him to discontinue, to change religion, but it was in vain; consequently, he was led to the gallows, a rope around his neck, bareheaded, barefooted. While he proceeded to his death he recited the 51st Psalm. He died praying for his judges and executioners.

Peter Durand, The wind of persecution extinguished another brilliant star which was enlightening the world for some years. Peter Durand was an old pastor full of faith and zeal. He was summoned before the tribunal and condemned to death. He was executed at Montpellier. In his death he was as firm as he was during his long career.

The Universalists, About this time a man called John Murray, a Methodist preacher, began to propagate the idea of universal salvation, and that the sinner's stay in hell was in ratio of the sins committed, and that the majority of sinners received the punishment due to sin during this present life, and that, sooner or later, all reached heaven. John Murray was seconded in his movement by a man called Balfour; but it was only in 1771, after their adepts had become fairly numerous, that a man called Hosea Ballou, one of their prominent members, undertook to organize the society as a church, which took the name of Universalist. Since then, this society has made more or less progress in certain countries of the world.

Ranc, Roger, Persecution continued to play havoc with the witnesses of the truth.
Robant,
Desubas, Wherever pastors could be found
1745 A.D. evangelizing they were arrested and brought before tribunals and then to their place of execution, where they became martyrs to their faith. The persecutors, convinced of the injustice made to the Christians, took at first all means of making them recant, but all their efforts were vain; nothing could shake their sacred faith.

They feared not death; they hailed it with joy and songs of triumph, happy to be found worthy of suffering for their God.

Swedenborg, A new sect was now organized and
1745 A.D. was at first called after the name
of its founder, Swedenborg, but
later the "New Jerusalem." Swedenborg was born
in 1688, in Sweden. His father was bishop of Skara
and gave him a solid education. The young boy had
great natural gifts, and soon occupied good positions.
He was esteemed and admired for his qualities and
his great knowledge. Swedenborg believed he was
favored and chosen of God to communicate with the
spirits of the other world, so that he claimed he had
frequent visions and conversations with the spirit of
the dead, not only as regards questions of religion,
but temporal things as well. He presented his revela-
tions with so much seriousness that people were
stimulated by curiosity to enquire into his doctrines.
Having found that they were an incomprehensible
admixture of truth and error, people in general paid
no heed to them; nevertheless his disciples formed
small societies here and there in the Christian world,
and, although this sect exists to this day, it is not
numerous in comparison to most other denominations.
Swedenborg died in 1772, in London, at the age of
eighty-five years.

Benezet, Persecution was still making great
1752 A.D. ravages in 1752. Among the vic-
tims was the young pastor Benezet.
He was arrested by coarse soldiers, who said: "If you
do not abjure you shall be damned and shall go to
hell."
"Oh! if you were persuaded there is a hell," said
he, "you would not have condemned me to die for
exhorting my brethren."
He walked to his execution with much courage,
singing the song of deliverance with a loud voice.
On the stake he began to talk to the people, but
the beating of the drums drowned his voice. He was
only twenty-six years old.

Lafage, Two years after another star became
1754 A.D. suddenly extinguished by the breath
of persecution. The pastor, La-
fage, was arrested at the house of a friend. Being
warned of the approach of the troops who were to
attack him, he tried to flee by the roof, but a gunshot broke
his arm and chin. The soldiers took him and led
him to prison, where his case was judged with a bar-
barous celerity. He was condemned to be tied to
the gallows, and, although dangerously wounded,
nothing seemed to alter his soul's calmness. The
soldiers around the scaffold could not refrain from
weeping at the sight of his fortitude in suffering.

Rochette and the Three Persecution now reached its culmina-
Grenier Brothers, tion, and claimed a great number
1762 A.D. of victims, among whom were Ro-
chettes and the three Grenier bro-
thers. They were the last of the Protestant martyrs.
The pastor, Rochette, was but twenty-five years old
when arrested. At the news of his arrest two hundred
peasants revolted, hoping to deliver him. Being re-
pulsed by his guards they renewed the attack under
the leadership of the Grenier brothers. The latter were
arrested and taken with Rochette to Toulouse. The
parliament of this city condemned the Greniers to
lose their heads, and Rochette to be hanged.

The condemned men looked at each other, saying:
"Since we must die, let us pray God to accept our
sacrifice." When they were led to the execution
Rochette said in a firm voice: "I ask God the forgive-
ness of all my sins, and I believe I am washed by the
blood of Jesus Christ. I have no pardon to ask of
the king, I have always honored and loved him. If
in holding religious meetings I have broken his laws,
it was because God bade me do it in His Word. I
have not given offence to justice, and I pray God to
forgive my judges." Rochette led the way to mar-

tyrdom, singing the hymn of the martyrs: "This is the happy day." Then the two oldest brothers followed, calm and serious, but did not yield to the solicitations of the priests to recant. The younger brother put his hand to his face not to be a witness of his brothers' death. Then the executioner tried to move him, in telling him to abjure, not to die like his brothers, adding that he would be pardoned; "do your duty," said he, nobly, and a few minutes later his head rolled down alongside those of his brothers.

From this terrible butchery persecution began to lessen; the public sentiment was changed, and toleration was used. In many cases persecution did not lead to the scaffold, and the advocates of toleration were indefatigable in their efforts in behalf of the prisoners incarcerated in the tower of Constance for many years.

Many of these young women were confined there for their conscience's sake. One of them, *Mary Durant*, sister to the young pastor who became a martyr to his faith in 1732, was but fifteen years when she was cast into this dungeon, and languished there thirty-eight years.

These unfortunate people owed their liberty at first to the ideas of toleration, and secondly to *Paul Rabant*, who solicited the government the right to visit this tower.

"When we entered the tower," said he, "fourteen women were found pining in misery and tears, deprived of air and light. The youngest of them was more than fifty years old, and she was eight years old at the time of her arrest with her mother, and her punishment was still lasting."

The prince, moved by this, broke asunder the fetters of the captives, and gave them their liberty.

The persecutions failed in their object, because neither threats, barriers, dangers nor torments could

prevail against the energy and heroic perseverance of the oppressed consciences.

If Protestantism was vanquished, it was not destroyed; the Protestant principle triumphed.

The Suppression

of the Jesuit Order, 1763 A.D. About this time the Jesuits were expelled from France, a new proof of the progress of the ideas of liberty.

The attorney-general made an eloquent speech before Parliament, and by quotations drawn from books setting forth their doctrines he showed they taught a moral destructive of all morals. After a notable trial, the Parliament of Paris ordered the suppression of the order and that their immoral books be burned publicly by the executioner.

Lewis XVI., 1774-1793 A.D. Lewis XVI. ascended the throne in 1774, at the age of twenty. Through the influence of Turgot, his minister of finance, it was proposed to institute reforms in order to prevent the revolution, but the clergy and nobility seriously opposed these projects as well as the Parliament, and Turgot was dismissed.

Lewis found himself greatly embarrassed in his finances. His predecessor had left enormous debts which were increasing more and more.

It was decreed that all properties given by the crown to the clergy be sold, and that the revenues from bishoprics be reduced.

The pope Pius VI., who was then reigning, as well as all the clergy, offered a great resistance to these measures, and the latter were in open revolt.

These contentions between the king and the pope favored Protestantism, which organized and grew in strength and numbers, so that the king now granted certain privileges to the Protestants.

The Abolition of Convents in Austria, 1734 A.D. The emperor Joseph II., to curb the influence of papacy, abolished the convents in his dominions, and granted Protestants religious toleration.

The pope, Pius VI., went to Vienna, in order to persuade the emperor to modify his conduct towards the Church. He was well received, but his solicitations did not win over the emperor, and remained without results.

The Edict of Toleration, 1787 A.D. The credit and the power of the Reformed Church was growing, and Lewis XVI. was obliged to annul the revocation of the Edict of Nantes, and, by an Edict of Toleration, granted the Protestants equal civil and religious rights, and laid down rules to register their births, marriages and burials.

But the Edict was far from granting a full religious liberty; nevertheless, it raised the Protestant to the dignity of a citizen, and opened the way to all public offices. The constitution guaranteed to all the right of the religious worship to which they believed.

The customs of the people seemed in harmony with the laws; religious quarrels of yore seemed ended, and both Catholics and Protestants lived in good accord.

Persecution at Nimes, 1790 A.D. But this good harmony was not everywhere the same, and it did not last very long. The priests persuaded the people that they wanted to destroy their religion, so that the Catholics fell upon the Protestants whilst the latter opposed their onslaught. A gunshot fired from the window of a convent rendered them furious; people were no longer fisticating, they now butchered each other, and one hundred and thirty-four people lay dead in the streets after the affray.

Robert Raikes, About this time the light of the Gospel showed to the Church the necessity of looking more especially after the youth. Until then, catechism was taught to the Protestant youth after the fashion of the Catholics.

But a man named Robert Raikes conceived the idea of a worship within the reach of the different ages of the youth, and he inaugurated Sunday-schools, where children of all ages flocked, and, under the direction of teachers of both sexes, the youth, divided into convenient classes, received the teaching of God's Word and was trained in the singing of appropriate hymns.

Since then these schools have increased a great deal and have reached a high degree of perfection, so that everywhere, where there is an evangelical church, there is also a Sunday-school for the benefit of the young.

Napoleon I., One of the greatest men of France now appeared in the person of Napoleon I. He was born in 1769. At the age of ten years he was sent to the military school, and in 1784 he went to Paris to continue his education at the military school of this city. In 1785 he graduated with the rank of sub-lieutenant, then he became captain, and in 1793 he was made colonel.

But in 1794, at the siege of Toulon, he distinguished himself, and was made a general at the age of twenty-five. He covered himself with glory in the campaigns of Italy and Egypt. In 1799 he overthrew the Directory and was named first consul and the first citizen of the Republic, as we shall see in the next century.

Pius VI., In 1796 a treaty, inspired and dictated
1797 A.D. by Napoleon, deprived the pope
of the legations of Ferrara, Bologna
and Ravenna, and in 1797 the Republic was pro-
claimed in Rome, and Pius VI. became a prisoner,
and as his presence in the pontifical city worried
his enemies, he was transported to diverse countries,
and at last to Florence, where he died in 1801, at the
age of eighty-one years.

We are The passage through was long and
Touching the End tedious, and at times dark and dis-
of this Century. couraging, but for most of the time
we were surrounded by a great lasting light. During
this century eight popes have occupied the papal
throne.

God of mercy, God of grace,
Shew the brightness of thy face;
Shine upon us, Saviour shine,
Fill thy Church with light divine,
And thy saving power extend
Unto earth's remotest end.

ROMAN, GREEK AND PROTESTANT CHURCHES.

Historical Summary of the Christian Church in the Nineteenth Century.

We are now entering the nineteenth century, accompanied by a host of celebrities, such as Napoleon Bonaparte, Pius VII., George III., king of England, John Moore, archbishop of Canterbury, and many others of whom we shall have to make mention later.

At this epoch Napoleon became master of the French Republic under the title of its first consul. The same year he signed the "concordat" with Pius VII., the pope, and re-established the proscribed religion. In 1804 Napoleon was proclaimed Emperor by the Pope; he was thirty years old, full of courage and ambition, and initiated a series of victories which covered his reign with glory.

* In 1808 Napoleon ordered his troops to march against Rome and to seize the Church States. The pope opposed him, and was made a prisoner and taken to Savona and then to Fontainebleau.

In 1813 all Europe formed a coalition against the Emperor Napoleon, and he was vanquished at the battle of Waterloo. He abdicated in favor of his son, then he demanded English hospitality.

The English cabinet declared him a prisoner, sent him to St. Helena island, where he died in 1821.

Pius VII., After a reign of twenty-four years
1801 A.D. the pope, Pius VI., died in the first few months of this century. Pius VII. succeeded him, and reigned till the year 1823. In the first year of his reign he signed the "con-

cordat" with Napoleon, by which religious liberty was restored. Then Catholicism revived with the splendor of its feasts and processions and its hierarchy and different societies.

In 1804 Pius VII. was called to Paris to consecrate Napoleon emperor, but the good harmony existing between them did not last long. The pope, displeased at the conduct of Napoleon, who had deprived him of his States, protested against the usurpation, and issued a bull of excommunication in 1809 against the unnamed authors of injustices exercised against the Holy See, but it remained without effect.

The French troops marched against Rome in 1808, under the orders of General Nicollis. The college of cardinals was dispersed, its wealth confiscated and the pope made a prisoner and carried to Savona and thence to Fontainebleau, where, for five years, he was deprived of general communication with the Church. In 1814 the pope returned to Rome and took possession of his States, and re-established the Jesuit order. He died in 1823, and Leo XII. succeeded him.

George III. The king, George III., was ruling over **King of England**, England since 1760, but, on account of his great age and infirmities, in 1812, the Prince of Wales was made regent. George III. died in 1820 at the age of eighty-two years, and in the sixtieth year of his reign, and his son, George IV., succeeded him.

The Biblical Society, At this epoch there existed several small Biblical Societies, actuated by a desire to propagate the Word of God. The work prepared the way for the formation in 1804 of the British Biblical Society, which has since grown a great deal. The purpose of this great and powerful association is to print the Bible

in as many languages as possible, and to cause it to be distributed by colporteurs in all countries of the world.

Many benevolent societies were also established and supported by voluntary gifts, and there were erected in several places of France orphanages, asylums, hospitals and schools for children. In 1821 the Religious Tract Society was organized, as well as the Society of the Gospel Missions.

Felix Neff, It was about this time that an ardent and indefatigable missionary appeared in the person of Felix Neff.

After a youth spent in military camps he took up pastoral work, and devoted himself to the evangelization of Isere, where the descendants of the Waldenses were living.

Neff found them without schools, without pastors or religious worship; he became for their sake a teacher, a husbandman, an engineer, a surveyor and a pastor.

His immense parish had an area of forty-five miles. He visited the numerous families at all seasons, seeking shelter under one roof or another, eating the unsavory bread of the poor farmers, and often traveling through the snow knee-deep.

The barns were transformed into churches, and the stables into schools, where he himself instructed the children of these desolate places. So much devotion was not fruitless; the piety and former ardor of the Waldenses quickened at the voice of this new apostle. But he did not enjoy seeing very long the fruits of his labors; worn and exhausted, he died in Geneva, his native city, at the very early age of thirty-one years.

Leo XII. The pope, Leo XII., now succeeded Pius VII., and ruled till 1829. His reign was short, and he imitated his predecessors by issuing bulls and encyclicals

against the different Biblical societies which were endeavoring to propagate the knowledge of the Bible, and he forbade the reading of the Protestant Bible. He tried also to destroy secret societies, by placing their patrons under the ban of excommunication, and declaring the societies a danger to society and Church.

In 1829 his premature death suddenly stopped his projects, but the objects of his threats and denunciations are still existing, and none the less flourishing.

The Church of God 1829 A.D. At this epoch a new sect was organized. A man called Winebreuner, a minister of the German reformed Church, began to make a doctrinal departure in his preaching, as a result of which a keen controversy arose between him and other pastors. Finally, Winebreuner and his friends withdrew from the Church, to form a new body. The main points of difference were in the observance of external acts like the custom of mutual feet-washing, and the custom of partaking of the communion at night, sitting around a common board. This sect never made much progress, and its adherents are not numerous to this day.

The Mormons, 1830 D.A. About this year a new religious movement came to light and added another sect to the numerous schisms of the Church.

A man called Joseph Smith, who was born in 1805 at Sharron (Vt.), in the United States, was the founder of this sect. He was yet quite young when his parents came to live in the city of New York. As they were not rich, they could not give their child any education. But he was gifted with a rare genius, lofty pretension and a religious character. In 1827 he declared he had had a divine vision. An angel

appeared to him and called him, in the name of Jesus Christ to proclaim the new religion; the angel told him the end of the world was near and that he would find some documents hidden in a certain place, and that he was to read them and give the world the benefit of his findings.

He then presented himself like a messenger from God. He succeeded in converting a few of his parents to his doctrine.

The first church was organized at Manchester, in the State of New York, in 1830.

Their fanaticism and ignorant zeal attracted persecution, and they were driven from city to city. Nevertheless they settled in Missouri, where they erected a temple and published a paper called the "Evening and Morning Star."

The number of their converts increased, but they were but a few hundred only when persecution again drove them away from their homes.

They took refuge in Illinois, at Nauvoo, where they formed a large village. They built a fine large church and published a newspaper; they opened schools and became very numerous, so that they would not comply to the laws nor submit to civil authorities, as a result of which many of their leaders were incarcerated. But a band of them attacked the prison, and Smith fell, shot mortally, as he was attempting his evasion through a window.

He was succeeded by Brigham Young, who was remarkably successful in his efforts. He was a man without education, but a genius, and with a very exalted opinion of himself.

The death of Joseph Smith did not allay the vengeance of the enemies of Mormonism; they made a new and serious attack upon Nauvoo, so that in 1846 the Mormons sought another refuge beyond the Rocky Mountains in the Utah Territory, near the great Salt Lake. They got such a strong foothold

there that they exist there in force to this day.

The Mormons, like the Roman Catholics, have some sound beliefs, but they both have bad ones. They believe in the Trinity, in baptism, in the laying on of hands, and in communion. They also believe that the true Church should have twelve apostles, able to cure diseases, and perform miracles, and that it should have prophets, ministers and evangelists; and that the book of the Mormons is on a par with the Bible, that Jesus Christ must come and reign for a thousand years upon the earth, and that his capital shall be in Utah. But the most striking thing among the Mormons is the plurality of wives. Some of them have as many as twenty, thirty or forty. There are between forty and fifty thousand Mormons in Utah.

The Millerites, In this year another sect was inaugurated by William Miller, who began to preach that the end of the world was near, and would occur in 1843.

1833 A.D. Miller based his arguments upon some of the prophecies of the Bible. He attracted a few disciples, and these with the strength of conviction pleaded his cause and won a great number of adherents.

In 1843, believing that Christ's coming was near, they made great preparations, and donned white dresses in expectation of the event, which never materialized.

This deception caused a great falling off among them, so that the sect has never made much progress since.

It is sufficient to watch and pray, and wait patiently the coming of the Lord, so as not to be taken by surprise.

Queen Victoria. In this year William IV., king of England, died at the age of seventy-three years, and after a reign of seven years, and Victoria Alexandrina succeeded him

1837 A.D.

on the throne, and still occupies it at the close of this century.

Victoria was born at the Kensington palace, on the 24th day of May, 1819, and her father, the Duke, Edward of Kent, died a few months later. Her mother watched over her health and education. When at the age of fourteen years she was told she was heir-apparent to the throne of England; after she realized the importance of the position, she exclaimed: "Well, I shall be good."

From this moment on she became more serious and studious. She learned music, drawing, botany, languages, and, under her teachers, she studied thoroughly the principles of the English constitution.

When she reached the age of eighteen years, the Prince Albert came to London on business and passed some time with his aunt. This visit of a few days had the effect of creating between him and his cousin a mutual affection.

In June, 1837, a little after midnight, she was awakened by someone who was knocking at the door and demanded an interview in the parlor without delay. A few moments later she was in the presence of the Archbishop of Canterbury, Lord Melbourne and other state officers, who announced to her the death of the king, and her ascension upon the throne of England, and that they were her loyal subjects. Each of them, according to custom, drew near, kneeled and kissed her hand. The last to come near her was an old gentleman, the aged duke and uncle of Victoria, to whom she said: "Do not kneel down, I am still your niece."

The fine disposition of spirit evinced in these events, being at once surprising and bewitching, displayed the rich character of a noble woman and a good queen.

In 1840, on the 10th February, she took in marriage the Prince Albert of Coburg, her cousin, who

died in 1861, after twenty-one years of conjugal life, leaving his noble spouse a widow and the mother of nine children. In the same year she also lost her mother, and these two successive bereavements plunged the Queen in a great sorrow for a long time.

Her long reign has been characterized by a great number of favorable events to her advancement. In general all her ministers honor her, and her subjects respect her. Nevertheless, thrice have people attempted to assassinate her, but God has always kept and protected her.

Pius IX.
1846 A.D.

In this year Gregory XVI. died, after a reign of fifteen years, and Pius IX. succeeded him. His nomination was hailed with joy by all the Roman Catholic world.

From the very onset of his reign he made many important reforms in administration and politics, and granted the pardon to all that had revolted against the civil authority of the Holy See.

The Immaculate
Conception.
1854 A.D.

In this year Pius IX. proclaimed in Rome the Immaculate Conception of Mary. This doctrine had met with opposition in the middle ages from notable men. St. Bernard and other monks had denounced by their preaching and writings the error. But, notwithstanding this, the pope, without convoking a council, and without regard to the traditions of the Church, took upon himself to decide this question by placing it among the articles of faith of the Church. It was accepted by the Catholics in general, but what the pope gained in spiritual authority was lost each day in his temporal power.

Napoleon III., to humiliate Austria, undertook the Italian campaign, and this displeased the pope, who set about brandishing excommunications. But the

king of Italy, continuing his conquests by the aid of Garibaldi, paid no heed to him. Victor Emmanuel conquered the kingdom of Naples, and invaded the Church States after crushing the pontifical army under General La Moriciere.

The Papal Infallibility, 1870 A.D. The pope was not discouraged; he spurned the noisy manifestations of public opinion, and convoked an ecumenical council, and the dogma of papal infallibility was proclaimed. This strange dogma met with some opposition in France and other European countries. In Germany, part of the clergy and of the faithful withdrew from the Church and organized under the name of Old Catholics, and protested against the doctrinal innovations of the Vatican.

The Temporal Power Overthrown, 1870 A.D. In the same year as the pope was declared infallible, he lost his temporal power. The war which broke out between Prussia and France precipitated the overthrow of this power.

On the 20th day of September, 1870, the pope shut himself up in his palace, the Vatican, protesting against the violence of which he was the victim. A few months later Victor Emmanuel took possession of Rome, and made it the definite capital of Italy. The temporal power of the pope was no more, and henceforth his power shall be limited to the spiritual, or in matters regarding only the spiritual welfare of the Catholic Church only, and he shall no longer have dominion over the kings of the earth and their peoples.

Spurgeon, 1854 A.D. In this year there appeared one of the brightest stars of the century in the person of C. H. Spurgeon, the great English preacher. Born in 1834, he was con-

verted at the age of sixteen, and began to preach the Gospel in the small hamlets. He became very popular, so that he was invited to preach in the churches.

The anniversary of the Sunday-school Union of Cambridge took place in 1853, and Spurgeon was invited to speak. This occasion increased his fame all the more.

Shortly after he was called to fill the pulpit of one of the largest Baptist churches in London.

His popularity as a great preacher spread over all the world, and his sermons were reproduced in the newspapers, and everybody read them with avidity.

In 1855 Spurgeon visited Scotland and preached to congregations of 1,000 to 1,200 persons. His church became too small, and the crowds desirous of hearing him built him an edifice called the Tabernacle, capable of containing five to six thousand persons. During the first month of each year he held union meetings, and people flocked to them by thousands, and the pastors of different denominations were present in large numbers.

He was a man of great activity and toil. During many months of the year he preached twelve sermons a week. The most distinguished citizens of the world came to hear him. Rothschild, Livingstone, Gladstone and many others were often among his hearers.

He built a college to educate young men in view of the ministry. He also caused the erection of a large orphanage, where hundreds of orphans found shelter, and were brought up under the Christian influence of God-fearing men and women.

He was the editor of a monthly publication, and he wrote a large number of books.

Spurgeon commenced his useful career at the age of sixteen, and ended it at fifty-seven years of age, on the 31st day of January, 1892, and, although he died comparatively young, he had done more than many men in very long lives.

**Charles
Chiniquy,
1858 A.D.**

While a few humble missionaries from Switzerland had gone to Canada to evangelize the French Canadians, and were working as colporteurs, teachers and pastors, God was preparing a man to help them in this great and difficult task.

Charles Chiniquy was born at Kamouraska, in the Province of Quebec, in 1809. He was sent early to the primary schools of Quebec, and showed great talent for study, and was remarked for his development and his talents. He then went to Nicolet College, where he graduated with the greatest honors.

In 1833 he was consecrated a priest in the Roman Catholic Church, and in 1846 began his crusade against intemperance, and was thus engaged for five years. His success was extraordinary, so much so that he caused nearly all distilleries in the Province of Quebec to be closed, and about 20,000 persons signed the pledge.

This work won him the honorable title of the "Apostle of Temperance" in Canada, which was given him in 1849 by Bishop Bourget of Montreal. His work was so appreciated that in 1850 he was presented with a beautiful gold medal, bearing the inscription on one side: "To Father Chiniquy, Apostle of Temperance, Canada," and on the obverse: "Honor to his virtues, his zeal and his patriotism."

The government contributed to these honors, and as a mark of thankfulness for his great services to his country voted him the sum of \$2,500.

Never was a priest of the Church of Rome more honored by the clergy and the people than Father Chiniquy. It is quite certain that, had he remained in the pale of the Church of Rome, he would have been made a bishop, and perhaps a cardinal. But having been enlightened by the truth of the Gospel of Jesus Christ, and having accepted salvation by faith, he was obliged, in 1856, to renounce the honors

of his church and humble himself with God's people. In 1876 Father Chiniquy came to Montreal, to bring to it and the Province of Quebec the light of the Gospel, and a great number of people renounced their errors and took God's Word for their rule of faith and conduct.

Father Chiniquy did not lack honor in Protestantism, and he continued to be honored and revered by the people at large. In 1893 the title of Doctor in Divinity was conferred upon him.

Dr. Chiniquy was a light, not only as a great preacher or as a private Christian, but as a distinguished writer and indefatigable worker. His principal works are: "The Priest, the Woman and the Confessional," "Fifty Years in the Church of Rome," and "Forty Years in the Church of Jesus Christ."

Dr. Chiniquy fell asleep in the Lord on the 16th day of January, 1899, after a short illness, during which Archbishop Bruchesi expressed a desire to visit him, hoping to bring him back to his church before his death. But Dr. Chiniquy remained faithful and staunchly attached to the doctrines he had preached during forty years.

William Booth. About this year William Booth, a pastor of the Methodist church, 1865 A.D. was urged by God's Spirit to preach the Gospel to the multitudes which did not attend churches, and spent Sundays in the streets of the great city of London, along the wharves or upon public squares, like lost sheep without a shepherd.

He began by inviting the people upon a vacant lot of ground, where, by means of a few musical instruments and singing, he attracted the crowds. Soon, aided by his wife, he assembled in halls numerous hearers from among the working classes of the low and poor class, and in danger of perishing; the unlettered, the rakes, the drunkards, and people of ill-fame.

Then, from among those who were converted, he selected a certain number to become co-workers with him. These simple associates were called soldiers, whilst workers bore a rank.

He sent them from city to city to introduce his religious system everywhere, and God seemed to prosper the work. By means of the music and the singing they invited the people to assemble and hear God's Word and the testimony of the faithful. They visited the workshops, the taverns, the prisons and other places, speaking, exhorting and praying with those who received them.

It was thus that the work began and grew; it was first called the Christian Mission, but in 1878, because of its military insignia, took the name of Salvation Army. This work grew, especially in the large cities: so that in 1882 it extended its operations in England, in America, in France, in Switzerland, in Australia and in Africa.

In 1886 it numbered 1,684 army corps and 3,825 officers.

Never did a religious movement give such results in such short time. Thousands of people of the submerged tenth were saved by its means.

The uniform of the officers is a plain one of a dark blue color, ornamented with a border-braid and the letter S. on the collar, and the women wear a broad rimmed hat with a simple ribbon.

General Booth, seeing the impossibility of maintaining union in the army by admitting the two sacraments of baptism and communion in practice, has relinquished these outward symbols in order to hold together in a perfect dogmatic union all such as would join their ranks throughout the world, to form a Universal Church.

This movement suffered at its onset some opposition and persecution, but thanks to the light of the Gospel and the Christian spirit of God's children their consequences were not serious.

Moody and Sankey, For a long time a dark cloud of indifference and ritualism was hovering over the whole Christian world, and especially over England.

1873 A.D. The Church fell asleep in a false security, and its danger was imminent. Something had to be done to restore it to a healthy life. It was then that God came and cast light upon the way.

In 1873 Moody and Sankey left Chicago for England at the invitation of a few faithful Christians.

Moody, Bible in hand, and Sankey, with his remarkable power of song, reached Liverpool, and they began their great mission.

They raised the Church from its deep slumber. Everywhere men and women began to inquire about salvation, and, as in the time of the apostles, on the day of the Pentecost thousands asked: "What shall we do to be saved?"

The reputation of these Godly men and the news of their great revival spread everywhere, so that they were now invited to preach in all the great cities of England, Scotland and Ireland, and they saw with joy thousands turning to the Lord. The largest churches and halls became too small to hold the crowds which flocked around them, so that they were obliged to hold open-air meetings, and as many as 20,000 persons of all ranks had occasion to hear these men of God preach and sing their Gospel message.

In 1875 Moody and Sankey returned to Liverpool where they had commenced their great mission. During their second visit, meeting places having become too small to contain the crowds that wished to come and hear them it was necessary to erect an immense hall capable of holding ten thousand hearers.

This edifice at first seemed the height of folly to these men of God preach and sing their Gospel message. God's wisdom which had inspired its erection, for

it was filled to overflowing, and thousands more sought in vain to enter for want of room.

About 6,000 men, in all branches of business, attended a special meeting held for them between noon and one o'clock.

Since the Reformation the Church had never seen such a great revival.

Mr. Moody ended his earthly career at the close of the year 1899. Among other words spoken before he passed away are the following: "The earth is receding, and heaven is opening up before me."

George Douglas, In all times God has enlightened the world by men who have carried high the torch of the Gospel.
1877 A.D.

But, among these messengers of God, George Douglas, a minister of the Methodist church, occupies a notable place. Born in 1825, of Scotch parents, he was but six years old when he came to Montreal with his parents.

At the age of eighteen years George was converted, and he gave evidence of talents and remarkable capacities. He became a local preacher, and in 1849, feeling called to the holy ministry, he went to England to study theology. After this he went to Bermuda Islands as a missionary, and he stayed there a few years. It was there that he was taken sick with fever, which left him an invalid the rest of his days.

In 1852 he came back to Canada, and, when he had regained his health, he resumed his missionary work in the cities of Montreal, Toronto, Hamilton, Kingston and elsewhere. He was everywhere very popular and much loved.

In 1873 the Wesleyan College was founded, and the Rev. George Douglas, who had just received the honorary degree from McGill of Doctor in Divinity, became its principal, and held this honorable post to his death.

Whilst his influence grew daily his sickness became worse. He gradually lost his eyesight and the use of both hands and feet. But if his physical sight grew dim that of his faith grew clearer to contemplate the great things which are of the spiritual domain.

His influence grew like the light of a perfect day, and the very extremities of the world were reached by his teaching influence.

His powerful preaching captivated the intellect, his deep thoughts and his ever-graceful words searched consciences, nourished the minds and refreshed the souls. He everywhere lifted his powerful voice in favor of good. He denounced evil at its source, and with even-handed justice he branded the injustice of men in exalted position as well as in the lowly.

His light, though saddened by his demise, still enlightens the Church. On the 10th of February, 1894, after great suffering, he ended his laborious and eminently useful life, and his great soul took its flight to his God.

**The Close of
the Century.**

We are now touching the end of this nineteenth century, and at the same time the end of our long voyage through the ages since the birth of Christ. In the first four centuries we have seen what terrible persecutions the Church had to endure from the Pagans. These peoples sought to extinguish the fine light by which God wished to lead them to salvation by faith in Jesus Christ, and the persecutions destroyed thousands of Christians. But God kept his Church, and it was like the leaven which raiseth all the lump of dough.

In the midst of these terrible persecutions the Church was also assailed by the superstitions and errors of every description from Judaism and Paganism, and which sought to contaminate its revealed

truth. But in all these great dangers God had special servants, who, under the direction of the Holy Spirit, directed it and strengthened it, so that it has finally triumphed over all obstacles.

"The gates of hell shall not prevail against them."

Ten thousand times ten thousand,
In sparkling raiment bright,
The armies of the ransomed saints
Throng up the steeps of light;
Tis finished! all is finished.
Their fight with death and sin;
Fling open wide the golden gates
Let all the victors in.

CONCLUDING NOTES.

Having passed through the most important events of the Christian Church, from the days of Christ to our day, we have endeavored to set forth briefly a sketch of the Church passing through great persecutions and manifold errors, the triumphs of the great Reformation and the successful revivals of the Church.

Notwithstanding their imperfections, we hope that the chart found at the end of the book may help to lead the reader to take a deeper interest in the history of the Christian Church.

May we thus learn to fight the powers of darkness and sin as courageously to-day as ever, looking to the noble examples left us by the martyrs of the faith.

And let the reader's thirst for knowledge supply what may have been omitted, yet not forgotten.

I love thy kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer sav'd
With his own precious blood.



THE CHART.

A little study of the chart will wonderfully help the reader to follow the leading events which have transpired in the Church since the Christian era, which is divided into four distinct parts.

I. THE CHURCH OF CHRIST.

The first four centuries comprise and deal with the organized Church of Christ; Christ-life; the Apostle's period; the age of great persecutions under Pagan emperors; conversion of Constantine; the cross introduced in the Church; churches erected; the first general councils; the Arian heresy; two great influences, Judaism and Paganism introduced into the Church; ritualism and materialism and various errors, such as Peter's supremacy; the celibacy of the priesthood; the worship of the Holy Virgin, of the saints and of images.

II. THE CHURCH OF ROME.

The centuries five to ten comprise and deal with the organized Church of Rome; the Roman Catholic Church; the age of Patriarchs; the ministers called priests; man taking the place of God; salvation by works; the worship of Mary; tapers rather than the true light; errors for truth; addition of sacraments; the papal era; the false decretals; purgatory; confession; supremacy of the pope; the Eucharist; the Iconoclastic period; the great schism of the Church.

III. ROMAN AND GREEK CHURCHES.

The centuries eleven to fifteen comprise and deal with both the Latin and Greek Churches; the Me-

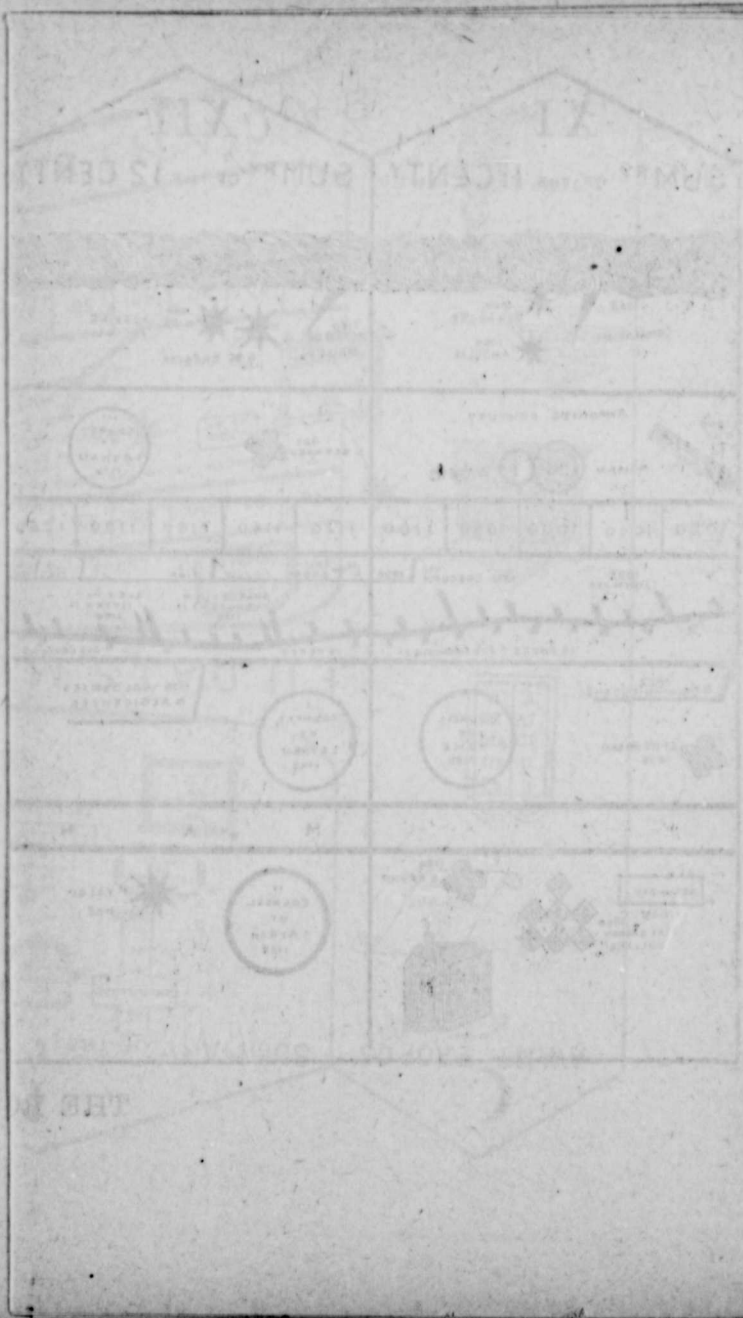
diaeval period; the spiritual life sapped out of the Church; the ignorance of the Bible; the papal chair obtained by illegal and corruptable means; monasticism; the Simonious period; women's influence monopolizes the authority of the Church; Constantinople the See of the visible head of the Greek Church; the Church humanizing material things; the Baptism of bells; the invention of the wafer machine; men of God fighting for the truth; the sacred college; the conclave; canonization; the pope named Vicarius Filii Dei; various schisms; orders in the Church; crusades; inquisition; transubstantiation; the papal See at Avignon; the cup denied; the dawn of the Gospel light; Albigenses; Peter Valdo; Wickliff; John Hus; Lollards; Savonarola; printing presses; discovery of America; the schism of the West; three popes at one time.

IV. ROMAN, GREEK AND PROTESTANT CHURCHES.

The centuries sixteen to nineteen comprise and deal with the great reformation (which brought forth the Protestant Church) and both with the Roman and Greek Churches.

Greater Gospel light has come; the Bible found again; the great reformation by Luther, Melancthon, Zwingli, Calvin, Cramner, Knox and many others; Henry VIII.; the name of Protestant; Loyola, the founder of the Jesuits; Bloody Mary; the edict of the Nantes; four leading denominations; James' Bible; thirty-years' war; the Pilgrim fathers; Oliver Cromwell; Galilio; Baptists; Quakers; Bunyan; Moravians; John Wesley Whitfield; the Universalists; Robert Rakes, the Sunday-school organizer; Bible Society; Mormons; Queen Victoria; immaculate conception; infallibility of the pope; Spurgeon; Chiniquy; Booth; Moody and Sankey; G. Douglas.





XII XII

THE CENTRAL BANK OF THE UNITED STATES

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THE CHURCH OF ROME NOT SCRIPTURAL IN ITS TEACHING.

Note the following passages.

Against reading the Scriptures.

Luke,	chap. 16, ver. 29 and 31.
John,	" 5 " 39 " 47.
"	" 12 " 48.
Acts.	" 17 " 11.
Ephesians,	" 6 " 17.
Colossians,	" 4 " 16.
I Thessalonians,	" 5 " 27.
II Timothy,	" 3 " 15 and 16.
Hebrews,	" 4 " 12.
Revelations,	" 1 " 3.

Against Traditions.

Matthew,	chap. 15, ver. 3 and 9.
Mark,	" 7 " 7 to 9 and 13.
Colossians,	" 2 " 8.
"	" 2 " 20 to 23.
Galations,	" 1 " 8 and 9.
Revelations,	" 18 " 18 and 19.

Against the Sales of Holy Things.

Matthew,	chap. 10, ver. 8.
"	" 21 " 12 and 13.
Acts	" 8 " 18 to 20.
Ti I	" 1 " 11.
II Peter,	" 2 " 3.
Revelations,	" 21 " 12 and 13.
"	" 22 " 17.

Against Lent.

Matthew,	chap. 6, ver. 16 to 18.
“	“ 15 “ 11.
Mark,	“ 7 “ 15.
Romans,	“ 14 “ 17.
1 Corinthians,	“ 8 “ 8.
“	“ 10 “ 25 and 26.
Colossians,	“ 2 “ 16.
“	“ 2 “ 20 and 23.
1 Timothy,	“ 4 “ 1 to 3 and 11.

Against the Withholding of the Cup in Communion.

Matthew,	chap. 26, ver. 27.
Mark,	“ 14 “ 23.
1 Corinthians,	“ 11 “ 23 to 18.

Against the Real Presence.

Matthew,	chap. 24, ver. 23 to 27.
Mark,	“ 13 “ 21 to 23.
Luke,	“ 21 “ 8.
John,	“ 6 “ 35, 63 and 64.
Acts,	“ 3 “ 21.

Against the Renewal of the Sacrifice of Christ.

Romans,	chap. 6, ver. 3, 8 and 10.
Hebrew,	“ 7 “ 26 and 27.
“	“ 9 “ 22, 25, 26 to 28.
“	“ 10 “ 10, 12, 14 and 18.
1 Peter,	“ 3 “ 18.

Against the Use of an Unknown Tongue.

1 Corinthians,	chap. 14, ver. 6 to 19.
Acts,	“ 2 “ 6.

Against the Claims of Pope and Clergy.

Matthew,	chap. 4, ver. 10.
“	“ 23 “ 9.
I Corinthians,	“ 3 “ 11.
Galations,	“ 1 “ 11 and 14.
II Thessalonians,	“ 2 “ 3, 4, 8 and 10.
I Peter,	“ 5 “ 1 to 3.

Against Celibacy.

Matthew,	chap. 8, ver. 14.
I Corinthians,	“ 7 “ 9.
I “	“ 9 “ 5.
I Timothy,	“ 3 “ 2, 4, 11 and 12.
I “	“ 4 “ 1 to 3.
Titus,	“ 1 “ 5 and 6.
Hebrew,	“ 13 “ 4.

Against Rome.

Revelations,	chap. 12, ver. 3 and 9.
“	“ 13 “ 1, 2 and 18.
“	“ 14 “ 8.
“	“ 17 “ 1, 3, 9, 15 and 18.
“	“ 18 “ 2, 11, 13 and 24.

Against Auricular Confession and Absolution.

Luke,	chap. 11, ver. 2 to 4.
“	“ 18 “ 13 to 14.
Acts,	“ 2 “ 28.
“	“ 8 “ 22.
“	“ 10 “ 42 to 43.
“	“ 13 “ 38 to 39.
Romans,	“ 4 “ 6 to 8.
“	“ 14 “ 12.
II Corinthians,	“ 5 “ 19 to 21.
I Peter,	“ 1 “ 18 and 19.
John,	“ 1 “ 9.
“	“ 2 “ 1 and 2.

It is therefore to God alone and not to the priest that we must confess our sins and crave forgiveness.

Against the Worship of Saints and Images.

Acts,	chap. 10, ver. 25 and 26.
"	" 14 " 14 " 15.
Colossians,	" 2 " 18.
Revelations,	" 19 " 10.
"	" 22 " 8 and 9.

**Against the Intercession of any other than
Jesus Christ.**

John,	chap. 14, ver. 6.
Acts,	" 4 " 12.
Romans,	" 8 " 34.
I Timothy,	" 2 " 5.
I John,	" 2 " 1.

Against Purgatory.

Matthew,	chap. 25, ver. 46.
Luke,	" 23 " 43.
Romans,	" 5 " 9 and 10.
"	" 8 " 1, 29, 32, 33, 37 to 39.
I I Corinthians,	" 5 " 1 and 2.
Ephesians,	" 1 " 6 " 7.
Phillipians,	" 1 " 23.
Colossians,	" 1 " 22.
"	" 2 " 13 and 14.
Hebrew,	" 7 " 25.
"	" 9 " 14 and 26.
I Peter,	" 2 " 24.
I John,	" 1 " 7.
Revelations,	" 1 " 6.
"	" 7 " 14.

It is through Jesus' atonement and the influence of the Holy Spirit, and not through Purgatory, that our souls are cleansed of sin.

Against the continued Virginity of the Virgin Mary.

Matthew,	chap. 1, ver. 25.
"	" 12 " 47.
"	" 13 " 56.
Mark,	" 3 " 32.
"	" 6 " 3.
Luke,	" 2 " 7.
"	" 8 " 20.
John,	" 2 " 12.
"	" 7 " 5 to 10.
Acts,	" 1 " 14.
Galatians,	" 1 " 19.

Against Immaculate Conception.

Luke,	chap. 1, ver. 28, 30, 47 and 48.
"	" 2 " 49 and 50.
"	" 8 " 20.
John,	" 2 " 4.

Against Salvation by Works.

Matthew,	chap. 19, ver. 25 and 26.
Luke,	" 17 " 10.
John,	" 6 " 28 and 29.
Romans,	" 3 " 10 to 27.
Galatians,	" 2 " 16.
"	" 3 " 10 and 11.
"	" 5 " 4.
Ephesians,	" 2 " 2, 8 and 9.

Salvation is Free and by Faith.

John,	chap. 1, ver. 12.
"	" 3 " 16 and 36.
"	" 20 " 31.
Acts,	" 16 " 30 and 31.

Romans,	chap. 3,	ver. 23 to 27.
"	" 5	" 1, 20 and 21.
"	" 8	" 38 and 39.
Galatians,	" 2	" 16.
Ephesians,	" 2	" 8 and 9.
1 John,	" 5	" 10 to 13.

Faith the Source of Good Works.

Romans,	chap. 6,	ver. 1 and 2.
Galatians,	" 5	" 5 " 6.
Ephesians,	" 2	" 2 " 10.
Titus,	" 2	" 2 " 13 and 14.
Hebrew,	" 11	" 1 to 40.
James,	" 2	" 14, 17, 20, 22 and 26.

The Holy Spirit promised to all.

Luke,	chap. 11,	ver. 13.
John,	" 14	" 15 to 17.
"	" 15	" 26.
"	" 16	" 7 to 14.
Acts,	" 2	" 17, 38 and 39.
Romans,	" 8	" 15 and 16.

The Holy Spirit (but not the pope) is Christ's Vicar on the Earth.

James, chap. 1, 5.

" If any of you lack wisdom let him ask of God."

CHURCH FATHERS.

Church Fathers is the name given to the early teachers and expounders of Christianity, who lived between the first and the sixth centuries of our era.

Their writings are looked upon as possessing considerable authority in matters of doctrine and practice.

Five are called Apostolical Fathers.

1 Barnabas.	4 Ignatius.
2 Clement.	5 Polycarp.
3 Hermias.	

The Following are Denominated the Church Fathers :

1 Tertullian.	18 Chrysostome.
2 Origen.	19 Augustine.
3 Gregory, Thaumaturgus.	20 Gregory of Nyssa.
4 Clement.	21 Hippolytus.
5 Irenius.	22 Epiphanius.
6 Cyprian.	23 Gregory I.
7 Lactantius.	24 Fulgus.
8 Justin, Martyr.	25 Cassianus.
9 Dionysius.	26 Theodorus.
10 Tatian.	27 Arnobius.
11 Hegesippus.	28 Remy.
12 Theophilus.	29 Victorinus.
13 Athenagoras.	30 Leo I.
14 Basil.	31 Gregory of Nuzeanzus.
15 Usebius.	32 Gaudius.
16 Minutius Felix.	33 Cyril.
17 Jerome.	34 Maximus.

POPE (Papa, in Latin).

Pope is the title assumed by the bishop of Rome as head of the Roman Catholic Church. The following gives the total number of popes and their nationality:

There were 15 French,	
13 Greek,	1 Portugese,
7 Syrien,	1 Laurain,
4 German,	1 Hollander,
3 Spanish,	1 English,
2 African,	214 Italians.
2 Dalmatian,	
1 Alsacian,	265

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PRESS ARTICLES.

HISTORY OF CHRISTIANITY.

Lecture in Bell street Methodist Church.

OTTAWA.

Bell street Methodist Church was filled last night by an audience that listened for two hours with the keenest interest to a lecture on "A Trip Through the Centuries with the Christian Church," by the Rev. Edward de Gruchy, Methodist missionary, among the French Canadians, in Montreal.

Mr. G. C. Pepper, district master for the Orange order, presided.

The lecture was illustrated with charts, and in eloquent and graphic language, the speaker traced the growth of Christianity from the days of Christ to the present.

The speaker devoted considerable attention to the Roman Catholic church, and he said that, as at present constituted, it was not evangelical nor was it conducted along the lines laid down by Christ's teaching. He predicted that the Roman Catholic church would yet be won over to the position occupied by the evangelical churches.

Unconscious but appropriate, French expressions added a flavor to the lecture, as did the energetic and expressive gestures of the speaker. The church was comfortably filled and the audience frequently displayed its appreciation by applause.

A vote of thanks to Mr. de Gruchy was moved by the Rev. George McRitchie, seconded by Rev. Mr. Newton, of Casselman. A vote of thanks to the chairman was moved by Rev. W. J. Wood, and seconded by M. W. H. King.

LECTURE IN BROCK ST. METHODIST CHURCH.

"A Trip Through the Centuries with the Christian Church."—Illustrated by Charts.

KINGSTON.

Rev. E. de Gruchy, Montreal, gave his lecture on "A Trip Through the Centuries with the Christian Church" to a large audience in the Brock street Methodist Church last night. The lecture was a unique one and showed great research on the part of the author. The reverend gentleman treated his lecture by four large charts of his own drawing, which showed a good degree of artistic skill. Chart 1 comprised the first four centuries and dealt with the organized church of Christ. Chart 2, The centuries five to ten, and dealt with the organized Roman Catholic Church. Chart 3. The centuries eleven to fifteen, and dealt with both the Latin and Greek churches. Chart 4. The centuries sixteen to nineteen, and dealt with the great reformation, and both with Roman Catholic and Protestant churches. Altogether, they traced in a most unique way the natural growth of Christianity from the days of Christ to the present time.

The audience was greatly delighted, and listened with unabated attention for nearly two hours. Mr. de Gruchy's visit to Kingston will be remembered with pleasure by those who had the privilege of hearing him. He is very enthusiastic and impresses all who listen to him with his earnestness and devotion. November 26, 1900.

**LECTURE IN THE METHODIST CHURCH,
KEMPTVILLE, ONT.**

MONTREAL.

(To the Editor of the "Witness.")—Dear Sir,—I have lately had the pleasure of listening to a lecture entitled "A Trip Through the Nineteen Centuries of the Christian Era," by the Rev. E. de Gruchy, pastor of the First French Methodist Church, Montreal. The lecture is a resume of an historical work written in the French language, and based on an exhaustive research of French Roman Catholic Church history. Mr. De Gruchy begins with the first century, and traces the influence of Paganism and Judaism on the Christian Church from its inauguration, showing how these forces gradually became incorporated into the Roman Catholic form of worship. Apostolic succession, the confessional, purgatory, the proto-martyrs, the sacraments, etc., are dealt with in a most interesting manner. The lecture is illustrated by four large charts four feet by seven feet, which are the work of Mr. De Gruchy, and are most helpful in following the speaker. I heard him run through the whole course in one evening, and was not at all satisfied when he closed, although he spoke for about two hours. He should take four nights, if possible, for the course. I would recommend this course of lectures to our young people's societies as one of the best educative agencies to be obtained. Although the charts are marked in French, and the manuscript for the history written in French, Mr. De Gruchy, who is an accomplished scholar, delivered his lecture most fluently and pleasantly in good English. This was the first occasion in which he had given it other than in his native language. The course can be secured at a very trifling cost, and I am satisfied that all who hear these lectures will not only be delighted with the presentation of the subject, but that they will receive an immense amount of information about Christianity, its progress and development. T. A. Craig, Public School Inspector. Endorsed by the Rev. D. C. Sanderson and D. E. Pelton, president of C. E. Kemptville, Ont., Dec. 20, 1898.

