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# CHURCH HISTORY

BY

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# Church History

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## INTRODUCTION

### **The Birthday of the Church**

Pentecost has been well called the birthday of the Christian Church. From that time the Church has grown in outward extension and inward strength. Though it has suffered many reverses and though corruptions of the world have often spoiled its purity, yet its history reveals the constant presence of God's directing Spirit, and is one of the irresistible evidences of the truth of Christianity.

### **Divinely Appointed**

But we may also say that the Church goes back of Pentecost, for it was founded by Christ at that moment when the apostles recognized the divinity of Jesus. In Matthew 16, Jesus replied to Peter's confession by predicting the rise and continuance of His Church. The gates of Hades shall not prevail against it. Other signs, such as the sacraments and the appointment of the apostles, show that Jesus intended to found an organization of all who believed in Him as Saviour. The growth of the Church is assured because of Christ's presence, who said, "Lo, I am with you always." Christ is the Church's one Foundation.

### **The Age of the Apostles**

The earliest community of Christians was at Jerusalem, where the converts assembled under the leadership of the apostles. The growth, at first among Jews only, was phenomenally rapid; and the necessity soon arose of appointing officials to assist the apostles. This led to the first organiza-

tion, when seven deacons were chosen. Soon the Faith passed beyond the city, into Judea and then to Samaria. After the conversion of Paul the larger Gentile mission began, which was to spread throughout the Roman Empire.

The worship of the Church at first followed that of the synagogue in many points; but after the destruction of Jerusalem in A.D. 70, the separation between Judaism and Christianity was complete. The sacraments of Baptism and the Lord's Supper were observed from the first. Somewhat later on, services began to be held on the first day of the week. Hymns were composed, of which there are evidences in Luke 1 : 46, 1 Tim. 3 : 16. There were elders or bishops and deacons in the individual churches. Travelling apostles and prophets went from congregation to congregation, and were a bond of union between the entire brotherhood. (For an account of missions in the apostolic age, see Handbook No. 7.)

### Divisions of Church History

The course of Church History falls into three parts. The first part, called the period of the Ancient Church, extends from Pentecost (A.D. 29) to the coronation of Charles the Great in 800. The second, called the Medieval, extends from 800 to the beginning of the Reformation in 1517. The third, called the Modern, extends from the year 1517 down to the present time.

# PART I.

## The Ancient Church, A.D. 29-800

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### CHAPTER I.

#### THE STRUGGLE WITH THE EMPIRE

##### The Inevitable Conflict

Christianity claimed to be the universal and absolute religion. It appeared within the Roman Empire, which demanded outward religious conformity from all its subjects. It was inevitable that persecution should ere long arise against Christians, when they refused to worship the Emperor as the incarnation of the divine State. It must be either Christ or Cæsar. The narrative of persecution is full of tragic interest, and is a lasting testimony to the genuineness of the faith of the early Christians.

##### The Earlier Persecutions

In A.D. 64 Rome had been almost destroyed by fire, and the Emperor Nero (54-68) in order to avert suspicion from himself, fastened the crime on the Christians, of whom, according to Tacitus, "an immense multitude" were convicted and tortured with hideous cruelties. They were crucified, thrown to wild beasts, or covered with pitch and burned as torches. Rome was indeed drunk with the blood of the saints.

With the Emperor Domitian (81-96), a more systematic and determined persecution began, and martyrs suffered in great numbers, not only in the lower ranks, but in the highest classes of society. Flavius Clemens, the Consul, and his wife Domitilla, relatives of the Emperor, were among the victims. Under Trajan (98-117) persecution became a fixed rule throughout the Empire, and it was a sufficient cause for death to be known as a Christian. Ignatius was the most illustrious martyr of this reign. We have the letters written

by this consecrated man on his way to Rome, where he was to suffer death, and they reveal a picture of beautiful trust in Christ. Such was his love for Jesus, that the thoughts of suffering were drowned in the ocean of his affection. He tells the leaders that he is going to seek Him who died, and that his desire is for Jesus who rose again. Nothing has ever glittered so brightly in his eye as has this same Jesus of Nazareth.

Most of the succeeding Emperors followed the example of their predecessors, and even the fair names of Antoninus Pius (138-161) and Marcus Aurelius (161-180) are marred with crimes against the followers of Jesus. Under Alexander Severus (222-235) the Church enjoyed a season of protection, and, indeed, until the year 249, this reign of peace lasted with but few interruptions.

#### The Later Persecutions

Decius (249-251) came to the throne with the conviction that Roman rule depended upon the retention of the old institutions and the destruction of Christianity. A general edict was sent to all parts of the Empire summoning Christians to join in the national sacrifices. The greatest consternation fell on the Church, and every country echoed with the cries of the hunted followers of Jesus. In 253, Valerian, though personally an upright man, continued the same policy, surpassing his predecessors in the cruelty of his methods. His aim was to destroy Christianity by cutting off its leaders. All bishops, priests, and deacons were to be put to death. The death of Valerian brought relief. Persecution was checked, and during forty years the Church enjoyed Imperial favor.

But it was the calm before the storm, for with Diocletian (284-305) the bitterest of all persecutions was begun. During nineteen years of his rule he restrained his hand, but on February 23, 303, the fatal edict went forth to destroy all copies



of the Scriptures, to remove from office all who named the name of Jesus, and to institute a determined plan for uprooting the Christian faith. These were indeed dark years for the Church, when the adversaries of Christ seemed to have free sway.

### The Struggle Ended

The dawn was nigh. A mortal disease smiting Galerius, moved him to issue an edict of toleration, and at his death Constantine came into prominence. The son of Constantius and Helena, he had grown up in connection with the court, where he was a great favorite. Attractive in appearance and manner, he was successful as a military ruler as well. He had always shown favor to the Christians, and legend tells of a vision of the cross which came to him on the eve of the battle of the Milvian Bridge (312). His victory was followed by an edict giving full freedom of worship to all Christians in the Western Empire, and eleven years later, after the defeat of the Eastern Emperor Licinius, this liberty was extended to the East. In 324 Christianity became the religion of the Empire, in which it was to rule for a thousand years.

It would be a mistake to imagine that the Church was free from all blemishes during these years of trial. Many proved faithless and renounced Jesus. There were cowards in the Church, as in every society: all had not the making of martyrs in them. Yet these centuries of terrible persecution made it evident that a new power had entered the world. Stronger than any earthly dominion was the gospel of Christ, which had been able to resist the most illustrious of all empires. "Now is the prince of this world cast out."

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## CHAPTER II.

## THE STRUGGLE WITH PAGANISM

**The Literary Defence**

The attack upon Christianity was not confined to force, but assumed the weapons of literature as well. The age was one of widespread enlightenment, and in every large centre there were schools in which the philosophy and science of the times were eloquently expounded. What wonder that the Church, growing up under the very shadow of the University, should seek to set forth the claims of Jesus to be the final truth of the mind? And as some from the educated classes had confessed allegiance to Jesus, it was but natural for these to seek to lay their talents at the feet of their Lord, and make a literary defence of the gospel. Hence arose the form of Christian writing called the Apology or Defence, in which the attempt was made to commend Christianity in the eyes of the pagans. It lasted till the beginning of the fifth century.

**Charges Against the Christians**

The attitude of Paganism to the teaching of Jesus had at first been one of contempt and ridicule, but, as time advanced, more serious charges were brought against the Christians. These concerned (1) the character of Christians, and (2) their doctrine. It was said that they were joyless, morose, and unpatriotic, that they were grossly immoral and took part in vile and secret practices. They were branded as atheists, because they refused to worship idols, their faith was said to be a novelty, while the miracles of Jesus were denounced as incredible.

**The Early Apologies**

In the earlier Apologies the first class of charges, against the character of Christians, was for the most part treated. Thus in the work of Aristides (126),

one of the earliest, the author, who addresses the Emperor, draws a beautiful picture of the moral rectitude of the Christians : " They walk in humility and kindness, and falsehood is not found among them. They love one another. If there is among them some one poor and needy, and they have not an abundance of necessities, they fast two or three days that they may supply his wants with necessary food." While thus defending their own members, they proceed to lay bare the lamentable immorality and impotence which prevailed in every heathen community.

The apologists replied to the second accusation, of false doctrine, by expounding the teaching of Jesus. The Christians did not worship idols, because God was a Spirit and must be worshipped in spirit and in truth. The miracles, so far from being incredible, were supported both by excellent testimony and by their own inherent truthfulness. The gospel, so far from being novel, was the fulfilment of prophecies that stretched far back to the time of Moses.

### **The Later Apologists**

The best known apologist of the second century is Justin Martyr (150), who was beheaded for the faith. Born in Samaria, he had been a philosopher from the first, earnestly trying every new teaching in search for truth, but in vain ; till one day he met an old man by the sea-shore who told him of the Scriptures and of Christ. Accepting with joy the gospel, he went forth, still wearing the garb of the philosopher, to proclaim the one true and worthy philosophy.

### **Celsus and Origen**

Towards the close of the second century Celsus wrote a very bitter and powerful invective against the Christian faith called, *The True Word*. Clever and abusive, Celsus exhausted every possible

argument, and it is said that there is no essential objection to Christianity that has not been raised by him. But Celsus met a formidable opponent in Origen, who was one of the most prominent of scholars in his own or any age.

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## CHAPTER III.

### THE STRUGGLE WITH HERESY

#### The Conflict Within the Church

But the Church had to contend with enemies from within as well as from without. Even during the lifetime of the apostles, there were false teachers who sought to corrupt the pure gospel of Jesus. Paul had told the elders of Ephesus, that "after his departure grievous wolves would enter in among them," and, that "of their own selves men would arise, speaking perverse things, to draw away disciples after them" (Acts 20 : 29-30). These "heretical sects," as they were called, increased greatly as time went on, and became a source of great danger to the Church.

#### Gnosticism

The most important of these heresies was Gnosticism, of which there are already traces in Colossians and 1 John. The name came from a word *gnosis*, knowledge, and stood for an alleged higher enlightenment than the average Christian possessed.

Speaking in general, Gnosticism was an attempt to mingle Christian teaching with heathen mythology. Rejecting the Christian doctrine of man's redemption through the life and death of Jesus, the Gnostics sought to win salvation by means of knowledge. In their conduct also they did not abide by the simple rules of the gospel. The following incident reflects the dread of their false teachings on the part of the Church. When the apostle John happened to meet

Cerinthus, one of the Gnostics, at the public baths of Ephesus, the apostle fled as if for his life, crying, "Away, lest the bath fall in, while Cerinthus the enemy of the truth is there."

### Montanism

The other heresy of this age was Montanism. It was a revival of the spirit of Pentecostal times in an exaggerated form. Asia Minor was its birthplace, and it attacked the assumptions of the Church leaders, who had begun to forbid free individual utterance.

About A.D. 150, Montanus, a new convert, who seems to have been a heathen priest, made his appearance in Phrygia in the character of an ecstatic prophet, and became the originator of the powerful movement. Inspired prophetesses accompanied him. The promises of the Paraclete in the Gospel of John were to be fulfilled. The immediate return of Christ to the heavenly Jerusalem in Phrygia was taught, and a strict rule of conduct was advocated. The main object was to gather communities, which lived in expectation of the immediate consummation of all things.

Estimates of Montanism vary very much, it being regarded by some as primitive Christianity and by others as a noxious heresy. The best feature in it was the assertion of the independence of the individual Christian as against the rule of the bishop; but it was accompanied by so many follies, that much of its usefulness was neutralized.

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## CHAPTER IV.

### THE EXTERNAL GROWTH

Notwithstanding all these forces described in the last three chapters, which were arrayed against it, the Church grew with remarkable rapidity, showing how accurate was the prediction of Christ, that He would draw all men unto Him.

### Geographical Expansion

The Church appeared beneath the shelter of the Roman Empire, and it was to be expected that its chief conquests would be made in the main centres of population. Early in the second century there were flourishing congregations in Antioch, Alexandria, Ephesus, Corinth, Carthage and Rome, and these increased so fast, that, by the middle of the third century, the membership of the Church at Rome was not less than twenty thousand.

Whole districts also were evangelized, as we learn from the letters of Pliny (110), who writes to the Emperor, that Bithynia was so much affected by Christian teaching, that heathen temples were deserted, and sacrifices almost abandoned. Eusebius, the Church historian, tells us, that Thomas, under a divine impulse, sent Thaddeus as herald and evangelist to Edessa, and that Ethiopia stretched forth her hands to God. Though this tradition, that one of the seventy preached so far east is justly discredited, yet there is reliable evidence that Christianity had reached the Euphrates valley by the year 150, and had won over the king of Edessa. Gaul also had attained a prominent place in the annals of the Church, while, by the end of the second century, the gospel had penetrated to Britain.

The Christian writers call attention with pride to this rapid extension of their belief. Tertullian, addressing the Romans in his Apology, says, "We are but of yesterday, and yet we have filled every place belonging to you. All your ingenious cruelties can accomplish nothing. Our number increases, the more you destroy us. The blood of the martyrs is their seed."

### The Catacombs

These furnish further evidence of the extent of the new movement. They were the burial places of the Christians, being an extensive system of

subterranean corridors and galleries, found not only in Rome, but also in Naples, Alexandria, Milan, and Sicily. It was at one time thought that they were the secret places of worship ; but this theory is abandoned.

This system of burial was evidence of the new spirit that had come with Jesus. The catacombs exemplified the bond of fellowship which united the early Christians. No class distinctions prevailed. The wealthier members put their burial places at the disposal of the poorer brethren, and thus the system of a common cemetery grew up. Even in death they were not divided. It has been estimated that at least two million were interred in the catacombs in and around Rome during the first three centuries.

These facts throw light upon the rapid and victorious growth of Christianity. With amazing speed it passed beyond the confines of Judea, and took up its abode in every part of the Empire, and among every class of society. And, when Julian the Emperor (361-363), sought to revive the heathen religion and to crush out the cause of Christ, he found how utterly vain was his attempt. Tradition tells, that the last words that fell from the lips of the dying Julian were, "Thou hast conquered, O Galilean." Paganism was defeated. Christ had won.

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## CHAPTER V.

### INWARD EXPANSION

#### Tests of Fellowship

During the years of outward growth, the inner expansion went on apace, revealing the fact that the Christian religion is essentially social, and fosters a spirit of fellowship. This is already seen in Pliny's account of the Christians in his time (110).

He tells how the Christians met on a stated day before sunrise and sang a hymn of praise to Christ as God, and bound themselves by an oath to abstain from all kinds of crime ; in the evening they assembled to eat a common meal.

The means which these churches used in the development of this common life were to some extent determined by the attacks made upon them, as already described (chs. 1, 2, 3). In the war with heresy and paganism, the tests of fellowship assumed the three following forms :

(1) *New Testament Canon.* The books of the New Testament were used from the earliest times ; but it was Marcion, a heretic, who drew up the first formal list of Christian books. From this he omitted some of the sacred books, and mutilated others. This opened the eyes of the Church to the necessity of finally determining the authoritative writings. Accordingly, in the latter part of the second century, a Canon of the New Testament, or authorized list of inspired books, was drawn up.

(2) *Creed.* In North Africa, Rome, Gaul, Asia Minor, and perhaps Alexandria, there were baptismal confessions traced to the apostles, which were used for the instruction of candidates for the membership of the Church. The so-called Apostles' Creed is the earliest of them, and was in existence at Rome before 150. This was used as a rule of faith. If the candidate would not assent to this confession of his belief, he was not received into the fellowship.

(3) *Organization.* Church organization was the most pressing need of a time when persecution and false teaching were threatening the new brotherhood with ruin. The history of Church institutions shows how full of initiative this self-determining community was. Though the apostles had left no elaborate organization, they had usually appointed elders or bishops in each church. There are no



distinct traces of episcopacy in the New Testament. In Polycarp's time there is still an identity between elders and bishops. It is only in Ignatius (112), that we come upon the new order. In his letters the single bishop is seen to preside over each city, and the members are exhorted to obey the bishop as God. Exception must be made of his letter to the Romans, where the old form prevails. However, by the close of the second century, each city has its bishop, whose influence is paramount as the guardian of orthodoxy.

It must at the same time be noted that in Ignatius, the bishop was only a pastor of a congregation. Episcopal government arose out of the needs of the time, which called for strong leadership, and the system, as we find it in the second century, did not come directly from the New Testament, but was one of the results of the free and self-governing spirit of the Church.

#### **Sacerdotalism**

It was about this time also that the sacerdotal or priestly theory of the ministry began to make its appearance, chiefly due to the teachings of Cyprian, Bishop of Carthage (250). Now were the seeds planted which were later to yield a large crop of pernicious doctrines about the nature of the Church and the ministry. It was the beginning of sacerdotalism, which tends to limit the privilege of each Christian to approach directly to the throne of grace, and which makes religion largely dependent upon the services of a priest.

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## CHAPTER VI.

### ATHANASIUS AND AUGUSTINE

#### **A Time of Controversy**

The fourth and fifth centuries were given up to doctrinal controversies. It was the age of Creeds

and Councils. Christianity as a system of truth demanded the strictest investigation, nor was it any wonder that many years passed ere adequate expression was given to that "mystery of godliness, God manifest in the flesh." Two names deserve our special attention in this connection.

### Athanasius

The problem that aroused the most heated controversy of the time was the doctrine of the Trinity. Arius, a presbyter of Alexandria in 318, was the leader on one side. He denied the absolute divinity of Jesus Christ, and said that He was one of God's creations. His views spread rapidly, and caused such alarm to Constantine, who had hoped to find in Christianity the unifying bond for his empire, that he determined to summon a General Council at Nicea in 325. Here the Arian heresy was rejected through the strong agency of a young presbyter of Alexandria. This was Athanasius, who afterwards attained great excellence as a philosopher, a statesman and a saint. Little is known about his birth, but legend tells that he was once seen by a bishop of Alexandria playing with other boys and imitating the ceremonies of baptism, and was persuaded to study for the ministry.

His victory over Arius in 325 was soon followed by renewed attacks, and during many years he had to endure great opposition. Five times was he sent into exile. Alone, he stood against Emperor, Court and Council, so that the phrase, "Athanasius against the world", has become a familiar proverb. His entire career reveals a deep spiritual insight seldom equaled, while his whole energy was dedicated to his Master's service. It was only in 381, at the Council of Constantinople, that the weary strife was ended and Arianism defeated.

### Augustine

Among the builders of the Western Church none is more prominent than Augustine. His writings

and teachings still hold their value for us, and no Christian outside the New Testament has had so far-reaching an influence upon our faith. He was born in 354. His father was a pagan, but his mother, Monica, early taught her son the doctrines of Christ. She relates that she had a dream, that one day her boy would stand by her side as a Christian. However, his youth and early manhood gave very little promise of this, since he abandoned himself to a life of pleasure, scholarship and worldly ambition.

But the memory of his mother's early training was never forgotten, and periods of depression and doubt would now and then check Augustine in his worldly career. He himself tells how his conversion took place. In a state of conviction over his sin, he had cast himself under a fig-tree in the garden: "I was weeping in the most bitter contrition of my heart, when, lo! I heard a voice chanting and oft repeating, 'Take up and read.' Eagerly I returned to this place where I had been sitting, where was the volume of the apostle. I seized and opened, and in silence read that section on which my eyes first fell, 'Not in rioting and drunkenness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.' No further would I read; for instantly at the end of this sentence, by a light as it were of serenity infused into my heart, all the darkness of doubt vanished."

During his active ministry he engaged in a great controversy with Pelagius, who taught that salvation depended upon individual effort. Augustine saw more deeply into the great treasury of divine grace by which alone we can be saved, and he asserted that salvation came as a free gift from Christ. A second controversy was that with the Donatists over baptism.

## CHAPTER VII.

## EAST AND WEST

**Secular and Sacred History**

Thus far we have followed the stream of events to that point when, under Constantine, the Christian faith became the official religion of the Empire. Henceforth the fortunes of the Church and State are intimately related. Secular runs parallel with sacred history. Moreover, we find now that there are two centres of authority, since the removal of the Emperor to Constantinople elevated that city into a rival of Rome. This fact led ultimately to the division of Christendom into the Eastern or Greek Church, and the Western or Latin Church.

**The East and Mohammedanism**

In 572, Mohammed was born at Mecca, and at the age of forty he declared that he had received a revelation from heaven which made him the true prophet of God. He devoted himself to the accomplishment of his great mission, and his religion spread like wild-fire, not only in the East, but also along the north coast of Africa and into Spain. It was not till 732 that Charles Martel stayed its progress in Europe. Mohammedanism long remained the scourge of the Eastern Church, which had not enough genuine religious life to contend successfully with this fierce creed of the Saracen.

**The West and the Barbarian**

The enemies whom Rome had to face were the Barbarians, those tribes of Goths, Franks, and Burgundians which had for a long while hovered on the border of the Empire. At last they broke with conquering force upon the seats of Imperial rule, and threatened to swamp the Christian faith. However, the Western Church was alive to her opportunity, and laid plans to evangelize those

who were to be the future masters of the world. The most important among their northern or Teuton peoples were the Franks, who gradually won their way to the leading position, while at the same time they embraced Christianity.

### **An Important Coronation**

When the Church of Rome was threatened on every hand by enemies, it was a most natural thing that its bishop should turn to the powerful Franks, who had already done many services to the cause of Christianity. In 800, when Leo III. was Pope, a most important decision was made. Leo determined to revive the title of Emperor, which had been abolished in the West since 476, and to place the crown upon Charles the Great, or Charlemagne, the king of the Franks. Accordingly, on Christmas morning, 800, amid great pomp and ceremony, a splendid crown was given to Charles, with the title of Cæsar Augustus. Thus did one of the Barbarians become a successor of the Cæsars, and a sovereignty was established in the West which defied all the remonstrance of the East. Now began the union of the Western Christendom under a single monarchy, and room was given for the expansion of the Latin Church, delivered as it was from the sleep of death that had crept over the East.

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## CHAPTER VIII.

### THE RISE OF THE PAPACY

#### **A Great Institution**

The Papacy is one of the great institutions of the world which runs far back into the early centuries of our era. The story of the popes is a chequered one, including many honorable things, along with much that is unworthy.

The bishops of the four leading churches, Rome,

Alexandria, Antioch, and Constantinople, were called Patriarchs. When, therefore, the question as to primacy arose, there were four aspirants for the first place. This soon resolved itself into a struggle between Constantinople and Rome.

#### **The Claim of the East**

Constantinople had become the residence of the Emperor, and naturally regarded itself as the seat of authority. The bishop of that church also made lofty claims, and since he was to a large extent the tool of the secular power, it was to the advantage of the Emperor to further in all ways the aspirations of the Church in his capital.

#### **The Preeminence of Rome**

In the West many things united to give a position of preeminence to the Church of Rome. Her geographical situation as the former capital was unique. Rome was the mistress of the ages. After the departure of the imperial office to the East, the bishop of Rome was easily the representative personage in the West. Her association also with Peter and Paul gave her an unrivaled influence. What Church could be better fitted to become the arbiter in all Councils than the one which had entered upon the traditions of these chief apostles? Further, her bishops at the first were generally men of wisdom, who abstained from taking sides too hastily, and thus they became judges in many an appeal. Almost imperceptibly did the dominion of the See of Rome spread, till she was generally acknowledged as the spiritual mistress of the West.

#### **Three Important Popes**

During the Barbarian invasions of Rome in the fifth century, it was through the influence of the Popes Innocent I. and Leo I. that the march of heathen conquest was checked, so that out of the

storm that then fell on Europe, the bishops of the Church of Rome came with added lustre and influence.

The third name is that of Gregory the Great (590-604), who is memorable because of the mission which he sent to England in 596 in order to win the land to Christianity. The story about the slaves in the Roman market-place is familiar. Observing one day some boys with fair complexions, comely faces and bright flowing hair, exposed for sale, Gregory asked whence they came. Being told "from Britain," he enquired whether the inhabitants of that island were Christians or pagans. Learning that they were pagans, he heaved long sighs, and said, "Alas that men of such lucid countenance should be possessed by the author of darkness." Being told further that they were called Angli, "Well so called," said he "for they have the faces of angels."

#### **Separation Between Rome and Constantinople**

We have already seen that Leo III. (795-816) determined to cut the last cord that bound Rome to the Eastern Empire by placing the crown upon Charlemagne, the King of the Franks. Henceforth the West and East are separated; only, in thus constituting a new master of Rome, a new Emperor, Leo assumed as God's vicar the right to bestow the crown, and with this he reached after a world lordship for himself. This claim to temporal supremacy has been ever since the great evil in the history of the Papacy.

This brings us to the end of the first division of Church History, and henceforth our interest will gather around Western or Latin Christianity.

## PART II.

### The Medieval Period, A.D. 800 - 1517

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#### CHAPTER IX.

##### THE RIVALS

###### The Term Medieval

The Medieval period, or the Middle Ages, is the name given to the centuries that intervened between the fall of the Roman Empire and the dawn of the Modern Era. It is sometimes called the Dark Ages, because of the slow progress there was during them in intellectual and social matters. But we must not fancy that it was destitute of all the finer virtues. Many of the bishops and priests were holy men who devoted themselves with unselfish zeal to their pastoral duties. There was much that was beautiful in the religious life of the time. The stately churches, the cathedrals and abbeys that began to appear in different parts of Europe, have remained the admiration of every succeeding age. The ritual service was ornate, and infused with more or less of the poetic spirit, while the sense of the nearness of the unseen world was very strong. We cannot doubt that the Church did much to check the ravages of war, was diligent in inculcating the law of charity and in warning the people against the many passions of the heart. Never did the organized Church bulk more largely in men's eyes.

However, mingled with these features, were many elements of superstition, priestcraft, misery, and ignorance. The hope of selfish reward detracted from the purity of religious worship, and the confessional and indulgences were the causes of incalculable abuse.

###### The Great Rivals

The dramatic movement of the Middle Ages was the struggle for supremacy that was carried on between the Pope and the Emperor. The



characteristic feature of the medieval Papacy was the attempt to gain temporal power. The Pope began to claim that the control of all things rested with him. He aspired to be the real successor of the Emperor of Rome; all princes must yield allegiance to him, all appeals must be made to him, all positions must be taken as his gift. It was a colossal assumption, and the history of the next few centuries tells us how this was at first recognized, so that the Pope became the authoritative voice for Europe, and how it was later rejected and led to the fall of Papal rule, for the seeds of death lay in this claim to temporal sovereignty.

### Clugny and Hildebrand

During the ninth and tenth centuries, the Papacy had fallen very low. In 1033 Benedict IX., a boy of ten years, was raised to the papal seat, and he disgraced his rule with all manner of vice. So many indeed were the abuses of the popes, that the better class of people felt great indignation, and welcomed a new movement that started from Clugny, a place in Burgundy near the French border. It was the reorganization of the old monastic system. Those who joined took the vows of self-denial and poverty. Their renunciation of the world appealed to the people as a practical evidence of the precepts of Christianity, and, as a result, the order spread rapidly, winning indeed many of the best spirits, who were hungering after a fuller knowledge of God and His service.

It was out of the cloister of Clugny that Hildebrand came, who afterwards, as Gregory VII., did more than any other to put into effect the lofty claims of the Papacy. Very little is known about his early years. He was born about 1020 in Tuscany, and while a boy entered the monastery. He himself writes that St. Peter had nourished him from infancy beneath his wings. He was chosen to be the chaplain and advisor of Gregory VI.,

and on July 10th, 1073, was crowned as the new Pope under the title of Gregory VII. Now began his life-long struggle for those principles which he had learned at Clugny, and which he regarded as the only hope of regenerating the Church.

#### **Hildebrand's Reforms**

He was bent upon accomplishing three things. (1) He decided to enforce the rules concerning the celibacy of the clergy. Every married priest was refused the right of approaching the altar. The priests were to have only one affection, one bride, the Church. (2) He determined that the appointment of the Pope must be taken from the Emperor and placed in the hands of the College of Cardinals. (3) But the most important of all his plans was the determination to destroy the system of investiture, according to which the ruler of each country had the right to appoint the bishops and clergy of his realm. This made the ministers of the Church dependent upon the favor of secular rulers, and often resulted in grave abuses. But when Hildebrand passed a decree that this right of investiture by the temporal sovereign was abrogated, he threw down a challenge that could not be neglected. The new statutes meant the entire change of the system of Europe. It meant that all the great prelates and abbots, who, at the same time, were the princes and nobles of the different nations, became independent of their own sovereign, and were now the subjects of Rome. All their estates would thus become the property of the Pope, who assumed the right to elect to all Church offices. Thus the sovereign power was threatened by the Pope, who wished to be temporal as well as spiritual lord over Europe.

#### **The Scene at Canossa**

The reigning Emperor was Henry IV. He saw clearly the issue, and summoned a Synod to depose

Gregory, who replied by excommunicating the Emperor. And such was the power of Hildebrand, that the king, shunned by his princes and unpopular among the people because of his irregular life, had to come as a suppliant for mercy to his rival. On the 25th of December, 1077, Henry IV., the Emperor, was constrained to go to Canossa, a castle in northern Italy where the Pope was staying, and there he had to wait in the garb of a penitent. For three days he stood bareheaded and barefooted in the snow, waiting the pleasure of the proud pontiff, who only gave absolution after heaping every form of humiliation on his rival.

The legacy of Hildebrand was the establishment of the Papacy in the throne of the Emperor, a legacy which, even though it had its beneficial effects and rose out of an honest mind, was to be the curse of his successors.

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## CHAPTER X.

### THE VICTORY

#### Further Papal Expansion

Two other features of the time contributed to the further prestige of the Pope and to his position as the accredited leader of Europe.

#### I. The Crusades

This is the name given to the military expeditions carried on during the Medieval period by the Western nations against Mohammedanism. The religious spirit of those times, always craving some concrete form, magnified the importance of pilgrimage to the Holy Land. Many of the more pious Christians longed to see the place where their Saviour had been crucified, while others hoped to atone for their evil life by this method of penance. A ceaseless stream of pilgrims kept pouring towards

Jerusalem. But in 1065 the Seljuk Turks gained possession of Syria, and began a series of cruel massacres, so that a loud cry of sorrow went up throughout Europe, because the sacred land could no longer be visited by the faithful, and because the tomb of Christ was in possession of the infidels.

Peter the Hermit, a native of France, who had seen the outrages in Syria, received permission from Pope Urban, and traversed Europe, preaching to crowds in the open air and winning response to his appeals. Ere long the whole country was aglow with religious fervor, and in 1095 a Council was held at Clermont, when it was decided to start a Crusade.

These Crusades, of which there were eight, extending from 1095 to 1250, were the greatest military undertaking of the Middle Ages. The chivalry of the West was awakened, the practices of war were turned to the cause of religion, and the ideal of the time was the Crusader knight :

“ And on his breast a bloodie cross he bore,  
The dear resemblance of his dying Lord.”

But the important thing to observe is, that this added immensely to the influence of the Pope, who was the central figure in all these campaigns. The Crusades, which called forth the chivalry and knighthood of the nations of Europe, made it manifest that the Pope was their leading military sovereign.

But for the same cause it became a contributory force to bring about the decline of papal prestige, for when the movement had spent itself, and the futility of this vast expenditure of time and life was clearly seen, then this reacted injuriously upon the authority of the Pope, who had been the leader of the cause.

## II. Monasticism

The Monastic ideal had existed in the Church from early time ; but it was in the twelfth century

that the spirit of asceticism came to full expression. The noblest thing in Christianity, according to Medievalism, was renunciation of the world. The monk was the ideal saint.

### **Bernard of Clairvaux**

This man (1091-1153) was one of the most winning personalities of the twelfth century. Bernard had belonged to one of the noble families in Burgundy, and entered the newly formed order of Cistercian monks. He built a monastery at Clairvaux, in a solitary part of France, to which place great crowds soon began to flock. Other monasteries had to be built to contain the new applicants, and these Bernard always placed in solitary and desert lands, in order that the brethren might have a place of quietness, and that they might also help to cultivate the barren lands. Ere long Bernard became a man of great influence. From his convent he ruled the world. Prince and Pope listened to his advice. His rebuke was more dreaded than excommunication, and his prayers were sought by the greatest in the land. He was the leading religious force of his time, and the Church still uses his hymns, which reveal a fine spiritual fervor combined with a true poetic grace, as—

“Jesus, the very thought of Thee  
With sweetness fills the breast.”

### **St. Francis of Assisi**

The Order of the Franciscans began with Francis of Assisi. They were a mendicant Order, that is, they required of all followers that poverty be accepted as a vow, and, further, that the Order itself must not acquire wealth. If Bernard of Clairvaux is the hero of the twelfth century, Francis is the hero of the thirteenth (1182-1226). No story of the Middle Ages is more charming than the narrative of this child of nature, who renounced

his wealth and devoted every energy to the relief of the poor. He wished to follow the example of Jesus in literal detail. He took a vow never to refuse alms to a beggar. He himself begged from door to door, served lepers in the hospitals, and arrayed himself in a single brown tunic of coarse woollen cloth. Within ten years there were not less than 19,000 members of his Order. His death took place in 1226, and when he was nearing his end, he asked that his body be placed upon the ground, that he might realize in death the principle that had ruled his life.

#### **St. Dominic (1170-1221)**

The other mendicant Order was the Dominican, founded by Dominic, a Spaniard of learning and piety. He was a great lover of knowledge and study, and took great pains in teaching his followers the art of preaching. During the second half of the Medieval period the pulpits of the land were occupied almost solely by members of this Order; and since this Order, along with the other monastic systems, was directly under the control of the Pope, these preachers and leaders of the people became the fashioners of public opinion, and created a wide enthusiasm for papal supremacy.

But monasticism was a false ideal, and it contained evil germs in itself, which would ere long ripen and bring forth disastrous fruit. The causes of papal success contained in them the prophecy of defeat.

#### **The Climax of Papal Rule**

These two factors, the Crusades and Monasticism, combined with the other forces of the time to place the Pope in a position of unequalled pre-eminence. The summit of power was attained during the pontificate of Innocent III. (1198-1216), who dared to say, that, "The Lord has given not only the whole Church, but the whole world, to St. Peter to govern."

## CHAPTER XI.

## THE FALL OF THE PAPACY

**Internal Decline**

At the very moment when the Papacy seemed to be most firmly established in its temporal rule, there were apparent signs of an approaching ruin. It was indeed scarcely possible that so vast a power would be always exercised with impartiality; and so it came to pass that favorites of the Popes, usually Frenchmen and Italians, were appointed to livings in lands whose language they could not speak, whose customs they would not understand. Rome became a place of office-hunters and of all manner of intrigue. The charge of simony, that is the sale of an ecclesiastical position for money, against which Hildebrand had protested to the Emperor, was now laid at the door of the Popes. Another cause of decline lay in the evils that followed from the power vested in the mendicant Orders.

It was therefore only to be expected that the growing spirit of nationality should lay hold of these glaring faults and seek to cast off the yoke of the Pope as of a foreigner. The times were filled with the attempts of the various nations to escape from the temporal dominion of Rome.

**The External Decline**

This inward moral failure ere long revealed itself in outward loss. First, there came what has been called the Babylonian Captivity, when the Papacy, under Clement V. (1305-1314), was removed from Rome to Avignon, on the borders of France, an act by which the Pope became the mere tool of the French king. Futile attempts were made to restore the old order. John XXII. (1316-1334) had promised at his election, that he would never mount a horse except to return to Rome, and he fulfilled his promise by taking boat to

Avignon. He plotted to advance the interests of the King of France, and received as his reward permission to collect larger taxes from the people. Exactions became very burdensome ; positions of wealth in the Church were retained for the Pope's friends ; the annats, a tribute from those who entered into a new benefice, were sent to Rome ; and the lower clergy were the victims of intolerable demands, all in order to fill the coffers of the Pope, who wasted the money upon the luxurious and profligate court of Avignon.

No wonder was it that protests came from the other nations of Europe. Edward III. of England would not submit to a Gallican pontiff. Italy was in a state of revolt ; Rome was a sea of troubles ; and it became evident that the Pope's authority depended upon his departure from Avignon. It was not till 1377 that Gregory XI., much against the wishes of the cardinals, who were enamored of the luxury of Avignon, listened to the voice of St. Catharine, and ended the Babylonian Captivity by returning to Rome.

#### **The Great Schism (1378-1417)**

Following upon the captivity, came the Great Schism, when there were two pontiffs, one the creature of France at Avignon, the other the nominee of the cardinals at Rome. The moral sense of Europe was shocked at this spectacle of rival popes, each cursing the other and trying to win power by the use of most sinister methods. Vain efforts were made to heal this division, and it was more and more clear that it would require drastic reforms in the See of Rome, ere any final relief could be obtained. It was not till the Council of Constance (1414), that the schism was stopped by the election of Martin V. But, while many of the best members of the Church attempted to introduce a new spiritual purpose into the counsels of the Papacy, this was met at every turn by the



officialism and greed of the papal court. During the latter part of the fifteenth century the Papacy became increasingly an Italian principality, concerned chiefly with the task of maintaining its position among the princes of the land, and with the pursuit of worldly ambition. The cup of Rome was full, the evils of the temporal rule of the popes had reached a climax, the vicar of Christ had become anti-Christ, the air was tremulous with the hope of some better spiritual vision. All over Europe the moral sense was calling out for a prophet from God.

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## CHAPTER XII.

### "THE MORNING STAR OF THE REFORMATION"

#### Voices of Protest

Among the many voices that were raised in protest against the abuses of the Church, one claims special attention, and the story of his life will reveal how bitter was to be the struggle in connection with the purging of the Church.

#### Wyclif

Harnack, the great historian, speaks of this man as the one statesman of the fourteenth and fifteenth centuries, and adds, "that the greatest national movement within Christendom before the Reformation is the English movement under Wyclif."

He was born in the north of England about 1325. The two professions of that time were the army and the Church, but as Wyclif did not possess the noble birth requisite for advancement in the former, he sought his life work in the second. He studied at Oxford, which was then thronged with thousands of students, and soon earned an enviable reputation for learning and piety, which gave him church preferment.

### His Opposition to the Pope

When in 1365 the Pope reasserted his claim upon England for the payment of the tribute of one thousand marks along with the arrearage, the claim was not acknowledged by Edward III., and Wyclif was chosen to represent the king at a conference to settle the dispute at Bruges. The issue was not successful politically, but this became a turning point in the life work of the reformer, who now saw more clearly into the internal conduct of the Roman hierarchy. He became more outspoken in his attacks upon the evils of the Church; he fearlessly assailed the mendicant friars, who thronged the country, and under the guise of poverty, robbed the common people. Wyclif said, that the leaders of these Orders professed poverty, but in reality had stately houses and rode on noble horses; whereas the more humble members were nothing better than "able-bodied beggars, who ought not to be permitted to infest the land."

He also strongly condemned the interference of Rome in the political life of England, complaining that the Pope had often forced upon them foreigners who could not speak English, and who lived abroad, and yet drew large incomes from their benefices. In view of these attacks, no one will wonder that the hostility of Rome was aroused, and that strenuous efforts were made to bring Wyclif to punishment. His was indeed a life-long struggle with the Papacy, and had it not been for influential friends, he would have certified his teaching with his blood.

### His Persecution

In 1382 Wyclif was condemned by the Church, but likely because of fear, his enemies did not proceed to extreme measures. Nothing disturbed, this man continued to expound his new doctrines; and not satisfied with assailing the abuses of the Roman Church, he made an attack upon her con-

stitution, the false supremacy of the Pope, enforced confession, and indulgences.' To extend the influence of the movement, he trained preachers, his "poor friends," who went up and down the country speaking to the people in the common tongue, thus preparing the way for that great change which came much later. Wyclif has been called, "The Morning Star of the Reformation."

#### Translation of the Bible

But the greatest weapon which he gave to the cause of reform, was the translation of the Bible into the mother tongue of the people. Upon this he lavished much thought and time, saying, that "Christian men ought much to travail night and day about the texts of Holy Writ." This translation has given Wyclif an imperishable name, and has also placed him among the great writers of Europe. He was the "father of English prose."

Not often do such different gifts unite in one man. Second to none in philosophy, versed in all the learning of the schools, he was a finished Latin scholar, and also a ready and powerful preacher in the vernacular. His religion was sincere, his ambition was to restore the pure moral ideal of the New Testament, while his frank manner made him generally popular.

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## PART III.

### The Modern Period, A.D. 1517 to Present Time

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#### CHAPTER XIII.

##### LUTHER AND THE REFORMATION

###### Causes of the Reformation

The Reformation is the name given to that important disruption of the Church which issued in the rise of Protestantism and the rejection of the errors of the medieval age.

Many convergent forces worked towards this impressive change in European society. The growth of national feeling tended to develop the independent spirit of each nation and to diminish the temporal power of Rome. Commercial expansion led to impatience with the waste and corruption of many of the institutions of the Church. A new intellectual life, resulting from the revival of learning, laid bare many of the superstitions of the ecclesiastical system, and introduced men to a new literature. And, most important of all, there was a clearer moral and spiritual perception of the vital forces of Christianity.

###### The General Expectancy

There was indeed a general awakening in all lands, which awaited the right man and the right moment to express itself. Many had thought that the Reformation might spring up within the Papacy itself, but the Council of Constance proved how forlorn such a hope was. The princes were too much concerned with political questions to undertake the task, the educated classes were not strong enough to assume the leadership, and it therefore remained with the people to effect the change.

### The Hero of the Reformation

Martin Luther is the hero of the Reformation, and one of the greatest men of history. It is impossible to honor too highly this man, around whom the fierce battle for spiritual freedom raged for many years. He was born in 1483 at Eisleben, in Germany, of humble and pious parents. They were devout Catholics, and thoroughly imbued with the teaching of Scripture. It was in the Bible instruction of his parents that the Reformer learned those principles which remained with him till death. They taught him the love of God, the necessity of forgiveness, and the free grace of Jesus Christ. His home was like many another in Germany where true Christianity still lived, and it was in such homes as these that Protestantism found its best supporters.

### Luther and the Monasteries

One of the objects of greatest dislike on the part of Luther's father were the monks, whom he called "rogues and hypocrites." It was therefore a great sorrow to his parents, when the son determined to abandon the study of law and to enter the secluded life of the monastery.

But even in the monastery Luther did not find the peace which he expected. He practised all the forms of rigorous self-denial, but in vain; for the more narrow his outlook became, the more his sins seemed to be enlarged. Long afterwards he wrote, "If ever a monk could win heaven by monkery, I must have reached it." The slightest departure from the rules of the Order in the posture of hands or feet tortured him, till an aged monk, pitying his despair, asked him to recite the Creed, and made him stop when he came to the clause, "I believe in the forgiveness of sin." "Do you believe that?" he said. "Then put the word 'my' in; say, 'I believe in the forgiveness of *my* sins.'" This brought relief for a time, but the old

torture returned, and it was in the study of the Bible that he reached peace. He writes of it thus : " I sought day and night to make out the meaning of Paul ; and at last I came to apprehend it thus—Through the gospel is revealed the righteousness of God, a righteousness by which God, in His mercy, and compassion, justifieth us ; as it is written, ' The just shall live by faith.' Straightway I felt as if I was born anew. It was as if I had found the door of paradise thrown wide open." He found peace by the simple path of trusting God's mercy in Christ Jesus.

### **Wittenberg**

In 1508 Luther was chosen to be Professor of Philosophy in the new University of Wittenberg, where he attracted great crowds by his exposition of Scripture, and by his teaching on the Christian life. When there, he was commissioned to go to Rome, where his eyes were opened to the scandalous lives of the priests and to the worldliness and scepticism of many of the Church leaders. Afterwards he was wont to speak of Rome as " built over hell."

### **The Indulgences**

However, what really led to the separation from Rome, was Luther's controversy over Indulgences. The Indulgence meant, that, on the payment of certain sums of money, spiritual blessings, including the forgiveness of sins, could be purchased. The letter, stamped with the Pope's seal, gave assurance of absolution for all sin. It was a mercenary contrivance to enrich the priests, and especially the Pope. At this time Tetzel was passing through the towns of Germany, carrying on a most brisk and unscrupulous trade in indulgences. He shouted, " The soul flies out of purgatory as soon as the money rattles in the box." The better people were indignant at this gross

scandal, but none dared oppose the official of the Church, till Luther, without consulting any one, nailed his Ninety-five Theses to the University door, which was the method in those days of challenging any opponent to a debate. In these Luther denounced indulgences and proclaimed the free forgiveness of sins due to God's grace in Christ.

Within two weeks, all Germany knew of this act of the brave professor, and many saw the dawn of a better day for religion. The challenge could not be neglected, and at Leipzig a Catholic theologian, Eck, met Luther, who now pronounced himself more strongly than ever against the abuses of the Papacy.

#### **The Papal Bull**

Ere long the Pope declared against Luther, and a Bull was published, condemning his writings and excluding him from the Church. But in December 1520, Luther decided upon a bold action. He posted a notice inviting the students to witness the burning of the Papal Bull. Historians have seen in this the turning point in modern history. "It meant that a new world had come into being, and that the individual human soul had found its own worth."

#### **Luther and the Princes**

Many of the princes of Germany, especially the Elector of Saxony, had sided with Luther, but the Emperor Charles V. had other interests than those of evangelical religion. He called the Diet of Worms (1521) to discuss the situation. Luther attended, but refused to retract anything he had written, till it was disproved from Scripture, saying, "Here I stand; I can do naught else, God help me." On his way home Luther was taken by friends and kept in safety at the Wartburg Castle, where he translated the Bible into German, and thus gained a lasting influence on the life and literature of the

people. When released, he flung himself into the new movement with increased zeal, and the cause prospered in spite of the opposition of the Emperor.

### **Melancthon**

Another leader of the Reformation was Melancthon, a man of mild and scholarly habits and one of the chief helpers of Luther. The friendship of these two men was very beautiful, and the quiet ways of Melancthon did much to restrain the somewhat impulsive nature of Luther. In 1535 the Peace of Augsburg conferred on every part of Germany a measure of religious tolerance. After that date the life of the Reformer was spent in comparative quietness. Ten years earlier he had married Katharina Von Bora, one of the nuns who had emancipated herself from her religious vows because of Reformation principles, and their home life was one of great beauty and joy. Luther died at Eisleben in 1546.

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## CHAPTER XIV.

### JOHN CALVIN

#### **Calvinism**

Few great men have had to bear so much misrepresentation and abuse as John Calvin, while few have exercised so beneficial an influence. Renan, the French scholar, could say of him, that he was the most Christian man of his generation.

The name of Calvin is united with a system of theology which prevailed for many years among the leaders of the Anglican Church, while it also found expression in the Westminster Confession of Faith, which is the standard of all Presbyterian churches to this day.

Calvinism is usually associated in the minds of men with the doctrine of predestination. This, however, is a mistaken judgment, as the two ruling



ideas of the system are the sovereignty of God and the necessity of personal righteousness. It is now generally admitted that Calvin's teaching did not bring into sufficient prominence the infinite love of God ; but, that it was effectual in the production of strong Christian character, is the testimony of competent students. Lord Morley, who affirms that Calvinism saved Europe in the fifteenth century, adds, that it has ever since " proved itself a famous soil for rearing heroic natures."

### Early Life

John Calvin was born at Noyon, France, in 1509. His father was a man of strong character and of good standing. In 1523 he sent his son to Paris, where he came under teachers of decidedly evangelical leaning. Calvin took office in connection with the Catholic Church, but held his living for only one year, for his views had undergone change, and he decided to follow his father's advice and study law.

In 1531 his father died, and Calvin took up the study of literature at Paris. In the meantime the Reform party there was gaining ground ; and when, on All Saints Day, 1533, the rector of the University was called on to deliver an address, he asked Calvin to write it for him. It was a thoroughly evangelical and Protestant discourse, and led to a storm, whose results were the final separation of Calvin from the Roman Catholic Church, and his escape to Basel, in Switzerland.

### The "Institutes"

Few books have had a more distinguished career than the Institutes of the Christian Religion written by Calvin when he was only twenty-seven. A Catholic critic recently said, " The Institutes is the first of our French books which can be called classical." It was written to present the new views of religion, and to defend his Protestant

countrymen from the false charges brought against them. It was the first attempt to unite into a theological system the truths which had been reaffirmed at the Reformation.

### Calvin and Geneva

The beautiful city of Geneva is intimately connected with the name of Calvin. In May 1536, the Reformation had been officially accepted by the city. All the people swore to live according to the evangelical teaching, "abandoning all masses and other papal ceremonies and deceptions."

Two months later Calvin arrived at Geneva, and no sooner was his presence noised abroad, than he was besought to remain and help in the organization of the Church. At first he refused, and only yielded when Farel, the minister, urged him with the following stern words: "You give your studies for an excuse; but if you refuse to give yourself here with us to this work of the Lord, God will curse you, for you seek your own interests rather than those of Christ."

At once he began to preach and to organize the people. He introduced a strict system of discipline and appointed elders to visit the members regularly and report on their manner of life. Indeed his ideal of Christian behavior was so high, that the Council refused to accept Calvin's ruling, and in 1538 he was commanded to leave Geneva.

### His Exile

He removed to Strasburg, where he was at once drawn into another life of ceaseless industry. He was chosen to be a Lecturer on Divinity, wrote many important commentaries and presided over the congregation of the French Protestants. But so slight was his remuneration, that his salary of one dollar a week had to be eked out by taking boarders.

### **Return to Geneva**

But Geneva could not get on without Calvin, and many attempts were made to induce him to return. He shrank, however, from the task, as the following letter shows : " I could not read one part of your letter without laughing. It is that in which you exhibit so much care for my prosperity. Shall I go to Geneva to secure my peace ? Why not rather submit to be crucified ? It would be better to perish, at once, rather than to be tortured to death in that chamber of torture."

But at last duty constrained him to listen to their calls ; and in 1541 the Council revoked the sentence of banishment and did all in its power to show regret for its former action. Until his death in 1564 he remained the ruling power in Geneva, and such was his wisdom and ability, that this city rapidly increased in prosperity and population.

### **Calvin's Industry**

Calvin worked with indefatigable industry, preaching, lecturing, guiding the affairs of state and corresponding with people in many lands. Wherever the defences of Protestantism were weak, there he tried to inspire courage. His influence in France was very great, he was a frequent counsellor of the English leaders, while Scotland received her Church system from him through John Knox.

### **His Gifts to the World**

Calvin did much to bring about the civil liberty of Europe, teaching the rights of men as against the theory of the divine right of kings. Into the Church he brought the principle of representative government, for he took the complete control out of the hands of the priest and associated with him the laymen of the congregation. Calvin's gifts to the world are many indeed, while his life was one long sacrifice of self to duty, one long obedience to the will of God.

## CHAPTER XV.

## THE REFORMATION IN ENGLAND

**The Spiritual Preparation**

We have already seen that efforts were made in England long before the time of Luther to break away from the medieval practices of the Church. Wyclif had raised a loud voice against the abuses of the papal system and the immorality of the monks, and this voice never died out. His followers, the Lollards, took it up and lived in more or less active protest against the errors of Rome. Indeed, all through the land there was a strong anti-clerical feeling, and much open talk against the Pope and the monks.

**Tyndale**

In addition to this, the Christian humanists, More, Colet, and Tyndale, helped to change the current of opinion. The last of these bears a very honorable name in connection with the English Reformation because of his translation of the Bible. Tyndale was a distinguished scholar at Oxford and Cambridge. His ambition was, that every one in the land should be able to read the Gospels and the Epistles of Paul in his mother tongue. His wish was, "that the husbandman should sing portions of the Bible to himself as he followed the plough, that the weaver should hum them to the tune of his shuttle, and that the traveler should beguile the tedium of the road by repeating its stories." He knew that the Bible was a great liberator. To this noble ambition he clung in face of great opposition. He had to flee the country and carry on his work on the Continent. When his New Testament was published, enemies bought up the edition and burned it. But, undaunted, Tyndale used the proceeds of the sale to revise his work and to publish a corrected edition. Ultimately his labors were sealed with the martyr's

blood, but their results still live on in the pages of our English Bible, of which Tyndale's translation is the foundation.

### **The Political Aspect**

However, the Reformation in England was partly due to reasons of State. Henry VIII. (1509-1547), for personal and political causes, was led to break away from Rome. He wished to free his kingdom from the exhausting taxation of the Popes and to maintain the independence of his royal throne. He was also intent upon obtaining a divorce from his Queen, Catherine of Aragon, which the Pope refused to grant. Henry therefore renounced the papal authority, and persuaded Parliament to bestow upon him supreme control over the English Church. This was done by the Act of Supremacy (1534).

But this separation from Rome did not carry with it a rejection of all of the medieval practices and beliefs. Many of them, such as transubstantiation, were retained. Henry was indeed sympathetic towards Luther, as is seen in the Ten Articles drawn up under his direction in 1536. Yet he was more concerned for the independence and uniformity of the Church in his realm than for its spiritual freedom.

### **Edward VI. (1547-1553)**

In this reign a nearer approach to the Continental Reformation was made under the wise direction of Cranmer, who had been appointed Archbishop of Canterbury in 1533. The Church Service was simplified, pictures and images were removed, the mass was given up, auricular confession was abolished, and the Book of Common Prayer was introduced.

### **Mary (1553-1558)**

This progress was suddenly stayed by the accession of Mary, who, from her Spanish training,

had imbibed Catholic views, which she was determined to force upon the people. Cranmer was imprisoned, mass was restored, the authority of the Pope was recognized, and the Prayer Book abandoned. Persecutions became so numerous, that the Queen won the name of "Bloody Mary." Among her victims was the gentle Cranmer, whose death by burning aroused intense indignation, and opened the eyes of the people to the iniquities of Catholicism.

#### **Elizabeth (1558-1603)**

A new and expanding era began under Elizabeth, who was Protestant in her sympathies. The oath of submission was renewed, the Prayer Book restored, and a statement of doctrine was drawn up in the Thirty-nine Articles.

In 1588 a great thrill of national thanksgiving went through the land because of the defeat of the Spanish Armada, that formidable fleet by which the Spaniards attempted to regain England for Catholicism. Henceforth England was a Protestant country. It is to be remembered that this was the time when England's supremacy as a nation began; as Froude says, "The English sea power was the legitimate child of the Reformation."

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## CHAPTER XVI.

### JOHN KNOX

#### **The Reformation in Scotland**

The Reformation under Knox brought Scotland for a little while into the brightest light. The history of Europe seemed to hang upon the question whether Scotland would yield to the seductions of the Catholic Mary, or whether she would heed the prophetic words of her greatest son, John Knox. It is because she held to the latter and joined hands

with the Protestants of England, that the British nation arose as a great Protestant kingdom to oppose the forces of the Catholic Emperor.

### Early Life

We know very little about the early years of John Knox, except that he was born in 1515, and that he received a good education. Thirty years of silence passed ere he came into notice, but then he appeared as an ardent follower of George Wishart, who was burned at St. Andrews in 1546 for preaching Reformed views.

The castle of St. Andrews, three months later, fell into the hands of the Reformers, and much against his will, John Knox, was constrained to accept the office of minister.

### In Prison in France

But the French gained possession of the castle in the next year, and Knox was transported to France, where he served for nineteen months as a galley slave, enduring untold torture. But even here his strong Protestant convictions were maintained. While in the galleys, some officer or priest presented the prisoners with an image of the Virgin Mother, requiring them to worship it. "Mother! Mother of God!" said Knox. "This is no Mother of God; this is a piece of painted wood. She is fitter for swimming than for being worshipped"; and he flung the thing into the water.

### Release

His release was accomplished through the services of Edward VI. of England, and until the accession of Mary in 1553, Knox filled several offices in connection with the Church of England. He was offered the bishopric of Rochester, which he refused.\* With the return of Catholic rule under Mary, Knox had to flee, and he made his home in Geneva, where he became a close friend of Calvin, who was a controlling force in his life.

### Movements in Scotland

In the meantime the Protestant Lords of Scotland, called The Lords of the Congregation, joined together to advance the cause of the Reformation, and invited Knox to return and become their leader. This he did in 1559, and the next few years are full of stirring events. The Queen Mother with her Catholic and French interests, was opposed by the Lords of the Congregation, and by the assistance of England, the French influence was finally destroyed in 1560. In that year Calvinistic Protestantism was declared by the Parliament to be the established religion of Scotland. Now the first General Assembly met, the Book of Discipline and the Catechism were drawn up, and plans were adopted for the education of the ministry, a matter very dear to the heart of Knox and all Scotch Protestants.

### Mary Queen of Scots

But a new and threatening element appeared with Mary Queen of Scots, who now came over from France to ascend the throne. She was beautiful and fascinating, but had been trained in the school of the most wily of Catholics, and her determined aim was to revive Catholicism in Scotland, and in England also, if possible.

One of the most picturesque of all struggles in the annals of history is that which took place between the young queen and Knox. The conduct of the Reformer has often been condemned because of its harshness, but those who criticize him either forget, or are ignorant of, the designs of this fair queen. She was intent upon winning back to the Catholic fold a people who had already declared for the Reformed faith. She was trying to undermine all those religious convictions which Knox regarded as dearer than life. As Carlyle says, "It was unfortunately not possible to be polite



with the Queen of Scotland, unless one proved untrue to the nation and cause of Scotland."

By his bold sermons in St. Giles, Edinburgh, and by his opposition to the wiles of the queen, Knox saved Scotland, and struck a blow for the liberty of the people. The interviews between Knox and Mary "exhibit the first clash of autocratic kingship and the hitherto unknown power of the people."

### His Death

Knox died in 1572. He was one of the remarkable men of a memorable age. He was Scotland's greatest prophet. Immovable in resolve, keen in debate, kind of heart, and burning with zeal for the salvation of his countrymen, Knox has remained the hero of Scotland. The Regent Morton said at his death, "Here lieth a man, who, in his life, never feared the face of man." His courage grew out of a firm trust in God. "Have you any hope?" they asked him as he died, and when he could not speak, he pointed upward with his finger.

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## CHAPTER XVII.

### THE PURITANS

#### The Blessings of Puritanism

It is indeed high praise that is given by the historian Green, when he says, "The whole history of English progress since the Restoration, on its moral and spiritual sides, has been the history of Puritanism."

The following are among the blessings which the great movement brought to England: (1) It was a revival of the evangelical religion of the New Testament, in opposition to many of the forms of medievalism that remained in the Church. (2) It was a struggle after moral reform, "an attempt

to combine individual and equal liberty with strict self-imposed law." (3) It was an effort after civil and religious liberty. As Hume says, "So absolute was the authority of the crown at the time, that the precious spark of liberty had been kindled and was preserved by the Puritans alone; and it is to this sect that the English owe the whole freedom of their constitution." (4) It produced such great writers as Edmund Spenser and John Milton.

### **The Origin of Puritanism**

Two causes led to the rise of the Puritans. (1) One was the widespread reading of the English Bible, which, thanks to the heroic labors of Tyndale, could now be had in every home. The result of this study of Scripture was a revival in personal religion and an increased sense of the seriousness of life. A wave of earnestness passed over the land. (2) The other cause was a dread of Catholicism, which had recovered much strength on the Continent, and was seeking to regain the rule over England. Since Calvinism was the best organized form of Protestantism, the Puritans adopted it. Thus this movement must be traced back to John Calvin.

### **The Growth Under Elizabeth**

Though Puritanism was born in the reigns of Edward VI. and Mary, it was in the days of Elizabeth that it was "nursed and weaned." The famous Queen Bess was an autocrat, without religious feeling. For her the Church was a great political organization, whose government she must jealously retain. She demanded that the sovereign be invested with absolute control over the Anglican Church. She also insisted upon the retention of many of the ceremonies of the Catholic Church. The Puritans were determined to recover for the Church the right of self-government, and to return

to the simplicity of the New Testament ideal of worship.

Many of the ministers of the Church accordingly refused to submit to the tyrannous rule of the Queen, and as a consequence some of the best scholars of the land were prohibited from preaching. Speaking of the time of Elizabeth, Hallam says, "The Puritans formed so much the more learned and diligent part of the clergy, that a great scarcity of preachers was experienced in consequence of silencing so many of the former."

### **Under the Stuarts**

Under the Stuarts, the Puritans arrived at mature strength. James I. and Charles I. were bent upon becoming absolute monarchs. The former wrote, "It is presumption and contempt to dispute what a king can do, or to say that a king cannot do this or that." They also saw that the cultivation of Catholic forms of service was likely to be favorable to their ambitions. A saying of James' was, "No bishop, no king."

But though the king and his prelates were thus united, the English nation was against them. Gardiner says that three-fourths of the clergy were in sympathy with the Puritans. The Parliament also was Puritan almost to a man.

### **The Pilgrim Fathers**

Among those who withdrew from England to Holland because of Puritan views, was John Robinson, a man of wide culture and excellent character. He ministered to a congregation at Leyden. Some of these, despairing of religious freedom in their own dear England, began to cast their eyes to the new world. Accordingly, a few of the younger members sold their property and purchased a ship of sixty tons. In 1620 about a hundred of them set out in the Mayflower. After a trying voyage of sixty-three days, the vessel arrived at a bleak

harbor to which they gave the name of Plymouth. Thus, amid great hardships, these Puritans laid the foundation of the New England States, and were the originators of American liberty.

### Charles II.

After the rule of the Puritan Cromwell, during which toleration was given to all classes of Protestants, Charles II. came to the throne. He at once began a persecution of those who would not conform to his High Church tendencies. The Act of Uniformity, 1662, required all not episcopally ordained to be reordained; it required them to declare their unfeigned assent to everything in the Prayer Book, including the divine appointment of prelacy; and it inflicted severe penalties on those who observed any other form of worship. All who refused to obey were expelled from their livings, and 2,000 ministers surrendered their homes and salaries rather than violate their convictions. This was the beginning of Nonconformity, which in the succeeding years had to endure many hardships at the hands of the Established Church.

### The Permanent Effects of Puritanism

The essential principles of the Puritans still live in the non-episcopal, evangelical churches of to-day, in the Presbyterian, Congregational, Methodist, and Baptist communities. Mr. Gladstone, in referring to the lasting effect of the Puritan ejection of 1662, says, "It may be estimated moderately at one-tenth of the entire numerical strength of Christendom; and it has become a solid, inexorable fact of religious history, which no rational inquirer into either its present or its future can venture to overlook."

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## CHAPTER XVIII.

## THE COUNTER-REFORMATION

**Italy and Spain**

It would have been strange if the wave of moral regeneration had not reached Italy and Spain ; and it need not surprise us to learn that many of the most noble and refined minds in these countries were attracted by the views of the Reformers. The choice spirits longed for a purification of the Papacy, and for an educated clergy ; and there were those, such as Contarini, who dreamed of a reunion of the Church.

The futility of such hopes was seen at Regensburg in 1541, when it became apparent that all endeavors after union were out of the question. The other alternative was for the Catholic Church to gather her forces together in a counter-Reformation. Three factors entered into this reaction.

**I. The Jesuits**

This Order was founded by Ignatius Loyola, a Spaniard of noble birth, who, after being badly wounded in battle, devoted himself to the cause of religion. He submitted himself to a severe course of discipline, and at the last won his much desired peace with God. Along with nine others, he formed an agreement to work for the regeneration of the Church. In 1540 the Order of Jesus, or The Jesuits, received the sanction of the Pope, one of the provisions being that every member be ready to obey implicitly whatever the Pope ordered. Severe spiritual exercise was required of every member, and all independent judgment was suppressed. No Jesuit was to have a will of his own.

The Jesuits spread rapidly in Spain, Italy, and elsewhere. They preached to the careless and gave special attention to the training of the young. Their schools were nurseries of Catholic sentiment ; and by means of their devotion and policy, these

priests won their way into the courts of Europe. Indeed, the revival of Catholicism was largely caused by their energies. At a later time they used such immoral means to gain their ends, that their Order became a byword for deception, and was expelled from most of the countries of Europe.

## II. The Council of Trent (1545-1563)

This General Council was called professedly to represent the entire Church and to consider methods of reform, but it was controlled by the Pope, and instead of discussing reforms, proceeded to draw up a statement of Catholic dogmas. Provision was made for the education of the clergy and for the closer organization of the Church. A catechism was prepared, and the Vulgate edition of the Bible authorized. In all of these the medieval system was continued. Rome sided against the modern spirit. The Tridentine Confession of Faith has remained the standard of Catholicism.

## III. The Inquisition

Among the darkest pages of Spanish history are those that tell of the atrocities that were there practised upon all who were suspected of sympathy with Reformed opinions. The method employed was the Inquisition, an independent court that travelled from town to town, with full power to destroy all heretics. It began in 1481 under Torquemado, and during the next one hundred and thirty-four years, three million so-called heretics were destroyed. No words can describe the terrible punishments that were invented to crush out the Reformation. In Italy the Inquisition was only a little less severe.

These three things account for the recovery of Catholicism, even in countries that had been won over to the Reformed doctrine. But it must also be remembered, that the Protestants were often weakened by internal struggle, and that the Protest-

ant ideal of individual responsibility is loftier, and therefore harder of attainment, than the Catholic ideal, which magnifies the external authority of the Church.

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## CHAPTER XIX.

### THE EIGHTEENTH CENTURY AND WESLEY

#### A Time of Transition

The eighteenth century was a period of transition. Opinions differ as to the value of the great rationalistic movement which now took place. Free thought abounded, and the doctrines of Christianity were subjected to much adverse criticism. There can be no doubt that this was in part due to a growing impatience with the incessant strife over religion. Much of the spirit of true devotion had vanished amid the controversial zeal of the churches. But it must also be borne in mind, that this same century is noteworthy for the appearance of two great revivals of religion, whose good influences are still with us.

#### I. The Moravians

The Moravians, or United Brethren, though an indirect fruit of the work of Huss, are directly associated with the name of Count Zinzendorf. This man was born in Dresden, in 1700, of a family of wealth and distinction, and was brought up by his grandmother in the ways of religion, so that he early became an earnest Christian worker. He says himself, "It was my happiness early to experience a heartfelt impression of the Saviour; after this all my wishes and desires were directed towards the Bridegroom of my soul, that I might live with Him who atoned for me."

In 1737 he became the Bishop of the Moravian settlement at Herrnhut in Saxony. His life was one of great activity. He traveled in England,

Holland, the West Indies and America, was the administrator of the Order, and wrote books and hymns for the spiritual direction of his people. Great success attended the labors of these earnest Christians. Their schools fostered religious learning, their warm religious life helped to check the cold rationalism of the time, while their remarkable missionary enterprises have won for them a lasting reputation.

### **Methodism and Contemporary Life**

This remarkable revival of evangelical religion came in a time of great spiritual dearth. With the accession of Queen Anne (1702-1714), the High Church party, which had strong antipathies towards the other denominations, or Nonconformists as they were called, gained the ascendancy over the Low Church, whose sympathies towards the Nonconformists were more generous. In 1711 the effort was made to cut off all but Episcopalians from public office, and in 1713 the position of teacher was confined to those who had received a license from a bishop.

During this strife of parties the cause of true religion had suffered enormously. Unbelief prevailed among the classes. Even the clergy were sceptical, indolent, and ignorant. Schools and churches did not keep pace with the rapid growth of cities. Religion was at a low ebb. The degradation in morals was intense.

### **John Wesley**

The founder of Methodism was born in 1703 at the Rectory of Epworth. He was the means of doing more for the religious life of England during this period than any other man. At Oxford, where he was a Fellow of Lincoln College, he organized a small society for the practice of religion and the reading of spiritual books, of which circle his brother, Charles Wesley, the hymn writer, and



George Whitefield, were members. The nickname "Methodist" was given to them by the students, because they lived by rule.

On a voyage to America, Wesley was much impressed by some Moravians who were on board, and on his return to England he sought their society and obtained much spiritual assistance. It was in London, on May 24th, 1738, that the decided change came, which he describes as follows: "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ—Christ alone for salvation, and an assurance was given me that He had taken away my sins, even mine. I then testified openly to all there what I now first felt."

### First Efforts

In the meantime Whitefield had passed through a similar experience, and had begun preaching near Bristol, to such effect that crowds flocked to his ministrations. Seldom had there been heard such persuasive oratory. After some hesitation Wesley joined Whitefield and was listened to by vast and sympathetic audiences. The converts were quickly organized into societies for prayer and good works. Classes were formed, presided over by leaders, and eventually Wesley sent out his assistants to preach. The whole country was divided into circuits, and the United Society was formed, under the leadership of Wesley.

### Ceaseless Toil

Never had there been such open air meetings in any land. The clergy of the Church of England for the most part excluded Wesley from their pulpits, but crowds flocked to every place where it

was known Wesley was to preach, where they would wait patiently for hours till he arrived. Sometimes the audiences reached the number of 30,000, consisting mostly of the working classes in the great centres of industry. Wesley never journeyed less than 4,500 miles a year, and on horseback. He rose at four, began preaching at five, and preached several times each day.

But he was busy in literary matters also, writing many school books as well as many works in theology. Besides, this, he was abounding in his philanthropies. In fact, we cannot but be amazed at the prodigious labors which were undertaken by this noble apostle of the gospel. The fruits of his work still abound throughout the world.

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## CHAPTER XX.

### THE NINETEENTH CENTURY

#### Catholicism

The eighteenth century closed with a great upheaval of society called the French Revolution. The overmastering personality of Napoleon was felt among all the nations, and the Papacy suffered no slight loss at his hand. In fact, during this time Pope Pius VII. was a prisoner of France.

After the fall of Napoleon, a reaction began in favor of Catholicism, and a vigorous effort was made to restore the temporal sovereignty. But the democratic spirit of the new age arrested the progress of Papal authority. In 1870 the independence of Italy was at last gained. Victor Emmanuel entered Rome as king, and the Pope lost the last traces of temporal rule.

Pius IX. was at this time Pope, and he led the Church back to much of its medieval narrowness. He denounced as heinous errors, the celebration of civil marriage, unclerical education, liberty of conscience, and tolerance of religious opinion. In

1870 he called the Vatican Council, and as if to defy those who had despoiled him of his temporal rule, passed the decree of Papal Infallibility.

The Roman Catholic Church has still a large place in the religious life of Western civilization, but its present trend is towards an exclusive and bigoted attitude, called Ultramontanism.

### Protestantism

Protestantism has made rapid strides during the last century, not only in numerical growth, but also in the deeper perception of the doctrines of Christianity. Never has there been such industry directed to the study of Scripture, more especially the Gospels, as during this last century. The nineteenth century has been called the age of the Lives of Christ.

(1) One of the fruits of this study of the words and works of Jesus is a renewed sense of brotherhood. The social aspects of Christianity are becoming more prominent year by year. The Church is waking up to feel responsibility for the poverty, distress and hardship which so many thousands have to endure. Never before have appeals for the submerged classes met with such generous response. The Church is taking to heart the cry of the needy, and is realizing that the only power that can heal the social disorder is the gospel.

(2) The other evidence of vital Christianity is the missionary enterprise. This is the age of Foreign Missions.

### Presbyterianism

The name Presbyterian comes from the Greek word "presbyter", which is also translated "elder." These elders formed part of the Jewish Church, and apparently the system was adopted by the early Christian community. We read of the elders of the Church at Jerusalem in Acts 11 : 30, while Paul appointed elders in his missionary churches.

We find no traces of the rule of a single bishop within the New Testament. Thus Bishop Lightfoot writes, "It is a fact now generally recognized by theologians, that in the language of the New Testament the same officer in the Church is called indifferently bishop and presbyter."

### **The Reformation**

As we have seen, there was a return to New Testament principles at the Reformation, and the rule of elders was restored by John Calvin, who gave Presbyterianism the form which it has continued to retain. He taught that the Church was a self-governing body in which the people have the power to select their minister and elders.

### **The Puritans**

Most of the Puritans accepted the Presbyterian form of government, although their interest was diverted from church government by questions concerning doctrine and resistance to the crown. In the latter part of the civil war, however, the Independent party increased in number and gained ascendancy over the Presbyterians.

### **In Scotland**

We have already followed the successful struggle of Knox for the establishment of the Reformed faith in Scotland. In the succeeding years the land experienced great vicissitudes of fortune. Under the Stuarts a persistent effort was made to force Episcopacy on the northern kingdom. But this was resolutely met by the Covenanters, who bound themselves in the Solemn League and Covenant to defend their religious liberty, and to preserve for themselves a thorough and real reformation of life in public and private.

### **The Church Established**

In 1690 Presbyterianism was re-established as the national religion of Scotland, which it has ever

since remained. During the reign of Queen Anne a special statute was passed for the security of Presbyterian church government. But a great question arose, which led to far-reaching consequences. By an act of 1712 lay patronage was introduced into the Scottish Church, by which the election of the minister was taken from the congregation and given to the patron. Such dissatisfaction arose out of this, that in 1737 the First Secession went out under Ebenezer Erskine.

#### **The Free Church**

A hundred years passed, and still the same problem was agitating the people, and in 1843 the Disruption took place. Under the direction of Dr. Chalmers, one of the great men of Scotland, nearly one half of the members of the Establishment came out and formed the Free Church, claiming that the Church must be free to govern itself in spiritual matters.

#### **The U. P. Church**

In 1847 the United Presbyterian Church was formed by the union of two earlier secessions, the United Secession Church and the Relief Church.

In 1900 the Free and United Presbyterian Churches became the United Free Church.

#### **The Wider Field**

Presbyterianism in different modifications exists in many Protestant churches outside of Britain. It has a large following in America, and has been established in several of the countries of Europe.

#### **Our Own Church**

The story of the Colonial Empire reads like a romance, and the history of church expansion in the colonies is one of the most interesting chapters of this narrative. Our own denomination has had an illustrious part in the development of Canada, and has also a bright prospect for the future.

### The Lower Provinces

Nova Scotia, including New Brunswick, was ceded to Britain in 1713. The population consisted mostly of French Catholics. The necessary expulsion of these Acadians in 1755 resulted in the introduction of a large number of Protestants from England, Scotland and the United States. Many of these were Presbyterians, who at once applied to a Presbytery in New Jersey and to the Secession Church in Scotland for ministers. The first meeting of Presbytery held was at Halifax in 1770, in order to ordain Mr. Bruin Comingoe over a congregation of the Dutch Reformed Church.

Scotland generously sent some of her most devoted ministers to carry on the work. These labored with heroic zeal, and by the year 1817 there was a Synod consisting of the three Presbyteries of Truro, Pictou and Halifax, with eighteen ministers, mostly from the Secession Church of Scotland. Through the active help of the Colonial Committee of the Established Church of Scotland, a Synod was formed in 1833, which in a few years numbered twenty ministers.

### Upper Canada

The first efforts to send ministers to the Presbyterians in Upper Canada came from the Dutch Reformed Church of the United States and from the Secession Church of Scotland. In 1818 an independent Presbytery was formed. Later the Established Church of Scotland rendered very efficient service, so that by the year 1840 there was a Synod of this Church consisting of sixty ministers. At this time it united with the Synod of the Secession Church, which had sixteen ministers.

### The Disruption

Movements towards union among the Presbyterians in Canada were progressing favorably, when in 1843 they were suddenly checked by the

Disruption. The divisions in Scotland passed to the colonies, and it was not till 1875 that the differences were happily settled, and a union of all in Canada who held this form of government took place. The following were the constituent parts of the Presbyterian Church in Canada as organized in 1875. There were thirty-five ministers from the Synod of the Maritime Provinces, one hundred and twenty-nine from the Synod of the Lower Provinces, one hundred and fifteen from the Canada Synod in connection with the Church of Scotland, and three hundred and forty-four from the General Assembly of the Canada Presbyterian Church.

#### Since 1875

The Presbyterian Church in Canada has grown with great rapidity since the union of 1875. It has now 2,500 ministers and missionaries on the roll, with a membership of 270,000, and an annual income of more than four million dollars. Its activities include : (1) Six Theological Colleges, which are well equipped and where two hundred students are preparing for the ministry ; (2) Foreign Missions, which began in 1844 with work in the New Hebrides, and have expanded greatly, till now there are two hundred and fifteen missionaries in the Foreign Field in the New Hebrides, the West Indies, Korea, China, India and Formosa ; (3) Home Missions, by which the services of the Church are provided for the new communities which are so rapidly forming throughout the Dominion.

With a magnificent history, with an intelligent and generous people, with an unsurpassed country, the Presbyterian Church in Canada may well look forward to a large place of usefulness in the up-building of the new nation. The call is now coming to the youth of our different congregations to give their best help to the work of gaining our land for Christ.

## QUESTIONS

## INTRODUCTION

- 1—When was the Church founded ?
- 2—Give the divisions of Church history.

## CHAPTER I.

- 1—Why did the persecution of Christians arise ?
- 2—Distinguish between earlier and later persecutions.
- 3—Why is Constantine important ?

## CHAPTER II.

- 1—What charges were brought against the Christians by the pagans ?
- 2—Who were the Apologists ?
- 3—What did Justin Martyr write ?

## CHAPTER III.

- 1—What were heretical sects ?
- 2—Describe Gnosticism.
- 3—Who was the most famous Montanist ?

## CHAPTER IV.

- 1—How rapidly did the Church grow ?
- 2—What is the evidence of Pliny ?
- 3—What were the Catacombs ?

## CHAPTER V.

- 1—When was the New Testament Canon fixed ?
- 2—What was the origin of the Apostle's Creed ?
- 3—What changes came in with Cyprian ?

## CHAPTER VI.

- 1—Who was Athanasius ?
- 2—Who were the Arians ?
- 3—Describe Augustine's work.

## CHAPTER VII.

- 1—Into what parts did the Church now fall ?
- 2—Give the date of Mohammed's birth.
- 3—Who was Charlemagne ?



## CHAPTER VIII.

- 1—Why was Rome so important ?
- 2—When did England receive the Gospel ?
- 3—What claim did Leo III. make ?

## CHAPTER IX.

- 1—Define Medievalism.
- 2—What were Hildebrand's aims ?
- 3—What happened at Canossa ?

## CHAPTER X.

- 1—What were the Crusades ?
- 2—Who was Bernard of Clairvaux ?
- 3—Describe the work of Francis of Assisi.

## CHAPTER XI.

- 1—Why did the Papacy fall ?
- 2—What was the " Babylonian Captivity " ?
- 3—What was the Great Schism ?

## CHAPTER XII.

- 1—What does Harnack say of Wyclif ?
- 2—Why did Wyclif attack the Papacy ?
- 3—Tell what Wyclif did for the Bible.

## CHAPTER XIII.

- 1—Give the causes of the Reformation.
- 2—When and where was Luther born ?
- 3—Why did he oppose Tetzel ?

## CHAPTER XIV.

- 1—What does Renan say of Calvin ?
- 2—What is Calvin's greatest book ?
- 3—Describe Calvin's gifts to the world.

## CHAPTER XV.

- 1—Who was Tyndale ?
- 2—What did Henry VIII. accomplish for the Church ?
- 3—Describe Cranmer's death.

## CHAPTER XVI.

- 1—What did Knox do for Scotland ?
- 2—What connection had he with Calvin ?
- 3—Who was Mary Queen of Scots ?

## CHAPTER XVII.

- 1—What did the Puritans do for England ?
- 2—Who were the Nonconformists ?
- 3—Who were the Pilgrim Fathers ?

## CHAPTER XVIII.

- 1—What was the Counter-Reformation ?
- 2—Who founded the Jesuits ?
- 3—What was the Inquisition ?

## CHAPTER XIX.

- 1—What movement was connected with Zinzendorf ?
- 2—Describe Wesley's conversion.
- 3—What did Wesley do for England ?

## CHAPTER XX.

- 1—What decree was passed at the Vatican Council ?
- 2—Describe the progress made in Protestantism.

## CONCLUSION

- 1—What is the origin of the name Presbyterian ?
- 2—When was Presbyterianism established in Scotland ?
- 3—When and how was the Presbyterian Church in Canada formed ?

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