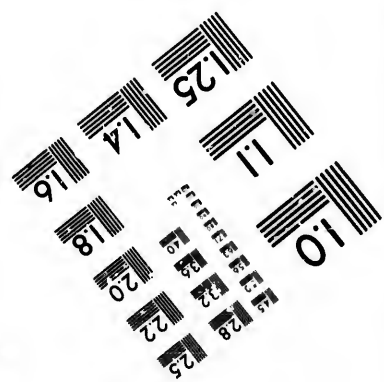
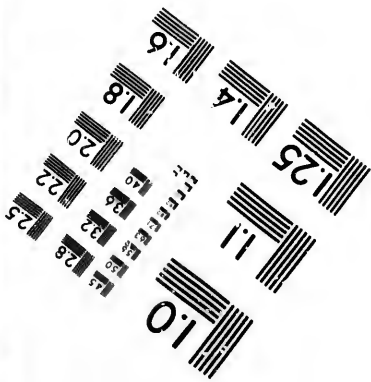
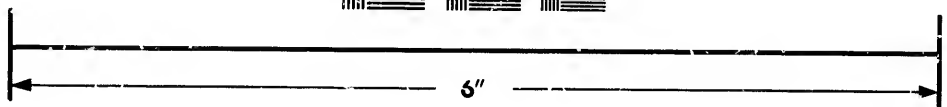
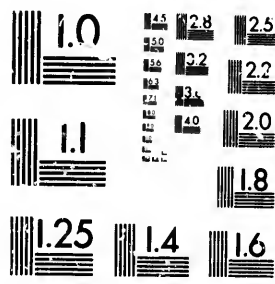


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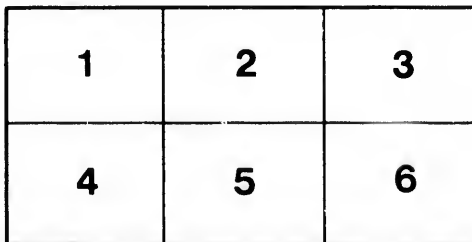
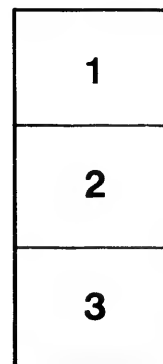
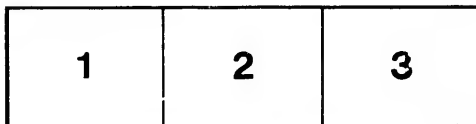
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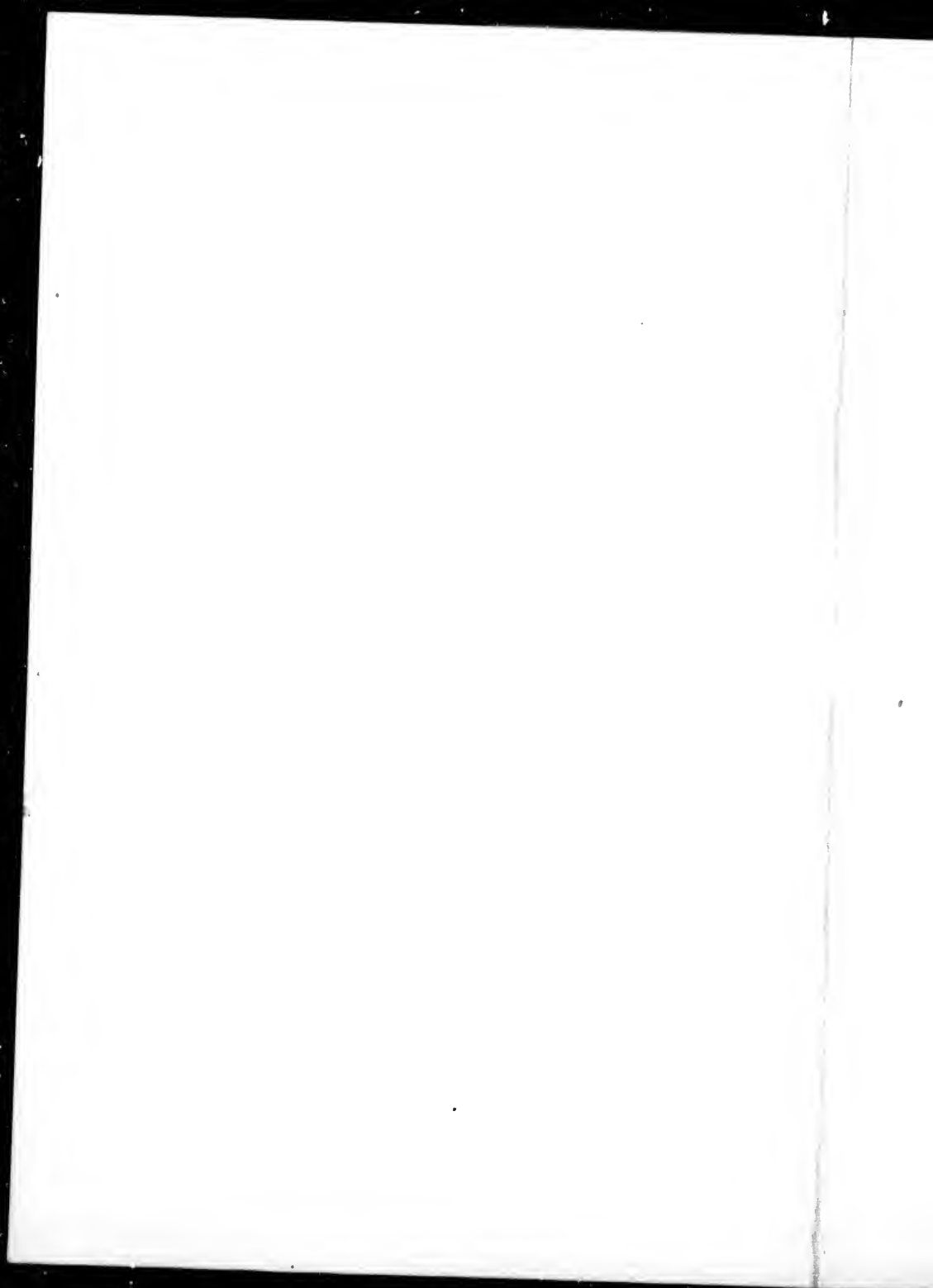
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# GOD IN HISTORY.

BY THE

REV. GEORGE WEBBER.

TORONTO:

WILLIAM BRIGGS, 78 & 80 KING STREET EAST.

C. W. COATES, MONTREAL, QUE. S. F. HUESTIS, HALIFAX, N.S.

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## PREFACE.

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**I**N introducing this work, I must briefly state my obligations to the authors whose works I have consulted and to whom I am indebted. In English history, Macaulay's "History of England," Hallam's "Constitutional History," Ferguson's "History of England," Hume's "History of England," Knight's "History of England," Green's "History of the English People," "John Wycliffe," by Watkinson; "The Life of William Tyndall," by Demans, are the chief sources of my information. In Scottish history, I have sought the standard works of both sides—Episcopal and Presbyterian—together with copies of the Covenants and other important records, and after careful examination, have sought to render to each his due. This general acknowledgment, which I gratefully make once for all, is the more necessary, because I have but rarely cited an author's name in the course of the Lectures. My aim has been to look calmly and dispassionately at all sides of any question or page of history, and then unhesitatingly set forth my unprejudiced and candid opinion. By this course

## PREFACE.

I do not expect to please partisans on either side, but to them I can only say, "What I have written, I have written."

The Lectures were originally prepared to instruct and benefit popular assemblies, without any intention beyond that. Their publication having been again and again urged upon me, I have at length cheerfully placed them in this form, with the prayerful hope that they may be a lasting blessing to many who have neither time nor opportunity to study more minutely the great struggles of past centuries. In the judgment of some well advised and eminent men this is the most profitable mode of studying history. I trust it will so prove in this instance, and to all my readers. My sole desire is to assist men in a busy age, and amid the mummeries of ritualistic practices, and the subtle and audacious pretensions of Rome, to apprehend the great principles for which our fathers suffered, and by which means our present liberties and blessings are preserved to us. That we may see at what cost, and from what parties, we received the freedom which we enjoy to-day; so that we may learn more highly to value these principles, and, if needs be, still contend or suffer for their diffusion and establishment in the world; and above all, to trace the hand of God in history. Prayerfully seeking the blessing of Him who alone can succeed any effort for the furtherance of His own glory in the world, I present this volume to the Christian public.

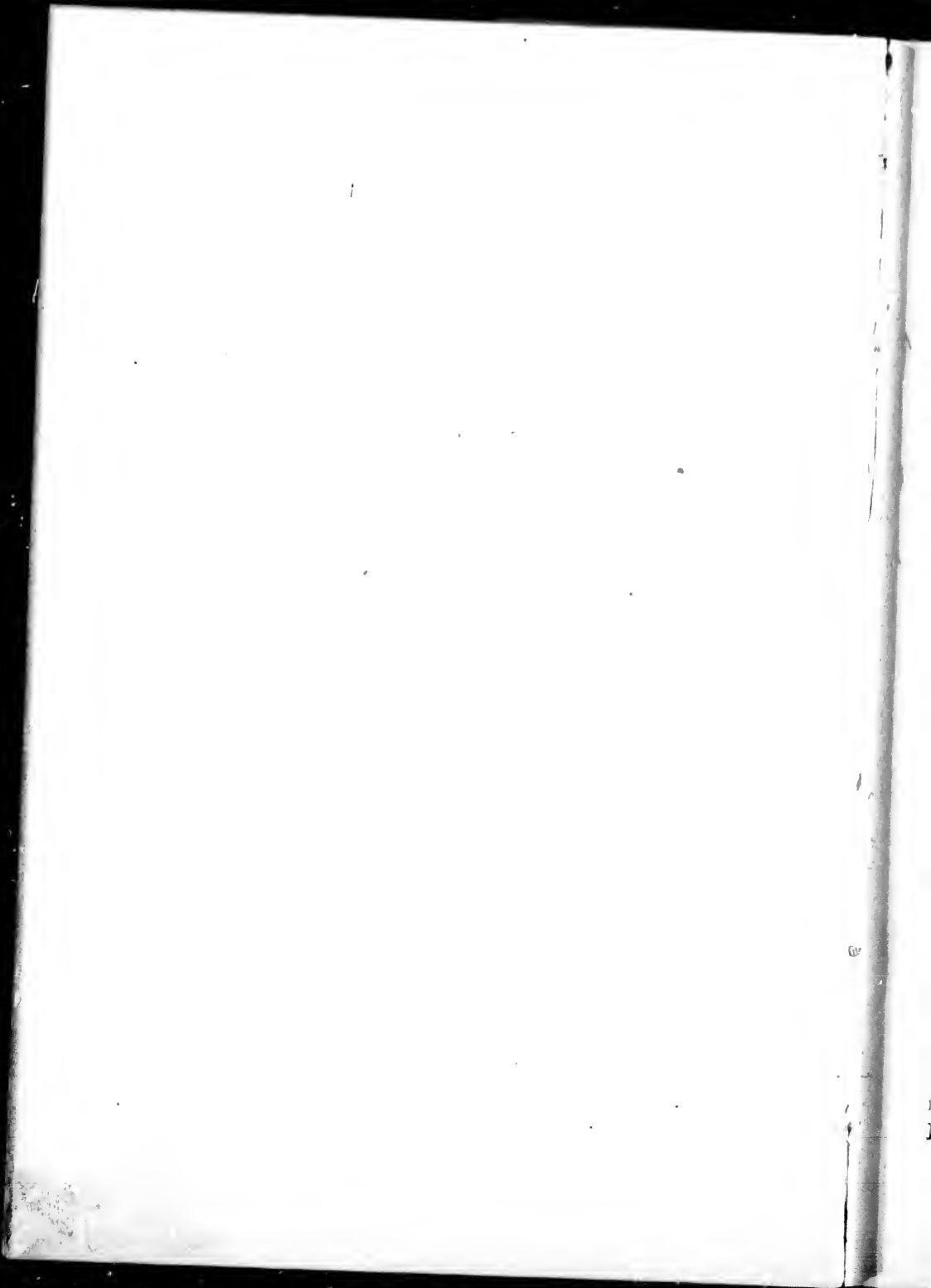
THE AUTHOR.

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THOR.



## LECTURE I.

### JOHN WYCLIFFE.

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**W**HEN or by whom Christianity was first introduced into Britain we cannot exactly say. Some eminent historians, after careful investigation, have held and taught that the Apostle Paul visited Britain, from Spain, between his first and second imprisonments; and that Aristobulus, mentioned in the Epistle to the Romans, was appointed by Paul as the first pastor of the British churches. Others believe that some British captives, who were taken to Rome as prisoners, and held there about the time of Paul's imprisonment, became converted through the Apostle's labors, and, after their liberation, returned to their native country and proclaimed the religion of Jesus, and started the first British Christian Church. But by whomsoever the Christian truth was first proclaimed there, it is certain that before the end of the first century the Gospel was preached in Britain. From the testimony of very early and trustworthy writers, Christianity spread and triumphed and rooted in the land. Druidism, the religion of the ancient Briton, and said to be the best of all the Pagan religions, gradually fell before the onward march of the truth of Christianity. Notwithstanding many difficulties and much persecution, the Christian Church in Britain continued to flourish up to the beginning of the fifth century. From an examination of the remains of Primitive British churches, it is clear that that Church



was pure and simple, for no images, or crosses, or symbolical sculpture of any kind, have been found belonging to the edifices. When, in 411, the Roman soldiers were withdrawn and the land left defenceless, Britain was overrun by the barbarous Picts from their highland fastnesses, and their marauding allies, the Scots, from Ireland, to the desolation of the country and the great injury of religion. A little later, a yet more formidable race of pirates began to pillage along the shores of the British Channel. To meet the league of Pict and Scot, and to avert the threatened ruin, the British resolved to match barbarian against barbarian; and so, by promises of land and pay, hired the English or Saxon foe against the northern enemy. The landing of Hengist and his band of warriors on the Isle of Thanet, in 449, begins anything like an historical knowledge of the English race. The Picts were soon scattered in a great battle, but then commenced the greatest difficulties of the British, who found that their mercenaries and allies were a dangerous and powerful people. As soon as the work for which they were hired was done and a dispute arose about rations and pay, war was threatened, and just as suddenly carried out. The victory of Aylesford that followed not only gave East Kent to the Saxons, but the key of the British conquest. The long, bitter, and merciless contest that followed for nearly two centuries, brought to the Saxons complete victory and to the British thorough defeat. The conquerors transferred themselves and their name from their native Sleswick and the mouths of the Elbe to the British Isles. Ancient Britain was entombed in the fierce and deadly struggle, and ENGLAND arose with its Saxon race. These English and Saxons brought with them their old German paganism, and so, as they drove back the British population, they drove back their Chris-

tianity and stamped again upon the land, as far as they could, the heathen impress. In this way Wales and the west of England alone retained the primitive British Christianity in the fastnesses of the remnants of the British race. It was to this pagan, Saxon England that St. Augustine came at the end of the sixth century as the Pope's first missionary to the British Isles. In less than a hundred years this mission brought over to Christianity the whole of the Saxon Heptarchy. England was then admitted into the federation of papal Rome, though the British Church, so far as it could, protested against the errors and idolatrous practices of Rome. Yet the Church of Rome gradually overcame all opposition, and the government of the Church was placed in the hands of Bishops, who in their turn were dependent on the see of Rome. Near the middle of the ninth century, those terrible pirates called Norsemen or Danes descended upon the British coasts like a devastating storm, and wrecked churches and religion in their fearful ruin, nearly extinguishing both literature and religion in the land. The same atrocities which had attended the victories of the Saxons over the Britons disgraced those of the Danes over the Saxons. Civilization paused, while homesteads were fired, men and women slaughtered, priests murdered, and religion and government destroyed, till God, by the hand of good King Alfred, lifted the nation again upon its feet, subdued the ferocious Danes, and made Britain once more to see the light of truth by the hand of one of the wisest and best kings that England or the world ever saw. But following him were men destitute of almost every good quality, who threw back the nation into the worst of bondage under the control of popish ecclesiastics, and kings and priests and people became brutalized and depraved to a proverb. Then followed the Norman

Conquest, in 1066, which placed England under the further tyranny of a foreign sword as well as the most absolute ecclesiastical despotism, for the Norman Conquest increased the influence of Rome in the land. The Pope sent William for use in his enterprise a consecrated banner of St. Peter, while with the Norman conquest of England the Papacy fixed upon the Church of that country a yoke more galling and disastrous than the yoke which William the Conqueror fastened on the nation. This advantage and power the Roman see continued to push and extend until by the most extortionate and unscrupulous conduct it usurped the civil power also, when John, in 1213, surrendered his crown and kingdom into the hands of Innocent III., to receive it back as the Pope's vassal. But the English nation refused to share the degradation of its miserable king, or submit to the foreign usurpation of a Roman potentate. The people were truly loyal to the Church in things religious, and bowed unquestioningly to its supremacy in spiritual matters, but would not, even in this age of moral servility, acknowledge the Pope as the civil lord and sovereign. Immediately the English nobility, feeling keenly the humiliation, flew to arms to wrest from their worthless king the Magna Charta, or the Great Charter of the nation's liberties. From that followed other changes and concessions to the national spirit, until the long period of national formation practically ended in a constitution and a representative parliament. The thirteenth century may be regarded as the commencement of modern England, and with it began, in fact, the history of the English nation. Then were united mutually and truly the three Teutonic races that had been at different times grafted on the old British stock to form a people inferior to none in the world. Then came the House of Commons, the parent and model of the free

representative assemblies of the world. Soon there followed the formation of the English language, the dawn of English literature, and the commencement of English learning. Such a period of history must ever be memorable. The schools of Greece, the invention of printing, the Reformation of the sixteenth century, are not greater powers in history than the formation of the English nation, and language, and constitution, and representative parliament, with their unconquerable love of freedom and fair play. In John Wycliffe we have the earliest and one of the most characteristic representatives of the people. He was the father of our language—*for* Wycliffe, the father of English prose, rather than Chaucer, the father of English poetry, gave a fixed character to the English language—the first translator of our Bible, and the morning star of the Reformation.

John Wycliffe was born at Spresswell, a hamlet about a mile from old Richmond, in Yorkshire, England. Both town and hamlet have long since disappeared, but they were near the well-known parish of Wycliffe, whose old manor-house was long the home of the Wycliffe family. He was probably born in the year 1324, though we have no positive evidence upon which to fix the exact date of his birth. We know nothing about his early life. A gifted historian has finely remarked about the striking contrast between the obscurity of Wycliffe's earlier life and the fulness of our knowledge of him in later life. He was sent early to Oxford for his education, some suppose at about sixteen years of age, but both the date and the college into which he was received when he first came to Oxford are uncertain. In the fourteenth century the English universities contained a multitude of lads who went to Oxford and Cambridge to school; for school life as well as college

life was almost entirely concentrated in the two university towns. In those days of dangerous and difficult travelling there existed a class of men called fetchers or carriers of scholars, whose business it was to take charge of the boys on the road to and from the universities. The nature and direction of the studies of that day are well known. The middle ages made exclusive use of the Latin tongue as their scientific organ. The Greek language or literature were rarely studied or known. Wycliffe became a famous Latin scholar, but knew nothing of Greek. This must be remembered when you think of him hereafter as translator. Logical, mathematical, and dialectical studies had a great attraction for Wycliffe. His writings and sermons early showed a remarkable use of illustrations from arithmetic, and mental and physical science. He not only showed a special zeal for mathematical and physical studies, but great aptness for the study of rhetoric; so that he soon acquired considerable renown as a speaker and debater. From what were then known as the liberal arts Wycliffe passed on to the study of theology, and, of his ten years' student life at Oxford, he gave full half of that time to the study of theology; and as the result of assiduous and devoted application, he became a master of canon law, scholastic theology, and the interpretation of the Scriptures. His parents desired him to study theology with a view to the priestly calling, as in that day the surest path to position, dignity, and wealth. But Wycliffe appears to have given himself to these studies for intellectual pleasure and from his passion for knowledge. Wycliffe's student life at Oxford was scarcely completed when, at twenty-five years of age, an event occurred that had a marked effect on all his after life. The great plague of 1348 passed through England, and filled the land with horror and dismay. The infected generally died after a

few hours ; the strongest within a day or two after attack. The distemper passed from man to brute, covering the land with putrid flesh. The labors of husbandry were suspended, the courts of justice closed, and more than a third part of the inhabitants of the country swept away. For five months the pestilence filled the atmosphere like a hot and fetid vapor, and thousands of purple-spotted corpses lay putrefying in fields and houses. This wonderful event gave solemnity and decision to Wycliffe's spiritual character. Soon after he graduated with honors, became a fellow of Baliol College (of which in 1361 he became master), and was ordained to the priesthood. He was afterwards nominated by his College rector of Fillingham, which parish he exchanged seven years later for that of Ludgershall, which he held until his resignation, in 1374, in order that he might conscientiously accept the rectorship of Lutterworth. But he continued to reside in Oxford, and remained connected with the University, where he quietly worked and taught and labored with much zeal and success for many years. In 1365, Wycliffe was appointed warden of Canterbury Hall, Oxford, which he held till 1370. In 1366, Wycliffe reached his highest academic degree and became a doctor of divinity. From that chair many of his lectures and finest expositions were delivered, and from the passages still preserved in his manuscript works we can clearly see the loftiness and spirituality of Wycliffe as a teacher. That these biblical and theological lectures and studies proved of the greatest benefit to himself, no one can doubt; for there he first learned the true meaning and value of the Scriptures, and laid the foundation of that knowledge and conviction which made him afterward the great reformer and translator.

No one who looked upon Wycliffe at forty years of age,

in the prime of his manhood and intellectual powers, and in the zenith of his position and influence at the University of Oxford, would have predicted for him the great and perilous position of his after life. True, Oxford at this time enjoyed the intellectual supremacy which had been the glory of the University of Paris before the English wars with France, and at Oxford Wycliffe was recognized as the first scholar of his day, and stood without a rival. Still there was nothing to indicate the social and ecclesiastical leader of England. A spare, frail body, weakened by study and abstinence, united to a quick and active temper, immense energy, resolute conviction, rare intellectual powers, a spotless life, and the personal charm or magnetism which accompanies real greatness, make up the *personel* of the man. Yet this frail, unsuspected schoolman became an agitator for popular rights, a master of irony and invective and persuasion, an organizer of a religious order, an unsparing assailant of abuses, a bold and fearless controversialist, a wise and heroic leader of men, and a reformer who dared, when deserted and alone, to challenge the creed of Christendom and maintain the freedom of religious thought against the dogmas of the Papacy. Wycliffe was a characteristic Englishman, with the excellencies and defects of his nationality inborn. The perseverance that never yields, the faith in himself which makes him feel that to an Englishman all things are possible, the truthfulness that hates falsehood not only because it is wicked but because it is mean, respect for the rights of others and for the claims of justice everywhere, were marked traits of Wycliffe. His style of speech was a manly colloquial English, full of sparkle and strength and quaint humor, not seldom touched with the honest pathos of a great heart ringing out in generous enthusiasm for righteousness and scorn and loathing of the wrong. He

was a mediæval priest, but with the light of modern times upon his face; and, like the old Hebrew prophets, he felt himself to be God's messenger with the certitude of conviction in what he declared. He was the precursor of modern England, and to him the English Reformation owes more than to Martin Luther. Wycliffe has waited long for full recognition, for it is only in the present century that the actual value of his work and the heroic greatness of his character are becoming generally understood. He was so far off as to be little more than a great name even to educated people, but gradually the man and his work are being brought to the study and knowledge and appreciation of us all. Who can tell whether, had the age been ready for the work of reformation, Wycliffe was not well qualified to carry out that reformation to a successful issue, and so have anticipated by nearly two centuries the great transformation of the sixteenth century? But things were not ready for that decisive step, and so, instead of becoming "the monk that shook the world," he became the morning star of the Reformation.

John Wycliffe first challenges special attention as a **PATRIOT**. In 1365, Wycliffe was forced into a prominent position as the recognized leader of a national party, under remarkable circumstances. Pope Urban V. claimed from Edward III., King of England, feudatory tribute to the extent of one thousand marks (£10,000) yearly, with thirty-three years' arrears. This payment of tribute had been imposed in 1213, by Pope Innocent III., on King John, but it had always been resented as a mark of degradation, and paid with the greatest irregularity from the first. Edward III., since his majority, had always refused payment on principle. When the Pope's demand reached him, the King laid the claim before the Parliament which assembled



in May, 1366. It is generally believed that Wycliffe was a member of this Parliament, but whether as a clerical expert to advise the court in theology and in ecclesiastical procedure and canon law, or as a regular member, is not clear. He was at any rate a leading adviser of the Parliament, and was henceforward a marked man among the Church party in England and at the Papal Court. The Papacy claimed absolute supremacy in spiritual matters, and spiritual matters then included about everything. In the end the Parliament unanimously decided that the King of England ought not to pay feudatory tribute to the Pope, and they voted what supplies might be necessary to defend the honor of the country against the threat of the Pope. But the action of Parliament was so emphatic that the claim was never again made. As soon as the decision of Parliament became known, some ecclesiastics, who were more devoted to the Pope than to England, published a defence of the pontifical claim, and abused Wycliffe. This attack drew from Wycliffe a defence of the proceedings of Parliament, which shows us the grounds of the decision. The style of Wycliffe's reply is somewhat singular. He professes to reproduce the speeches of seven lords on the question of these papal claims. The first speaker, like a plain English soldier, meant to keep by the sword what was won by the sword. The second argued that a tax or tribute may only be paid to a person authorized to receive it. Now, the Pope has no authority to be the receiver of this payment, and therefore any such claim coming from him must be repudiated; for it is the duty of the Pope to be a prominent follower of Christ, and Christ refused to be a possessor of worldly dominion. The Pope therefore is bound to make the same refusal. As therefore we should hold the Pope to the observance of his holy duty, it follows that it is incum-

bent upon us to withstand him in his present demand. The third speaker dwells upon English interests as a patriot. The fourth argues from the principles of feudal law. The fifth condemns the concordat entered into with King John as an usurpation which for England was illegal and insufferable. The sixth lays down the early mediæval principle that there are two vicars of God, and that the civil government represents one if the Pope is the other. The seventh boldly declares that John had no right to make any contract with Innocent III. without consulting his people, or, as we would put it now, the Crown could not make contracts with foreign powers without the consent of Parliament. Throughout his entire reply the spirit of true patriotism is manifest in Wycliffe. He was jealous for the dignity of the crown, the honor of his native land, and for the rights and constitutional liberties of the people, and he fearlessly maintains the political independence of the crown and country from the Pope.

A new and further test of Wycliffe's patriotism was near at hand. The brilliant victories of the earlier part of Edward III.'s reign had brought no permanent gain to the English people. His gigantic military efforts wasted the resources of the country without producing abiding results. France, although conquered, had baffled and beaten its conquerors, and the lands won in battle by Edward were nearly all lost, while his inherited dominions seemed about to follow. The hatred between France and England had become a passion. Edward had reigned more than fifty years, and his kingdom was declining. The nation's troubles now were greatly increased by France declaring war against England in 1369, in which Aquitaine joined. The health of the Black Prince, almost the only great general England had then, was completely ruined by his

military campaigns, and the treasury was exhausted. Yet the spirit of the nation refused to allow itself vanquished, and the Parliament of 1371 resolved to prosecute the war. But how were they to raise the means? The people were heavily overtaxed, and little more could be wrung from them. In these difficult circumstances the Parliament resolved that the Church should be included in the new tax or demand for a subsidy in aid of the war. It was wealthy, and had hitherto shared little in the reverses which had fallen upon the people. Its prelates filled the chief offices of the State, and were opulent in the midst of distress, while its members were claiming complete exemption from taxes of any kind. That was not the time to urge such pretensions. The nation was poor, the need of money was pressing, and it was resolved that the Church should bear her share of the burden to be levied. In this case Wycliffe alone of all the clergy defended the course adopted by Parliament, and that united two men of widely opposite character and aims. John of Gaunt, Duke of Lancaster, third son of Edward III., aimed to keep down the influence of the Church by stripping her of her wealth and offices. Wycliffe was bent on reforming the Church by making it poor. So the grasping aristocrat and the pious preacher of evangelical poverty found themselves together helping the same scheme at this particular juncture. The result was that taxes were imposed on the clergy for all lands which had come into their hands by mortmain for the last hundred years, and the same Parliament asked the King to remove all prelates from the highest offices of state.

The next year, 1372, Wycliffe's feelings as a patriot were roused to their greatest tension and boldest resistance. A Papal Nuncio, one Arnold Garnier, Canon of Chalons, appeared in England as an agent of Pope Gregory XI., to

collect money for the Apostolic Court. The man travelled with a train of servants in grand style about the country, and remained for over two years, collecting large sums of money as the papal receiver. Wycliffe wrote a tract against Garnier, warning his countrymen against the wholesale pillage which was going on. He denounced the Nuncio, and represented the harm which was being done to an impoverished kingdom by draining it of money to supply a foreign court; and he ended by drawing a contrast between the Pope's life and the ideal Christian life lived according to the precepts of evangelical poverty. Fortunately for Wycliffe, at the time he commenced this attack on the papal court, the transfer of the Papacy to Avignon had reduced the Popes to the position of mere creatures of the French king, and had robbed them of much of their awe and terror, while their greed and extortion inspired disgust and revolt. He thus escaped immediate arrest by the Church authorities, while he aroused his country to an earnest resistance of the greed of the Pope. Soon after this loud complaints were raised against the manner in which the Papal See filled English Church offices, and thus possessed itself unjustly of the ecclesiastical revenue. In 1374, a Royal Commission was appointed, of whom Wycliffe was one, to go to Bruges, where a conference for the establishment of peace between England and France was going on, to treat with the representatives of the Pope and come to such terms as would put an end to the troubles complained of in a way honorable to the Church, and yet uphold the rights of the English crown and realm. But no satisfactory or practical results came out of these negotiations. There was no real ecclesiastical reform accomplished. Such was the power which Rome had acquired from the blind submission of so many years, and such was the resist-

ance offered to all Wycliffe's attempts to advance popular rights, that Wycliffe left Bruges, where, for the first time, he had met the Italian, Spanish and French dignitaries of the Church, terribly disenchanted of Rome, and with his eyes open to the evils of the Papacy.

The Parliament which assembled in 1376, known as the "Good Parliament," presented no less than five petitions to the King against the cupidity and oppressive encroachments of the Roman See; a protest which was urgently renewed the following year. In these petitions it was asserted that the money raised by the Pope in England exceeded five times the amount of the taxes levied by the King; that by reservations during the life of the holders, the Pope disposed of the same bishopric four or five times over, receiving each time the first-fruits; that aliens who had never seen their parishes, living in the sinful city of Avignon, hold and farm out the best and wealthiest English preferments, while the poor and learned at home hardly obtain one in twenty, resulting in the decay of sound learning and destruction of the Holy Church more than by all the Jews and Saracens of the world; that the Pope's revenue from England alone is larger than that of any prince in Christendom; that God gave His sheep to be tended, not to be shaven and shorn. Therefore the Pope's collector and other strangers, the King's enemies, ought to be discharged, and no such collector or proctor allowed to remain in England. These parliamentary petitions read so much like Wycliffe's writings that the Church party felt that his mouth must be stopped; but Wycliffe continued by pamphlet and speech to disclaim against the extortion and tyranny and selfishness of papacy and clergy. He could not endure to see the nation's treasure alienated by the Church from national purposes to such a scandalous degree. It touched his heart as an Englishman

to see the country drained of its resources in order to satisfy the greed of the Pope, and he did all he could to rouse the barons and the people against such flagrant abuses. Things had reached a terrible pass. Rome showed that instead of using her power to serve the State, she regarded the nation as existing for her benefit and aggrandisement. Social life as well as national life suffered and was oppressed by the ubiquitous despotism of Rome. The minor priests shared the spirit and practices of their superiors. You cannot overstate the mischief which resulted in the middle ages from the priests being exempt from the jurisdiction of secular courts. The clergy so practised on the fears of the dying as to obtain possession of one-half of the land, while they claimed to be exempt from any civil court or law to which an injured family might apply for redress. If complaint was made against their intimidation, or vices, or immoral life, or wicked exactions and practices, they felt no alarm, privileged as they were against all interference from the world without. Though Wycliffe failed to arouse his nation to that intense, and prolonged, and principled resistance to Rome that he desired, and that would enable him to strike one shattering, overpowering blow at the corrupt Church, yet he voiced the cry of liberty for the enslaved nation, and helped as the pioneer to prepare the way for the reformation yet to be; while his great treatise on "The Kingdom of God" (*De Dominio Divino*) shows how unselfish were his aims, and how sincere and pure his principles. Let England, let the world, admire and honor the first man in his country that ever dared to oppose the assumptions and greed of the Church of Rome, and resolutely demand for his country the freedom and constitutional rights without which no nation can be great, or wealthy, or happy, or respected, or free.

The drift of Wycliffe's theory of dominion, which, in establishing a direct relation between man and God, swept away the whole basis of a mediating priesthood, on which the mediæval Church was built, was not at once seen. But his theory of Church and State, which contended that the royal power over temporal things was complete, and his wish that the Church would voluntarily abandon its wealth and return to its original poverty, was clearly seen. Though worldly wealth had proved a curse to the Church, its authorities were unwilling to be relieved of the glittering snare. Wycliffe was therefore summoned before convocation in St. Paul's, Feb. 19th, 1377. William Courtenay, then Bishop of London, was the prime mover and head of the party who were bent on humbling the Reformer and all who acted with him. Wycliffe was required to answer for his heretical propositions concerning the wealth of the Church. From whatever motive, the Duke of Lancaster accepted the challenge as given to himself, and resolved to protect Wycliffe at his trial. When he appeared before convocation he was accompanied by the Duke of Lancaster, and Lord Henry Percy, the Grand Marshal of England, and a band of armed men, as well as by several friends. A violent dispute arose between the Duke and the Bishop of London, until they began to use abusive language on both sides; the Duke threatening the Bishop, the Bishop reviling the Duke, until the assembly abruptly broke up in disorder; Wycliffe retiring in the company of his powerful protectors without having spoken a word. Bailed as they were in this attempt the Bishops would not give up the prosecution, but they determined to proceed against him more formally and cautiously. Certain propositions and articles collected from Wycliffe's lectures and disputations and writings were forwarded by the Bishops to the Papal Court, upon which

they craved speedy judgment. The result was that five bulls were issued in one day (May 22nd, 1377) by Gregory XI. against Wycliffe. Three of these bulls were addressed to the Archbishop of Canterbury and the Bishop of London, one to the King, and one to the University of Oxford. The nineteen theses condemned in the Papal bulls were so skillfully drawn as to prejudice the accused in the eyes of civil rulers and moderate men of all parties. The Roman Church tried, as it has often done since, to show that the Reformer attacked not the Church but the basis of society; and the English Bishops did their best to alarm the King and to prove Wycliffe an enemy of society as well as of the Church. While the Bishops, who were enjoined to establish a secret commission to investigate the opinions of Wycliffe, and, if they turned out like the articles sent, to imprison him as a heretic, were the very men who had sent the previous report to Rome. The spirit and intention of these bulls is thus easily seen. Several months elapsed before these bulls were published in England. The time seemed unfavorable. Edward III. had died in June, so that the bull addressed to him was inept. The first Parliament of Richard II., his grandson and successor, which met in October, was very outspoken in its opposition to the court of Rome. But after the Parliament had risen, the prelates resolved to carry out the Pope's commission. December 18th, the bull addressed to the University of Oxford was issued to the Chancellor, requiring that, under pains and penalties, they should deliver Wycliffe over to the prelates. The University with great reluctance took action against Wycliffe, and showed itself throughout indisposed to prosecute its greatest scholar. In February, 1378, Wycliffe appeared before the papal commission at Lambeth Palace. In defence of his condemned theses, he put in a written answer, in which he explained



and justified his theses one by one. The ecclesiastical court was soon warned by the King's mother, the Princess Joan (widow of the Black Prince), to do no harm to the accused ; while the citizens of London forced their way into the palace and loudly took part on the side of Wycliffe, threatening danger to anyone who should injure him. The result was that Wycliffe was merely forbidden to teach the alleged heresies. He departed as free as he came, and without giving any formal pledge of obedience, to the chagrin of the Bishops and the Church. Thus a second time Wycliffe has come forth from the clutches of his enemy free and unharmed, but with views more expanded and resolved upon greater and more spiritual reforms.

The death of Pope Gregory, soon after this, affected Wycliffe's position in many ways. It stopped for the time proceedings against him. The Pope chosen, Urban VI., was well received everywhere, except in France, as a man of high personal character and anxious to accomplish good. Wycliffe hailed his elevation with great delight, believing that the new Pope was possessed of an evangelical spirit and true Christian earnestness, and that he had the necessary courage to carry out great and needed reforms. But he was doomed to speedy and bitter disappointment. The Pope was too much of a reformer for his corrupt court, and his efforts soon gave offence to many of the Cardinals, to such a degree that they became his enemies. These disaffected Cardinals, chiefly French, under a pretence of doubt regarding the validity of Urban's election, proceeded to elect a rival Pope, Clement VII. This began what is known as the Great Schism, which lasted for upward of thirty years. These Popes immediately began to fight each other, with all conceivable weapons, to the grief of all good men and the rending asunder of the Church. This battle of

the Popes from first to last was a wretched business. Urban damned Clement, Clement dealt back damnation on Urban. Each Pope was forming plots and thundering out anathemas against his competitor, while the profligacy of the partizan clergy attained to a scandalous excess. Both Popes were utterly unworthy of the strife made about them. But the schism in a great measure reconciled England to the Papacy. England supported Urban, the Italian, against Clement, the Frenchman, and felt that it could afford to help the Pope against France. By means of this Wycliffe lost the countenance and help of his former political friends and powerful protectors. Upon Wycliffe's own mind this schism produced a powerful, an abiding influence, and a radical change. He began to doubt the primacy of the Pope, and soon from principle he decidedly opposed it. When each of the two Popes declared publicly that his opponent was a false-pretended Pope, Wycliffe, with grim humor, politely told each that he was quite right. Wycliffe now began to teach that the Church would be better with no Pope than two; and, step by step, he came to teach that the Church would be better with no Pope at all. Having gone so far, Wycliffe presently became convinced that the Papacy is Antichrist, and of the wicked one, and therefore all its usurpations and demands were to be resisted. He published a tract at this time on the Schism of the Popes, in which he seeks to show that the endowments of the Church are the principal cause of its degeneracy, and calls upon the secular authorities to attempt the long-needed reformation and let the support of the Church be voluntary. He also proclaims that the assumptions and power of the priesthood is an error, and that their functions and duties, when rightly seen, are merely ministerial. The necessity of confession to a priest he clearly denies, and teaches that

it is an heresy for a man to believe that he is absolved from his sin if he gives money, or because a priest has laid his hand on his head and said, "I absolve thee," for we must be sorrowful in heart or God will not absolve us, and to God alone belongs the power of forgiveness. From these advanced views Wycliffe passed on to other and greater changes and teaching, which cost him the sympathy and support of his University and the widest suspicion of heresy. For this reason his residence for the rest of his days is at his rectory at Lutterworth, Leicestershire, where his greatest and final work is done.

Wycliffe's work received a terrible blow and set-back from what is known in history as the *Peasant Revolt or Insurrection*. The peasants, driven desperate by the growing pressure of taxation and other grievances, rose in insurrection in 1381. Their real grievance was a complicated one. They might have borne the pressure of the tax if they could have got fair play, but they did not get it. The great plague which had desolated and depopulated England made it difficult to procure laborers. Wages had risen about one-half, and nominally the condition of the peasants was improved. But the peasants were compelled to render certain free services to the lord of the manor in tilling his fields and securing his harvest. Scarcity of laborers, while it increased wages, also increased the burden of these compulsory services, for there were fewer to share them. When the laborers were taxed heavily, if they were always in wages, the burden became intolerable when a large portion of their time had to be spent in working for nothing. They struck work. The rebellion was nominally against a tax, it was really a strike against unpaid compulsory labor. The rising of the oppressed peasants against their oppressors broke out suddenly and simultaneously in Essex and Kent.

The first weak efforts of the authorities to stop their deeds of violence not being sufficient to strike terror, the insurgents were only incited to greater outrages. Presently the rebels united under Wat Tyler, numbering, it is said, one hundred thousand, marched upon London, reduced to ashes the palace of the Duke of Lancaster, seized and beheaded Archbishop Sudbury, and committed many other acts of terror and blood. In neighboring counties, mobs of rebels wasted the houses and lands of the nobles, burnt the documents, and put to death judges, lawyers, and jurymen, in their wild attempt for freedom. Soon the revolt was crushed, and the leaders, with nearly seven thousand of their misguided followers, were put to death. Wycliffe's enemies immediately sought to fix the responsibility and odium of this insurrection on him; and though nothing could be farther from the truth, as later and reliable historians have clearly shown, yet the opportunity was eagerly seized by the leaders of the Church to strike a decisive blow against Wycliffe and his followers. The quarrel between the barons and the Church was hushed in the presence of a common danger, and all hope of further reforms from the Parliament was for the time at an end.

Wycliffe now claims our attention as a **DOCTRINAL REFORMER**. In 1381, he published his twelve articles on *Transubstantiation*, showing that the doctrine is unscriptural and erroneous. By the apostolic fathers of the Church, in the first and second centuries, the Lord's Supper was spoken of as a sacrifice; but in the Jewish and Hellenistic and scriptural sense, as an offering or presentation, but never as a propitiation. Cyprian, in the middle of the third century, was the first to regard the Eucharist as an atoning sacrifice. Gradually this opinion grew, though challenged, as the Church of Rome became ascendant. It

was the famous monk, Radbert, in the ninth century, who first openly taught that the bread and wine of the Sacrament were actually changed into the body and blood of Christ. These views fell in with the Romeward tide of that day, and at the fourth council at Trent, in 1215, the dogma of transubstantiation received full ecclesiastical sanction, and from that date the dogma has been authoritative in the Church of Rome, to be believed by all its adherents under pain of eternal death. A doctrine once formulated and declared by Rome, there is no room for aught but faith. Rome founds her demand to be believed, not upon the reasonableness or scripturalness of her creed, but upon its ecclesiastical authority. Rome being infallible, what she asserts must be so because she says so. This doctrine, therefore, of transubstantiation, however false or unscriptural, must remain as long as Romanism remains. Wycliffe, in assailing this doctrine, attacks the very citadel of the Church. He saw that transubstantiation was the core of the power of Rome; that it was the key of the position of the priests; that while it stood they stood, and that when it fell they would fall; and by attacking it he struck at once at the heart of Rome. In this matter Wycliffe was much in advance of Luther. He condemned this dogma as a grievous heresy, not only because it was false to the Word of God, and painfully deceived the people, and because of the idolatry connected with the adoration of the host, but also as a strong protest against the delusion that the priest makes the body of Christ by his action in the mass. This thought appeared to him horrible; as though a creature could give being to its creator; as though God were created anew day by day. Wycliffe held a real presence of Christ in the Sacrament of the Lord's Supper—not a local or corporeal presence, converting it into a blasphemy and cannibalism.

balism, but a spiritual presence. Wycliffe, in assailing this doctrine of transubstantiation, appears the more noble and heroic because he stood utterly alone. The Duke of Lancaster bid him not to count on his support in a case of heresy. His University at Oxford condemned him; old friends deserted him; the minions of Rome flew at him thick and fast. But to all the grand old Reformer replied: "I believe that in the end the truth will conquer." This was a prediction, to the truth of which all, *all* shall yet witness.

In the matter of doctrine, we must not overlook Wycliffe's views on *Evangelical Poverty*. Wycliffe believed and taught this doctrine of evangelical poverty thoroughly, and this is the key to much of his theological position. It was a doctrine which lay near his heart, and was the quickening spring of his religious life. A very slight acquaintance with mediæval theology and the devotional literature of these times will show how deeply rooted this doctrine was. To live an ideal life of Christian poverty was the dream of every mediæval religionist, and to bring others to share that life was the aim of their reformers. This thought inspired every religious revival, from the time of Anselm onwards, until the Reformation of the sixteenth century showed a more excellent way. To the mediæval mind a life of evangelical poverty was a life in imitation of Christ. It was the way in which men could become real Christians. By denying themselves of all but the barest necessities, they could live as Christ did when on earth. This imitation of Christ became to them of supreme importance as the true way to appropriate the benefits won by Him. It was not simply a sign of appropriation, but the *instrument* of appropriation. To-day we hold that our imitation of Christ is an evidence and an expression of vital union to Christ. But

they did not see that faith or a personal trust in Christ's atoning merit places the believer at once in a state of forgiveness and acceptance with God, and so put the evangelical poverty which imitates Christ in the place of the justifying faith which rests on Christ. This fact compels us to acknowledge the truth of Melancthon's contention, that Wycliffe did not understand and teach the doctrine of justification by faith as Luther did. This explains in a great measure the difference between the reformations of the fourteenth and of the sixteenth centuries. But in looking at Wycliffe's doctrinal views on this and other questions, such as hereditary sin, the freedom of the human will, the election of grace, you do him a great injustice to separate him from his century, or if you forget the influence which the times he lived in had upon him.

Wycliffe now assails the **MONASTIC ORDERS AND FRIARS**. The monasteries at Wycliffe's time were not like those first established in Britain at the beginning of the fourth century—simple homes of learning and piety, where the Scriptures were studied daily, and copies transcribed with care for the edification of the unlearned. But they were palaces or abbeys, of great wealth and luxury, ever aiming at their own aggrandisement and power. The friars, who by their great number had become a public nuisance, were not like the simple God-fearing men of the fourth century, who, in spite of much superstition and some false doctrine, consecrated everything—ease, fortune, fame—with an all-consuming zeal, to the service of God and the good of man. But the friars of this day were ambitious, indolent, unprincipled, overbearing, corrupt men of the world, who, under the pretence of poverty and austerities, dressed in costly garments, fed on the rarest dainties, scandalized the Church by the most flagrant immoralities, and occupied the most lucrative

and influential positions in the land, without the slightest concern for the welfare of those around them. Wycliffe strongly opposed and denounced these orders and friars, not simply because they greatly impoverished the land and injured it by their selfish and false lives, but because they were the aiders and abettors of the Papacy in its worst forms and abuses, and the enemies of all patriotism and personal or national freedom or citizenship. The friars bitterly opposed Wycliffe and all his reforms and fellow-laborers to the last, and they were always found to be the readiest tools of his enemies and persecutors. A story is told of Wycliffe being taken ill while on a visit at Oxford, and a deputation of four prominent friars, one from each of four orders, with aldermen and other city notables, waiting on their expiring enemy to get him to withdraw what he had so strongly uttered against these fraternities. It is stated that the sick man listened silently to the address of this deputation, until they had finished all their exhortations and appeals to him to revoke his attacks and writings against them before he died, when he beckoned to his servant to raise him up in his bed, and fixing his eyes on the persons before him, he exclaimed, "I shall not die but live, and again declare the evil deeds of the friars." This was a prediction which the deputation, and the friars generally, soon found fulfilled to their dismay.

Wycliffe's position on the CELIBACY OF THE PRIESTHOOD is as clear and sound and scriptural as many other of the great Reformer's views and teachings. He characterizes the Church law which forbids the marriage of priests as unscriptural, hypocritical, and morally pernicious. He points triumphantly to the teaching of Christ and His apostles, and the usage of the ancient Church to consecrate married men as bishops; and to Paul's words to Timothy: "A bishop



must be the husband of one wife," to show that the ordinance of the Church had been placed above the Word of God. Not that he thought of taking a wife himself, for he was constantly expecting a violent death. But he claims perfect freedom for those who so desired, as in agreement with the Scriptures and the honor and purity of the Church. Was not Wycliffe by this advocacy in reality the truest promoter of the purity of the clergy, through opening to them the sphere of lawful family affections? By seeking to overthrow the Roman doctrine of celibacy, he was aiming a fatal blow at one of her most corrupt, unnatural, and abominable orders. There are undoubtedly those who are called at times to relinquish all earthly ties for the sake of some perilous and self-sacrificing duty, and these are properly eunuchs for the kingdom of heaven's sake. But all such are a law unto themselves, not an example or law for others. The man or woman who, to gratify a Church order, or to carry out a morbid and false idea of life, forswears all domestic ties and sacred family affections and tender parental yearnings, commits the worst form of suicide. They stifle and kill the love which is God's noblest handwriting upon the heart, and destroy the home which God erected to be the holiest representative of heaven. The main cause of the strife and sin that curses the world today is a lack of true homes. All pure love, all right training, all high principles of equity and honor, all sound government, all noble individuality, all true religion, should have their roots in the home; and that which seeks to weaken or rob the world of true homes is the enemy of God and man.

We now look at Wycliffe as a **PREACHER, AND THE FOUNDER OF AN ORDER OF ITINERANT PREACHERS.** Wycliffe himself was a great preacher

who always attached the greatest importance to preaching. He viewed it as the highest and holiest office to which a man could attain in this world. Consequently he gave himself to preaching with all the care and diligence and devotion of his nature. Many of his sermons are still preserved in manuscript, some of them in Latin, preached in Oxford before the University; others in simple, direct, vigorous English, preached in his church at Lutterworth. He occasionally preached in London, and with such effect that the citizens crowded to hear him, and were stirred up to demand reforms in their own clergy. Wycliffe's style was peculiar to his own times, but his sermons are admirable expositions of Scripture, in clear, vivid, manly, nervous, original English. His sermons were full of Scripture that went directly to the conscience and heart of his hearers. He taught that the object of preaching was the edification of the Church, the matter of preaching was the Bible itself in all its simplicity, and not, as the evil habit of the times was, stories, fables, and legendary tales, and pagan mythology, simply to amuse. It is true that he took up many subjects not biblical, but he judges them according to the Bible. God's Word was Wycliffe's standard. His sermons are full of earnest godliness and conscientiousness. They breathe a true zeal for God's glory, a pure love for Christ, and a sincere concern for the salvation of souls. Wycliffe's preaching made a profound impression on his hearers, and inspired many to noble, God-like lives. Some of the monks and clergy were astonished at Wycliffe's zeal for preaching, but he warned them by the example of Christ and His apostles to give over their indolent ways and learn to teach and preach the Gospel, and to show the people their sins. He urges them not to confine themselves behind stone walls, but to go everywhere preaching the Gospel as Christ directs, and in the words which the Holy Ghost

teacheth. Not only was Wycliffe a great and powerful preacher and a faithful pastor, but to promote the right kind of preaching everywhere, he instituted *Itinerant Preaching*. It will be remembered that the press did not then exist. Printing had not yet been discovered. Wycliffe adopted a new and remarkable way of conveying God's truth to the very poorest and remotest in the land. Whether Wycliffe started his itinerants first from Oxford or from Lutterworth has been much discussed, but with no clear and final judgment. Evidence, however, establishes the probability that from Oxford first he sent forth his itinerants, but that Lutterworth was the centre and home of his evangelical movement in its latest and most powerful forms. His first itinerants were university students and graduates, who had received holy orders and were called "poor priests." They were men who had been taught by Wycliffe as their theological professor, or who had embraced his views and principles. These preachers were by no means intended as opponents to the parish clergy, except where such clergy grossly disgraced their office. As priests they were under no obligation to remain unsettled. Some of them had benefices which they afterwards gave up when for most weighty and conscientious reasons it seemed better to be without a benefice. But soon the work so grew and spread that priests were not to be had in sufficient numbers to supply the demand, and Wycliffe sent out *lay preachers*. Thus you see that Wycliffe, not Wesley, was the father and founder of lay itinerant preaching in England. Wycliffe believed in an ordained ministry, but the conviction gained upon him that a divine call inwardly heard was a sufficient warrant for the work of preaching the Gospel of Christ. He therefore delighted in his itinerants as men directly commissioned of God for their work. From that time Wycliffe ceased to

call his itinerants poor priests, but called them all *evangelical or apostolic men*. Their enemies nicknamed them Lollards. These itinerant preachers wandered through the land clothed in long garments of coarse, red, woollen cloth, reaching down to their naked feet, staff in hand, as pilgrims, preaching in churches and church-yards, when permitted, or in the public street, or roadside, or market-place, or the open field or commons, when the churches were closed against them, following the example of Christ and His apostles. Whenever they held forth, they opened the Scriptures and called upon their hearers to repent, and exhorted men to live in Christian brotherhood and peace and beneficence. They also depicted the sinful lives of too many of the clergy and the evils of the Papacy so powerfully, that soon the hierarchy were alarmed, and determined to repress the movement. But the power and following of these lay preachers was for a time great. Their opponents declared in exaggerated language that every second man you met was a Lollard. Wycliffe in his sermons and writings ably defended his evangelical preachers, and did everything possible to encourage and direct and protect them. His last years were freely given to teach and render as efficient as possible the preachers he sent forth, and then to defend them and their work against all persecutors and opposers. When you look at the self-sacrificing, spiritually-minded men whom Wycliffe sent forth; the plain, manly, robust, common-sense way in which they went to work; their courage amid innumerable difficulties and privations and dangers, and the glorious successes that attended their labors, you see the finest possible vindication of Wycliffe and his evangelicals. Who shall say how many poor benighted souls they led from the darkness and superstition of error into the welcome light of God's perfect day? Graceless priests

and bigoted ecclesiastics might and did oppose them unto prison and torture and death, but God gave them a place in history as moral uplifters that no persecution could effectually erase.

You also see Wycliffe as a BIBLE TRANSLATOR. This is Wycliffe's greatest service to his country and to mankind. To him belongs the honor of producing the first translation of the whole Bible into the English language. The venerable Bede, of Jarrow, attempted a translation of the Word of God into the language of his countrymen in the eighth century. How much of the sacred book he translated is not known. All that we know he finished is a translation of the Gospel of John. Other translators attempted the noble work in Saxon times, but the knowledge of their work is very meagre and unsatisfactory, and all that has come down to us embraces simply the four Gospels, the Psalms, and a few of the books of the Old Testament. But before Wycliffe's translation the only complete book of Scripture accessible in English was the Psalter or Psalms. When Wycliffe began his great work is unknown, for he worked at it quietly in his retirement at Lutterworth, because to translate or circulate the Word of God was in his day a heresy and a crime. The New Testament was translated first, then the Old Testament, and the whole Bible was completely translated and brought forth to the people in 1382. No sooner was the Bible thus issued than Wycliffe commenced a revision of the whole book. That work he did not live to see completed, for the revised Bible did not appear till 1388, under the hand of his friend and assistant, John Purvey. Wycliffe's translation has, in the language of Dr. Molton, this fundamental defect, that it was translated from the Latin, not from the original Hebrew and Greek. That is its drawback. It was a translation of a

translation, and therefore will not compare with the later translation of Tyndal from the original. But Wycliffe did not know Greek. It was not taught in the University of his day. He was a famous Latin scholar, and he translated from the Latin version, the only copy of the Scriptures he ever saw or knew. This translation not only placed God's Word before the people for the first time in their own language, but it gave a fixed character to the English language. The purity, the stateliness, the strength, the grandeur, the pathos, the nervous beauty and tenderness of the English language, was found for the first time in this great and earliest English classic. After its translation, Wycliffe did his utmost to put copies of the Word into the hands of the people, though a difficult task, for all had to be written. Yet copies passed freely into the possession of all classes, and the multiplication of copies and portions was rapid. From the first the most active and powerful measures were taken by the Church to suppress the version, and burn and destroy it as most heretical and pernicious, and to persecute all who either circulated or received it. But for a time the Word spread and prevailed, by the help of Wycliffe's itinerant evangelists and others who loved the Word of Life. Wycliffe not only translated the Word of God into the language of the people, but he vindicated the right of the people to read and interpret the Bible for themselves. When the priests urged that to place the Scriptures in the hands of the people would bring in its train heresy, blasphemy, and all manner of evil, Wycliffe replied that it would be cruel to rob a whole kingdom of food because a few fools might be gluttons, or to deny them the light of the sun lest some one should suffer from sunstroke. He urged that the Word of God should be freely circulated, that all might know its precious truths, walk in its divine

light, and understand it for themselves, so that no one, Church, or priest, or Pope, should lead them astray from the truth of God. Wycliffe also held and taught the absolute authority and supremacy of Scripture. He regarded it as the standard by which even the doctrines of the Church and the Fathers were to be tested. He regards God's Word as the one unconditional and absolutely binding authority, and in defence of this principle he wrote one of his ablest works. You will not wonder that the man who placed the Bible higher than any other book, higher than the Fathers or ordinances of the Church or than the authority of the Church, should reply at his trial, "Even though there were a hundred popes, and all the monks were transformed into cardinals, in matters of faith their opinions would be of no account unless they were founded on Scripture." In his view the book that had God for its author was the first and highest authority, and the one sufficient and perfect guide for man through life to immortality. As he taught, the Bible was the charter of the believer's liberties, the kernel of all laws, the God-given deed of grace and promise to mankind. By his translation of the Scriptures Wycliffe not only forged the greatest and best weapon for the overthrow of the Papacy and the salvation of his country, but he reared his own imperishable monument. For, though other work of his was soon checked or overthrown in the terrible persecutions that followed, his translation of God's Word into the language of his countrymen, in the effect it produced on the language and enlightenment of the people, can never be overthrown.

The spirit of persecution now began afresh and fiercely to oppose Wycliffe and his friends. Courtenay, who, as Bishop of London, had already shown his hatred of Wycliffe and his doctrines, was now Archbishop of Canterbury and

Primate of all England, and to him the enemies of Wycliffe turned, as a zealot of Popery, to uphold the Church against all reforms and innovations, while he gladly availed himself of the authority of his primacy to destroy the hopes of the Lollards and Reformers. A most resolute, arbitrary, autocratic churchman, the Archbishop laid his plans with great skill in order to accomplish his end. His first idea was to get the doctrines and principles of Wycliffe and his followers condemned by ecclesiastical authority, and then persecute those who held them. To accomplish his first design, he summoned an assembly of ten bishops, sixteen doctors of law, thirty doctors of divinity, and four bachelors of law, in the hall of the Dominican Monastery, Blackfriars, London, May 17th, 1382. Having selected the men whom he could trust to examine and decide the questions laid before them, the Archbishop easily secured the desired verdict. During the sittings of this assembly a terrific earthquake shook the city, so that it was afterwards known as the "earthquake council." On the finding of the council, who condemned twenty-four articles as either heretical or erroneous, the Archbishop issued mandates to his commissary at Oxford and to the Bishop of London, in which he forbade the proclamation of the obnoxious doctrines, or even listening to them, on pain of excommunication. Courtenay had no sooner got the doctrine of Wycliffe condemned than he invoked the aid of the State to suppress his preachers and adherents. He knew that the ecclesiastical powers could effect little, as the men to be proceeded against did not care for church censures, and had no benefices to lose. Accordingly the Primate moved in Parliament for a statute authorizing the seizure and imprisonment of all preachers who should be denounced by the bishop of the diocese in which they were found. The Lords consented, but the Commons



refused the statute. However, Courtenay prevailed upon the young King, Richard II., to issue a patent conferring on the bishops the powers he asked for. Armed with a royal patent, June 26th, 1382, the Archbishop began his persecution with such fatal success that in five months, by the aid of friars and the terrors of persecution, he humiliated and silenced the Wycliffite party at the University of Oxford, and intimidated the organization of the poor preachers everywhere. Wycliffe's books, tracts, doctrines, friends, having been driven forth from Oxford, and Wycliffe himself deprived of his offices at the University, as Mr. Green has so strikingly said, "With the banishment of Wycliffe and the Lollards, and the suppression of religious freedom at Oxford, all trace of intellectual life suddenly disappeared, and the century which followed the triumphs of Courtenay is the most barren in its annals." The same may be said with almost equal truth of the whole land, with rare exceptions, after the rough work of persecution had done its best to burn and destroy in every way the Reformers and their work. During these months of fierce persecution Wycliffe himself was unassailed; Courtenay either determined to strip him first of all his friends and then attack him personally, or his influence was so great that the Primate was compelled to move cautiously. At length, November 18th, 1382, Wycliffe was summoned to appear before a council at Oxford, but again he passed out from the clutches of his adversaries uncondemned. Wycliffe had addressed a cleverly drawn up memorial to Parliament upon the subject of monastic vows, the exemption of the clergy and church property, tithes and offerings, and on the Lord's Supper. He restated his old opinions about church property and the lawfulness of taxing it. He contested the right of compulsory tithing, and maintained that the tithes and offerings were only to

be approved of when they were voluntary. This well-timed document secured for Wycliffe the sympathy of the House of Commons against the tyrannical proceedings of the Archbishop, so that his enemies were compelled, much against their will, to let him die in peace.

The last two years of Wycliffe's life were spent in incessant activity at Lutterworth. Though greatly enfeebled by failing health and a paralytic stroke, he continued busy to the last. He was assisted in his pastoral work by John Horn, his chaplain, and in his work of revision and Bible translation by his confidential friend and worthy fellow-laborer, John Purvey. By the help of these friends he pressed forward the work of translation, wrote and scattered tracts broadcast over the land, carried on the preaching itinerancy, though with decreasing numbers and in the face of innumerable difficulties, because of the severe persecutions of the bishops, and made one more appeal to England against the Papacy. The number, variety, and excellence of the tracts he sent forth in his last days from his evangelical centre at Lutterworth is truly amazing. Though he lived constantly prepared for, constantly expecting, martyrdom, he did not bate one jot in his holy and resolute courage against error and for the truth. His death came somewhat suddenly through a stroke of paralysis: while hearing mass in his parish church at Lutterworth, he fell speechless before the altar, and, though conscious, he never spoke again. Calmly he sank, in the presence of his friends, and breathed his last, three days afterwards, December 31st, 1384. Passing out with the closing of the year, to leave behind him forever the miseries and persecutions and hatreds of bigoted men, he entered upon a new year of unending blessedness in the home and glory of the kingdom of God. His adversaries spoke of him as the enemy of the

Church, the organ of the devil, the author of confusion, the idol of heretics, the restorer of schism. But devout men buried him under the choir of his church with tearful respect, and mourned for him as one of the best of Christians, and one of the noblest of men.

May 4th, 1415, the Council of Constance declared Wycliffe a heretic, anathematized his writings, and ordered that his books be burnt, his memory pronounced infamous, and his bones taken up and thrown far out of consecrated ground. For thirteen years the command rested on paper, but in 1427 Pope Martin V. laid its execution on the Bishop of Lincoln, who in the following year carried it out. His bones were taken up, burnt, and the ashes thrown into the Swift, a branch of the Avon, which runs by the foot of the hill on which Lutterworth is built. Quaint old Fuller, speaking of the rifling of Wycliffe's grave and the burning of his bones, said that the brook into which the ashes were thrown conveyed them into Avon, Avon into Severn, Severn into the narrow sea, thence into the main ocean, and thus the ashes of Wycliffe are the emblem of his doctrine, which is now dispersed all the world over. Wycliffe's teaching was not without its widespread influence in his own day. His writings and travelling preachers greatly touched the popular mind in England, and awakened an interest in great religious questions. His writings were also scattered and had their effect in Europe. The Bohemian agitation, of which Huss was the leader and martyr, was directly connected with the teaching of the great English Reformer. True, the effect of his teaching was mainly lost in the succeeding century, through the fierceness of the persecuting zeal and the power and corruption of the Church. Yet seed was sown and doctrines spread out of which afterwards came the Reformation and the England

of to-day. Men have often wondered why or how Wycliffe was spared the honor of martyrdom. In addition to what I have already shown, this double reason may be presented: the Church of his own day never awoke to the full significance of his teaching, and the statute under which heretics were burned in England was not passed until after his death. But anyone who will carefully examine Wycliffe's writings will see many forecasts of the Reformation and of modern England. His doctrine was Protestant before Protestantism. The ecclesiastical idea of the Church as the communion of the clergy to the exclusion of all non-clergy, he expressly rejected. The Church he defines as the communion of the elect, and he carries back conversion, salvation, and membership of the Church to the election of grace. He boldly refutes the belief, which up to that time was universal, that participation in salvation and the hope of heaven were conditioned exclusively by a man's connection with the Church, and dependent on the mediation of the priest. He clearly distinguishes between the visible and invisible Church, and teaches the free and immediate access of believers to the grace of God in Christ Jesus. He maintains firmly that Christ is the only Mediator between God and man, and that the Church is the whole body of the elect. His subjecting the doctrines and ordinances and usages of the Church to the rigid scrutiny and test of the Bible, and claiming that the Word of God is the only standard of faith and practice, is pre-eminently Protestant. There is no difficulty in claiming him as the first great Pro-testant Reformer. Wycliffe also maintained the right of private judgment, the individuality and freedom of man in the Church and in the State. He was a resolute advocate of popular rights and true liberty. In maintaining the right of private judgment, he stood up against the

whole genius and teaching and power of the Church of Rome, but in defence of the true dignity and birthright of man. The aim of the system of Rome, which is sacerdotal and imperial, is to make the sovereign absolute in the State, then make the sovereign a vassal of the Church, and so make the priesthood supreme in Church and State. Wycliffe saw this, and he saw that there could be no free Church or free conscience while the State was enslaved. He saw that political liberty and religious freedom were not two, but one under two forms. He therefore maintained at all costs the freedom and self-governing power of the State, and the equal freedom of every man. If a man to-day submits to the authority of a Pope or a dozen Popes, that submission is not only an act but a sacrifice of private judgment, and I know of no exercise of private judgment more daring or more criminal than that which decides to give into the keeping of another that conscience for which God has made him responsible. It is not only the right but the duty of every man to claim and exercise the freedom, civil and religious, that God created him to enjoy and hold him responsible for. Do not let us in the present day admit from anyone sacerdotal teachings and sacerdotal principles, but, with Wycliffe, let us claim the priesthood of all believers, and over against the priestly idea that the Church is an organized society dependent on episcopal organism, let us urge that the Church is a spiritual brotherhood of Christian believers.

Finally, Wycliffe's *character* is one of the most distinct and abiding features of his wonderful influence and power. His learning, his intellectual ability, his many-sided mind and gifts, great as they were, would not have given him his commanding influence, his more than kingly greatness, in his university and country, but for his lofty character and

deep moral convictions. His conscientious sincerity, his elevated spiritual fervor, his zeal for the glory of God, showed a character that was a consecrated moral force, that all felt the grandeur of. I do not say that Wycliffe was perfect—no mere man is. But it is to him and the like of him that we owe all that is best in the progress, material and spiri'ual, of the last four or five hundred years. There was no falsehood, or cowardice, or cunning, or greed in him. No character in history was more free from littleness and affectation and selfishness. His character stands out to be admired by all great and discerning people, for all time. The man who revolted against false authority that he might help men to submit to rightful authority; who emancipated himself from usurpers that he might be free to honor true claims, and teach men so to do; who ceased to respect vestments, and crucifixes, and ecclesiastical pretensions, and petrified dogmas, that he might be loyal and true to God and His Word; who sought to pull down on the one hand a false and superstitious thing that had exalted itself in place of God, that he might help every believer to become the habitation of God through the Spirit, is the world's benefactor and God's true and faithful servant.

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## LECTURE II.

### WILLIAM TYNDALL.

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**J**UST as several cities of Greece have contended for the honor of having given birth to Homer, so several places in England contend for the distinction of being the birthplace of William Tyndall, the hero of the English Reformation and the translator of the English Bible. Some who profess to have carefully traced the genealogical line, claim that his family hailed from the north of England; others, from Norfolk, in East Anglia, and that he was descended from wealthy and aristocratic houses, whose members were familiar in royal palaces and shared royal honors; while more recent and reliable writers, who have worked out the pedigree on scanty documentary evidence, claim the county of Gloucester as the place of his true nativity, and a respectable middle-class family as his kinsfolk. But even here there is a dispute whether the parishes of Stinchcombe or Slymbridge, or the old manor-house of Hunt's Court, Nibley, shall have the honor of being the birth-place of the great translator. So that it is not quite certain whether he was born on the meadowy banks of the Severn or amid the breezy and beautiful Cotswold Hills. The only reliable evidence we have is from the statement of Fox, the martyrologist, who remarks that Tyndall was born on the borders of Wales, and as Monmouth belonged to Wales then, this would confirm the claim of Gloucestershire; and still more would the important and recently

discovered letter of Stokesly, Bishop of London, in the Record or State-paper office, in which he speaks of Edward Tyndall, Receiver-General of Crown Revenues for Berkeley Manor, Gloucester, as brother to Tyndall, the arch-heretic. Stokesly, having been rector of Slynbridge, was well and personally acquainted with the Tyndall family, and his testimony seems to us unquestionable and decisive; and as Nibley, in 1866, was the first to rear a monument to perpetuate the name of Tyndall, let us conclude, as we safely may, that England's greatest benefactor was born in this quiet parish at the foot of the picturesque and lovely Cotswold hills, overlooked by the noble memorial reared to his honor. The date of Tyndall's birth is also uncertain; but when all the evidence is carefully weighed, it is most probable that he was born in the year 1486—a time of terrible religious stagnation, and mental and moral servitude, when, in another sense than that of Scripture, the earth was lying still and at rest—at rest in the lap of the Papal Church. Rome was supreme in Europe. There was not a crowned head but did obeisance to the Pope, nor a country but was under the rule of that corrupt Church. Of Tyndall's early life and advantages we know but little. His education, we learn, was not neglected, while his peculiar aptitude for acquiring knowledge would ensure his success. Fox tells us that he was brought up from a child in the University of Oxford, which must be interpreted to mean that he entered the University young; and from a child he also seems to have heard something of the Scriptures, for in later years he tells how he read when he was a boy that King Athelstane, meaning probably King Alfred, caused the Holy Scriptures to be translated into the tongue that then was in England. It is to be presumed that the incident made a deep impression on his mind. Tradition connects this early incident



with the name of John Wycliffe, the morning star of the Reformation. But if the writings and teachings of Wycliffe had ever exerted an influence in Gloucester through his pupil, the fifth Baron of Berkeley, and his chaplain, John de Trevisa, Vicar of Berkeley, the impression must have passed away; for at the time of Tyndall's birth the Church had apparently recovered from the wounds inflicted by Wycliffe and the Lollards, and this very county became again a boasted stronghold of the Church. The persecuting laws which the House of Lancaster had enacted to gain the favor of the clergy had apparently fulfilled their purpose. The voice of heretical teaching was silenced, and the doctrines of the Gospellers anathematized and stoppèd. The clergy resumed their wonted arrogance and returned to their evil ways, feeling that all danger was passed.

The ignorance of the clergy and religious orders seems incredible. Tyndall afterwards asserted that there were twenty thousand priests in England who could not translate into English a clause of the Lord's Prayer, and Bishop Hooper states that he found scores of clergymen in the county of Gloucester unable to tell who was the author of the Lord's Prayer, or where it was recorded. The Bible was practically unknown to clergy and people. The translation of the Scriptures was forbidden by the Church, and the study of the Scriptures did not form a part of the education of the religious teachers of the people. The compilations of scholastic doctors usurped the place of the Word of God, and, as a result, superstition and hypocrisy took the place of true religion. Obedience to the clergy, and fasting, and pilgrimages, and penance, and the efficacy of relics, and the worship of images, and kissing the thumb nails before prayer, and flinging holy water at the devil, were openly preached instead of Christ and Him crucified.

Tyndall entered the University of Oxford as a student at Magdalene College at an early age, but unfortunately we have no full and authentic record of his university career. We know that he was a very successful student, a devout and anxious scholar, and that he graduated with honors. But the statements of Fox, and the gleanings from Tyndall's own writings, are too brief to supply more than a rift through which to look in on his life at the University. Fox says that at Oxford he grew in knowledge and language and the arts, and in the knowledge of Scripture, and that he read privily to certain students and fellows of the College some parcels of divinity, instructing them in the knowledge of Scripture; and that he was much respected for his learning and virtues, and unspotted life. Of the "apostles of ignorance" who then influenced the studies of the University, Tyndall gives no very flattering account. It was a kind of scholastic treadmill, where they had to grind away at subtle syllogisms and logical snares and the corrupt productions of the mediæval schoolmen. "In the universities," says Tyndall, "they have ordained that no man shall look at the Scriptures until he be trained for years in heathen learning and armed with false principles, with which he is shut out from the understanding of the Scriptures; and at his first coming he is sworn that he shall not defame the university, whatever he seeth; and when he taketh the first degree he is sworn that he shall hold none opinions condemned by the Church, but what such opinions be he shall not know; and then, when admitted to study divinity, because the Scripture is locked up with such false expositions and with false principles of natural philosophy that they cannot enter in, they go about the outside and dispute through all their lives about words and opinions pertaining as much to the healing of a man's heel as his

soul." Anything more humiliating than these brief indignant sentences suggest can hardly be conceived. The student was fettered and blinded by the most inexcusable perversions, and the sublime study of theology was made a wretched battle-ground of contemptible wrangling, instead of a beautiful river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb.

But, notwithstanding the deplorable condition of the universities at this time, a few noble scholars ventured to revive the taste for learning, especially classical learning, stirred by the example of Italy. Foremost among these must be mentioned Colet, afterward Dean of St. Paul's, who, on his return from Italy, where he had studied Greek, and listened to the fervid eloquence of Savonarola, did much to quicken the intellectual and religious life of OXFORD. Colet was suspected of teaching heresy, and his subsequent elevation did not prevent suspicion and danger, though Colet had neither the stamina, nor boldness, nor depth of conviction, nor impassioned devotion that marks a true leader and reformer. Colet's lectures on St. Paul excited great attention, and were thronged by all classes at the University. He spoke with great ease, clearness and force, and his words were eagerly canvassed. The new system of exposition which he had inaugurated gave great offence to the champions of traditional scholastic orthodoxy, whilst younger members sympathized with the new and superior interpretations. On all sides the ecclesiastical authorities were becoming alarmed. Heretical opinions were beginning to spread, and it is almost certain that Tyndall became awakened and enlightened and confirmed in the truth by the teachings of Colet, who, in a very important sense, may be regarded as Tyndall's spiritual father, though the disciple went far, far beyond the master in his knowledge and devo-

tion to the Sacred Word. Among Colet's auditors were men destined to fame. There was Erasmus, attracted from Rotterdam, and held by the tastes and learning and opinions of Colet, and Thomas More, afterwards Sir Thomas More, and William Tyndall, then the most obscure of the grand quartette; but to-day the fame of the Dean of St. Paul's, and of Erasmus, who for a time was the literary autocrat of Europe, and of Sir Thomas More, England's great Lord High Chancellor, is eclipsed in the glory that excelleth; and the name of William Tyndall, because of his more solid work and sublime consecration, is the most fragrant and abiding. But still it must not be forgotten that Colet gave the first impulse in England to that great movement which Tyndall so nobly helped to fulfil.

Tyndall left Oxford for Cambridge for reasons that are not shown. Whether to advance his education, or from persecution, or to place himself under the teaching of Erasmus, who was then at Cambridge, we cannot say. Some believe that his removal from Oxford was a necessity to escape persecution. We believe that he was drawn to Cambridge by the fame of Erasmus, who was then at the zenith of his popularity, and as a lecturer had not only introduced into the University of Cambridge a fresh enthusiasm in the study of Greek, but had ridiculed the theories of the schoolmen and their fantastic systems of interpretation, and asserted the supremacy of Scripture. We know that, however strongly Tyndall afterwards condemned the vacillating timidity of Erasmus in Reformation times, at this time he profoundly admired the learned Dutchman and looked up to him as a guide. He eagerly read Erasmus' works, and in after years avowed his intention of translating the Bible into English in the very words of Erasmus' Greek Testament. His residence at Cambridge was very helpful to

him. Fox says, "He was there further ripened in the knowledge of God's Word." Whilst there he had amongst his fellow-students the pious and gentle-hearted Bilney, the shrewd and far-seeing Cranmer, grave, honest, upright Hugh Latimer—men destined to play so conspicuous a part in the history of the next generation. Before leaving the University Tyndall made choice of the profession of his life, and was ordained to the priesthood. Tyndall appears to have left Cambridge at the close of 1520, with a thorough academical training and with a deep love for the Word of God. Why he did not secure a permanent position at the University—a position for which he was eminently qualified—no one can say. God seems to have designed it otherwise. It was with him as it was with Martin Luther and John Knox, and a thousand others of the world's great moral heroes and benefactors, that he had to learn in the school of stern discipline, amid malignant opposers in cold exile, the endurance and bravery and self-sacrifice of true moral heroism.

On leaving Cambridge, Tyndall became chaplain and tutor in the family of Sir John Walsh, at Little Sodbury, in his own native Gloucester, where he remained upwards of two years. Sir John Walsh, by the generous favor of his sovereign, and by a most fortunate matrimonial alliance, became a gentleman of considerable wealth and position in the county, which secured for Tyndall a powerful protector amid the hostility of an excited clergy, as well as the opportunity of conversing freely with the leading gentlemen and clergy of the neighborhood, who frequently shared the hospitalities of the manor-house of Little Sodbury. There, as Fox tells us, he frequently met with a goodly company of abbots, deans, archdeacons and divers doctors, with whom he talked and disputed of Luther and Erasmus and the

Bible till they waxed wary and bore a secret grudge against Master Tyndall, when he, to justify his position, began his career as a translator by rendering into English the famed "Manual of a Christian Soldier," written by Erasmus. By this means he not only defeated his opponents by showing that his opinions were supported by the most distinguished scholar of Europe, but also completely won over Sir John and Lady Walsh to his cause, so that he secured the perfect respect and protection of his patrons. But the resentment of the baffled clergy was bitter. Waxing bolder, Tyndall began open-air preaching on the College Green, Bristol. Without doubt, the inhabitants of the western metropolis, who had given a favorable reception to the Lollards, and whose merchant princes had imported unperceived the prohibited books of Luther, and whose citizens were ever famous for their love of freedom and fair play, if left alone would have given a devout hearing to Tyndall, and would have afforded him a fine field for usefulness. But the clergy, smarting under the chagrin of their recent defeat, determined to arraign and silence him. The bishop of the diocese, who should have been present to protect the Church against the inroads of heresy, was an absentee, living a thousand miles off in Italy. Indeed it was no less a person than Julio de Medici, afterward Clement VII., the Pope to whom Henry appealed in his celebrated divorce case. Cardinal Wolsey farmed the bishopric, but he also was a non-resident, and too deeply engrossed in matters of state just then to concern himself in the squabbles of country clergymen; so that Parker, the Chancellor of the diocese, presided over the court before which Tyndall had to appear on a charge of heresy. Parker was a furious bigot, so that you are prepared to hear Tyndall say of him: "When I came before the Chancellor, he threatened me and reviled

me, and rated me as though I had been a dog" But before that court and all the priests of the diocese who were then present, Tyndall defended himself with so much ability that he left the court untrammelled. But though he came out uninjured, Tyndall knew that he was surrounded by the most imminent danger, and that their opposition resulted from extreme ignorance, especially of the Word of God. In his perplexity, Tyndall went to consult a familiar friend, an ex-Chancellor, William Latimer, to whom he frankly confessed his thoughts, when the old doctor amazed him by replying: "Do you not know that the Pope is the anti-christ of Scripture? But beware what you say, or it will cost you your life." These bold words wonderfully influenced Tyndall's decision, and led him to resolve on the translation of the New Testament into English, and he wisely resolved to translate it from the original Greek rather than from the Latin Vulgate, as Wycliffe had done. That decision faithfully carried out accounts for the immense superiority of Tyndall's translation. In the heat of controversy with certain ecclesiastics, he one day disclosed his purpose in this wise: Tyndall had so cornered the learned divines that they exclaimed, "We were better without God's laws than the Pope's;" when Tyndall nobly replied: "I defy the Pope and all his laws, and IF GOD SPARE MY LIFE, ERE MANY YEARS I WILL CAUSE A BOY THAT DRIVETH THE PLOW TO KNOW MORE OF THE SCRIPTURES THAN THOU DOEST." This intention, when published, made the clergy louder in their charge of heresy, and more furious in their opposition, but as the Tyndalls—his brothers and relatives—occupied an influential position in the neighborhood, and evidently sympathized with his views, and as he enjoyed the protection of Sir John Walsh, his enemies had to move with great caution. It was evident to Tyndall

that a crisis was at hand, and, perfectly sensible of his danger, he resolved to leave Little Sodbury that he might prosecute his grand purpose elsewhere. So, with the goodwill of his patron, he resigned his position at the manor-house, and left for London in 1523.

You see what it cost then for a man to have convictions and be faithful to them : it meant something more than donning Sunday manners and joining the congregation as a matter of custom ; it meant persecution, confiscation, social ostracism, imprisonment, torture, death. Yet Tyndall, having subjected his convictions to the most thorough examinations before God and in the light of His Word, never swerved from his great purpose. He was cautious, as it became him if he would be a successful reformer, but his mind was more rapid in its movements and his decisions more definite and clear than any of his cotemporaries, so that he acted with more boldness and originality than any other English reformer. From the moment when his choice was made, he gave himself without reserve to the glory of God in working out the highest welfare of man, with an energy never surpassed. Henceforth he found his entire happiness in a work which was one heroic sacrifice, and won for him the loftiest position as a benefactor of his country. Tyndall's reasons for removing to London were two : It offered greater facilities for printing when the work of translation might be done than any other place ; and, in addition, he hoped that he would find a generous and sympathizing friend in Tunstal, the Bishop of London, who was reputed as an accomplished scholar, and the friend and patron of men of learning. Alas ! he was doomed to disappointment. For some time Tunstal was unapproachable through the pressure of business, and Tyndall had to wait for the interview which he imagined would crown his hopes with success.



Meanwhile, Tyndall sought an interview with Sir Harry Guildford, comptroller of the royal household, to whom he had a letter of introduction from his friend Sir John Walsh. Sir Harry received him courteously, promised to speak for him to Tunstal, and recommended that he should write to the Bishop and ask an interview. Tyndall followed this advice, and took his letter to the episcopal residence. While waiting for the Bishop's reply, Tyndall sought employment as a preacher in London, and was engaged for a short time at St. Dunstan's-in-the-West. One of his hearers at this place was Humphrey Monmouth, a wealthy, generous cloth merchant, of the east of London, who took a fancy to the young priest and became one of his most liberal and hearty friends. He received him into his home for several months, introduced him to men who knew Luther and the continent of Europe, afforded him the opportunity of conversing freely with men of learning and reformed principles, and finally aided him to leave the country. At last the long anticipated interview with Tunstal took place. The Bishop, although a scholar beyond his times, was a cautious, courtly prelate, a man of the world. His cold, reserved, dignified manner repelled Tyndall, and Tyndall afterwards describes him a still Saturn. The courtly bishop would have readily welcomed and patronized a scholar known to fame, but to aid an unknown provincial was not in his way. True, he admitted the scholarship of his candidate, but he declined his personal protection and aid, and reminded Tyndall that his house was full, so that he was debarred from making his translation of the Scriptures in the palace as he had hoped. Tunstal for a time forgot all about this unknown priest, but Tyndall never forgot the chilling, official reserve which nearly broke his heart. But notwithstanding the succession of disappointments which

he experienced, Tyndall's year in London was a great gain to him in education and acquaintance with the world and men. He had hitherto known life only in the universities and in the provinces, now he saw it amid the pomp and splendor of royal pageantry, the intrigues and factions of statesmen, and the worldliness and vanity of the heads and rulers of the Church; and it may be truly said that his eyes were opened. A keen observer of men and things, he was soon disenchanted of that profound reverence with which he had hitherto regarded the spiritual Fathers and Bishops of the Church. He writes afterwards: "I marked the course of the world, and beheld the pomp and boasting of our prelates, and saw things whereof I defer to speak at this time." This was the time when Henry VIII., the most powerful of the Tudor Sovereigns, was finding his popularity beginning to wane, owing to his extravagances. The enormous accumulations of his miserly father had been spent, and Henry demanded more money; so that he was compelled to convene a Parliament after seven years of rule without one—no Parliament having been summoned from 1516 to 1523. Cardinal Wolsey, Henry's great minister, had exercised supreme power for ten years; but now he found himself opposed and partially thwarted by the House of Commons, who firmly resisted the extravagant demands of Wolsey and the King, and reluctantly agreed to grant one-half of what had been demanded; for which they were dissolved, not to re-assemble till the downfall of Wolsey. Discontent with the great minister was strong and general—his extravagances were severely condemned, his war policy opposed, the ridiculous parade of the "Field of the Cloth of Gold" denounced, and men were beginning to feel that the King was misled and the nation misgoverned in the interest of the Church. You cannot wonder, therefore,

that Tyndall wrote and spoke of him as the falsest and vainest of Cardinals. During his stay in London, Tyndall became better informed of the nature and objects of the Reformation, for the works of Luther had been circulated in London despite Wolsey's prohibition and the King's vain and empty controversy with the German heresiarch—for which he received the title, "*Defender of the Faith*"—and the incoherent ravings of the pulpit hirelings who denounced the damnable heresy of that so-called child of the devil. But still public attention was excited on the matter. Heretical opinions were spreading, and into that reformed faith Tyndall warmly entered. It was a hard thing for Tyndall to leave his native country and go forth to face the dangers of exile in a foreign land, yet he went, not as a craven-hearted coward who shrinks from honest conflict, or as an unworthy fugitive from duty, for had he been challenged, his response would have been as brave and defiant as that of the great Chrysostom, who replied to the threat of the Empress Eudoxia, "*Go tell her I fear nothing but sin.*" Yet go he must, duty calls, and in the path of duty men had long ago chanted—"We went through fire and through water, but Thou broughtest us out into a wealthy place;" and he felt to ascribe strength unto God, and that the God of Israel is He that giveth strength and power unto His people; and God, true to Himself, never forsook His servant. He suffered the loss of all things, and passed through hunger, and thirst, and cold, and deaths oft; he wandered destitute, afflicted, tormented; but he came off more that conquerer through Him that had loved him.

In May, 1524, Tyndall left London for Hamburg; but, for several reasons—the chief of which was that there was no printing-press there at that time—he did not remain long, but proceeded to Wurtemberg, the fountain-head of

Lutheranism, and henceforth Luther, not Erasmus, was to be his leader. Some of Tyndall's biographers and admirers, in their zeal to maintain his originality, have denied that he ever met Luther; but this is an attempt to defend his originality at the cost of his good sense. That Tyndall was as good a Greek scholar as Luther is certain, and that he could think and speak for himself even his enemies have to admit; but that he derived some assistance from Luther's German translation, and from Luther's conversations, is strongly probable, and that he remained at Wurtemberg, the asylum of apostates, for several months is clear. Before leaving Wurtemberg, Tyndall engaged an amanuensis in the person of William, or Friar, Roye, who proved a most troublesome companion. "As long as he had no money," Tyndall says, "I could rule him, but as soon as he got money he was himself again;" so that Tyndall was glad to get rid of him as soon as his work was done. After removing from Wurtemberg, Tyndall took up his abode in Cologne, and there began printing his translation. Cologne was opposed to the doctrines of the Reformation; but it had enterprising printers, and Tyndall, well supplied with money from Humphrey Monmouth, arranged with Quentel to print three thousand copies. Everything was done to prevent suspicion, and the work was progressing, when suddenly the senate of the city issued orders to suspend printing, and Tyndall had to catch up what sheets he could and sail up the Rhine in all haste. Unfortunately, Cochleus, Dean of Frankfort, the so-called scourge of Luther, was in Colonge at the time, and found out what was going on, through the indiscretion of one of the printers, whom he had primed with beer.

Tyndall recommenced the work of printing at Worms. In that grand old city, famous for the heroic appearance of

Luther before the Imperial Diet, Tyndall found a secure refuge, and arranged with Peter Schœffer to print six thousand copies of the New Testament. Early in the year 1526, Tyndall had the unspeakable satisfaction of seeing his translation of the New Testament finished and printed. His feelings as that precious volume passed from the press it is impossible to describe. His noble pledge at Sodbury had been redeemed and the great object of his life realized. Tyndall's work was not faultless; his life was spared to revise and improve it; but of that translation Froude, the historian, remarks: "We may say that it is substantially the Bible with which we are all familiar. The peculiar genius which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur—unequaled, unapproached in the attempted improvement of modern scholars—all are here, and bear the impress of the mind of one man—William Tyndall." The next difficulty was to convey the books to their destination. The King and Wolsey had been apprised of their intended importation, and every precaution was taken to prevent their introduction into England. But, fortunately, the zeal and enterprise of the merchants who traded between the German ports and London was more than a match for the opposition of the King and clergy. A large number of the New Testaments were secretly conveyed to England, and by a system of colportage, unknown to the authorities, they were widely circulated. The papists were enraged, and after Tunstal had preached against Tyndall's version it was publicly burnt at St. Paul's Cross, in October, 1526. It is a curious fact, and indicates how keen and thorough was the search after the prohibited books, that only three copies of this edition remain—one in the library of St. Paul's Cathedral, another in the Baptist College at Bristol, and

the third (a fragment) in the British Museum. At the close of that year, however, another edition was printed at Antwerp by the money supplied by the Romish clergy of England in buying up the former edition. It is to the credit of the lords of the renowned city of Antwerp that they defeated the efforts of the English ambassador at the court of the regent, the Princess Margaret, to punish the printer, and to prevent further printing and importation. Wolsey, by means of agents and money, tried to find Tyndall's hiding-place, that he might not only seize his books but also his person; but before the Cardinal knew of it Tyndall had removed to a place of safety. He went to the picturesque city of Marburg, where Philip the Magnanimous, of Hesse Cassel, reigned. The Landgrave having accepted the doctrines of the Reformation and protected its leaders, Tyndall was apparently safe in his retreat; and in Hans Luft, the printer of Marburg, he found one ready to aid him in printing and publishing for the enlightenment of his native land. Here, too, Tyndall enjoyed the acquaintance of eminent men of learning, whom the liberality of the Landgrave had attracted to Marburg; though, in truth, no company was so valuable to him at that time as that of John Fryth, his own son in the faith, from whom he learned much of the condition of things at home and the treatment of his New Testament. Tyndall remained at Marburg nearly four years. There he published the "Wicked Mammon, or, The Parable of the Unjust Steward"—a treatise on the doctrine of Justification by Faith. This was followed by the "Obedience of a Christian Man"—one of Tyndall's greatest and best works. In this treatise he seeks to show how Christian rulers ought to govern, and how Christian subjects ought to obey. He most severely exposes and condemns the usurpations of the ecclesiastical authori-

ties, and boldly teaches two great truths, which constitute the very essence of the English Reformation—the *supreme authority of Scripture in the Church, and the supreme authority of the King in the State.* To this work a strange interest attaches. It came into the hands of Anne Boleyn. She read it, marked it, and gave it to her imperious lover, Henry VIII. The King read it, and said of it: "This book is for me and all kings to read." It led to the downfall of Wolsey, and, without doubt, it helped and hastened those great measures which made the reign of King Henry so memorable. Tyndall, remaining true to the one great object of his life, commenced a translation of the Old Testament from the original Hebrew, and in 1530 printed the Pentateuch at Marburg—an instalment of the grand work which he was permitted almost to complete. This was followed by the "Practice of Prelates," a bitter and able work, which, like all Tyndall's works, was prohibited. This work was a sort of historical summary of the practices by which the Pope and the clergy gradually grew from poverty to universal supremacy, and also of the practices by which this usurped authority was maintained, and it concludes by a special exposition of the misgovernment of England under Cardinal Wolsey. In this work Tyndall writes with the boldness and fierce denunciation of an old Hebrew seer. It stung the rulers of the Church to the quick. Sir Thomas More, the great Lord Chancellor, now commenced a very able controversy with Tyndall on this and other works—a proof that the Romish party looked upon Tyndall as no common foe. Tyndall defended himself and his works with great ability, and at the close of the celebrated controversy was evidently the victor, with truth and God on his side.

Tyndall next figures as an expositor of Scripture. "It is not enough," he said, "to have translated the Scriptures

into the common tongue, except we also bring the light to understand them by, and expel the dark cloud which the hypocrites have spread over the face of Scripture to blind the true meaning." These expository works, upon which he bestowed much care, possessed very considerable merit. The most noteworthy feature in them is the admirable good sense with which he insists upon the necessity of adhering to the literal meaning of Scripture, and discarding allegorical interpretations; and we think that no greater service could have been rendered to theology and sound religion than by thus recalling men to the only true system of exposition; and for this Tyndall is entitled to acknowledgment as the founder of a true scriptural interpretation in England. Some of his expositions are rather spicy. On the words of Exodus, "None shall appear before me empty," he says: "That is a good text for the Pope;" and on the declaration that the people brought too much, he asks: "When will the Pope and clergy say that? When they have all!" On the question of Balaam, "How can I curse whom God hath not cursed?" he replies: "The Pope can tell you."

As time passed on, Tyndall's life became more unsettled, and he had to work hard amid many dangers. In 1531 he was at Antwerp, and though he had soon to leave, he afterward returned thither to pursue his work, and henceforth it is in connection with that city you must consider him; for in it he more or less dwelt for nearly four years, and there he published his revised and final translation of the New Testament in 1534. Antwerp had many attractions for Tyndall—it was near England, the English merchants in the factory were friendly, and the rights and privileges of the great city would shield him from ordinary dangers.

Soon after removing to Antwerp an effort seems to have



been made by Sir Thomas Cromwell to induce Tyndall to return to England. Cromwell, Henry's great minister in succession to Wolsey, saw in the policy recommended by Tyndall in the "Obedience of a Christian Man," the principle he was anxious to establish as the starting-point of a new political life and history for England, and hoped to find in Tyndall the assistant he afterwards found in Latimer. The King could never have more than tolerated the idea. Stephen Vaughan, the English ambassador to the Low Countries, who was a strong friend of Cromwell, was commissioned to find Tyndall, and correspond with him with a view to his return to England. From this correspondence we learn much of Tyndall through Vaughan; but Tyndall having offended the King by his published views on the divorce, it was not safe for him to return to England, and Cromwell had to cease his efforts on Tyndall's behalf. The spirit of persecution still raged, and several of Tyndall's friends were proceeded against and either fined or imprisoned or put to death. Latimer and Lambert, among others, were dragged before convocation, and forced into ignominious submission. Bilney was apprehended and burned at Norwich. Bayfield, one of Tyndall's helpers, shared the same fate. James Rainham was martyred at Smithfield, and, last of all, John Fryth, Tyndall's bosom friend and helper, was seized while in England, imprisoned in the Tower, and afterwards martyred by his cruel persecutors. Sir Thomas More, Stokesly. Bishop of London, Longland and Gardiner, were the persecutors in chief, and they made most grievous inroads upon the circle of Tyndall's friends. Having had to tolerate a partial reform and humiliation from the King, being forced to recognize Henry as head of the Church in England, they compounded for their weakness in that respect by increased severity toward the here-

tics. But things were changing. In 1533, Henry brought the divorce question to an end by marrying Anne Boleyn. Sir Thomas More was stripped of office, Cranmer was made Archbishop of Canterbury, and some great measures were being pressed forward, though slowly (owing to the caprice and tyrannical temper of the King), by that great statesman, Sir Thomas Cromwell.

During the latter part of Tyndall's residence at Antwerp, he was the guest of Thomas Pontz, one of the English merchants established in that great commercial city; and there, in the old mansion assigned by the city magistrates to the English merchants, Tyndall found a home. From Fox and Pontz we learn that Tyndall's life there was singularly pure, self-denying and godly. He reserved for himself two days a week for what he called pastime, which he devoted to visiting the English refugees and relieving them, and visiting the aged and poor to bless them—an example of spending pastime that might well be copied to advantage. The rest of his time was given to his life's mission—*translation*.

In 1534, he re-issued the Pentateuch; but the great work of that year was the thorough revision of his New Testament, and its publication, with this title: "The New Testament, diligently corrected and compared with the Greek, by William Tyndall, and finished in the year of our Lord 1534; printed by Martin Lempereus in Antwerp." In this edition Tyndall's close study, great diligence and distinguished scholarship is strikingly manifested. This has been very correctly designated "TYNDALL'S NOBLEST MONUMENT." To introduce it into England was not difficult now. During the eight years from the printing of the first edition, it had been a crime in England to sell, purchase or read a copy of the New Testament, and many

paid the extreme penalty for their devotion to the truth ; but now the persecution was reaching its end. A revolution was proceeding in England that overthrew Papal supremacy, relaxed the laws against heretics, and permitted the private circulation of the Scriptures.

Time was bringing about its revenge. Sir Thomas More, the Bishop of Rochester, and others of the Romish party, were thrown into the Tower, and afterwards put to death. The monasteries were suppressed, the quarrel between Henry and the Pope was irreconcilable, and the *nominal* separation of the English Church from Rome complete. Anne Boleyn, the new Queen, supreme in the King's affections, was favorable to the reformed faith, and had interfered to protect Herman, one of Tyndall's Antwerp friends, in the circulation of the New Testament, for which act of royal patronage Tyndall caused a copy of his revised New Testament, printed upon vellum, and decorated and illuminated with great care and taste, to be presented to the Queen. That volume is to-day in the British Museum, a lasting memorial of Tyndall's gratitude and Anne's generous protection. It was here also, at Antwerp, that Tyndall formed the acquaintance of John Rogers, the proto-martyr of the Marian persecution. Rogers became enlightened and converted under Tyndall's instruction, and on him fell the honor of completing the work of Tyndall's life, and giving to the world, after Tyndall's death, his last revision and translation of the Holy Bible. Tyndall, busy to the last, was beginning to hope for a peaceful close to a very chequered life, and after the exile of years longed to tread his native soil, and witness the great changes he had so much helped to bring about ; but the wish was never to be realized. In the language of the Epistle to the Hebrews: "The testament was not to be dedicated without blood." Antwerp, then the

foremost commercial city of Europe, had privileges and liberties of which her citizens were justly proud, and in which they permitted the stranger generously to share. It was among her privileges that no citizen should be arrested on suspicion, or detained more than three days without trial. This was well known to the Romish party in England, and they assumed that Tyndall was safe in the English factory at Antwerp, but if they could get him outside the city, they imagined that it would be easy to get him condemned as a heretic, and so a pretended friend was sent to draw him out of the factory and procure his arrest. The man employed and sent over from England for this purpose was Henry Philips, attended by a strange servant, Gabriel Dorme. The whole of this diabolical plot was evidently laid in England with consummate craft and treachery. The scheme has been attributed to Bishop Gardiner, but the day of judgment alone will disclose the real authors of this cunningly contrived baseness. Of one thing we are sure, the devil presided over the council, and Henry Philips executed the plot. Philips formed Tyndall's acquaintance through the English merchants—he professed the Reformed faith, pretended great respect for Tyndall, gained Tyndall's confidence, shared with him the hospitalities of Pontz, and moved in and out with Tyndall in the freest and most friendly manner. He thus had access to Tyndall's books, became thoroughly acquainted with his studies and habits, and one day, when Pontz was out of the city, Philips came to the house, asked for Tyndall, and said that he wished to dine with him that day. Tyndall urged him to share his hospitality most readily. Philips went out to set his officers and men in position, and then returned to Tyndall again. He then asked of Tyndall a loan of two pounds, which request was instantly granted. Taking Tyndall by the arm,

they left the house for a walk before dining together at the house of a friend. While proceeding up a narrow street Philips politely stepped behind Tyndall, and pointing some unknown persons to him, the officers whom Philips had brought from Brussels at once arrested Tyndall, and carried him off a prisoner to the Castle of Vilvorde, then the great state prison of the Low Countries.

In this ancient stronghold of Belgium Tyndall was to remain a prisoner for sixteen months, until death should release him from his persecutors. The arrest had been so skilfully contrived, so secretly executed, that Tyndall was immured in the fortress before his arrest was known to his friends in Antwerp. In vain his Antwerp friends considered themselves encroached upon, and urged and pleaded for his release. The King of England and Cromwell were appealed to, but the King was too busy with his pleasures, and the statesman was overburdened just then with the cares of state, so that they did not interpose until it was too late. Tyndall had to lie in the state prison without protection, notwithstanding the efforts of Pontz, the result of whose unceasing labors was his own imprisonment on a charge of heresy, from which, however, he managed to escape. Tyndall's trial was considerably delayed by the difficulty of procuring evidence against him, and after it did commence it was much prolonged because conducted in writing. At length the trial began before special commissioners nominated by the Regent to try the case. There were four from the council of Brabant, four local dignitaries, and four theologians from the great Catholic University of Louvaine. Foremost among Tyndall's accusers was Ruwart Tapper, Chancellor of the University, called the oracle of Belgium. From this bigoted, intolerant inquisitor Tyndall could expect no mercy. With him was associated the cele-

brated Lathomus, a subtle, hard-headed doctor of the schools—a man whom no antagonist could perplex or silence. On this apparently merciless enemy Tyndall did make an impression, and he died regretting the part that he took against Tyndall. With them the Emperor's attorney-general acted as chief prosecutor. He was very severe against heretics from a two-fold motive: by their conviction he pleased the Emperor, and he shared the property of the condemned. There Tyndall stands on an elevated platform before his judges and accusers and a great crowd of people, pale, thin, worn—the whole scene is fitted to inspire fear and terror in the bravest heart. Silence is proclaimed, then the president states the charges against the accused. First, "He had maintained that faith alone justifies." Second, "That to believe in the forgiveness of sins and to embrace the mercy offered in the Gospel was sufficient unto salvation." These, and many other articles judged heretical, were recited and charged against him. Tyndall defended himself with great ability, but, according to their definition of heresy, he was a heretic. But there is a strong probability that he would have been permitted to escape the extreme penalty of the law but for the efforts of Philips the traitor, who was moving to and fro influencing the authorities, urging on the prosecution, and using English money freely to buy a verdict which he at length secured. How fearful, that one of the noblest of Englishmen, who had for many years been pouring the light of his intellect, the love of his heart, and the inspiration of his life into England, for the regeneration and salvation of his fellow-countrymen, should be betrayed and hounded to death on a foreign shore by well-paid spies from his own fatherland. October the 6th, 1536, was the day fixed for Tyndall's execution at Vilvorde. He was strangled first, and burned afterwards. His last prayer at

the stake was for the enlightenment of the king and people of England. To Tyndall death came not unexpected or unwelcomed. He had faced trial, fulfilled duty, served his generation by the will of God, and now he was ready to be offered. Girded for the glorious dismissal, to him the chariot of fire was the chariot of glory, and the gate of death the gate of heaven.

The question may be urged, Why all this labor, and suffering, and sacrifice for the Bible? What is there in the Bible to render it so important and precious to mankind? Our answer is: **THE BIBLE IS THE WORD OF GOD**—the one rule of faith and practice for the world; man's true, sufficient, complete guide through life to immortality. Its grand, its distinguishing feature is its **CERTAINTY**; its voice is, "Thus saith the Lord." Above its Author there is no one, and therefore from it there can be no appeal. It is the Word of Him that liveth and abideth forever, so that when we take up the Bible we commune with one whose mind never varies and whose words never pass away. Consequently no Bible student need wait for the light of philosophy, or the confirmation of science, or the deliverance of the Church, or a voice from heaven; when he wants to know the mind of God, he has only to open this book and there it is clear and perfect. The Bible as a revelation does not reveal everything that some would like to know, but, though a limited revelation, it is sufficient. It reveals all that we need know in order to secure the Divine favor now, and the Divine home hereafter. It tells how and by whom we were redeemed—it tells us how we may receive Jesus and have power to become the sons of God. There is no model of excellence or goodness to which sanctified ambition can aspire that it does not present the ideal of. I know that it is very plain spoken, and oftentimes says un-

palatable truth that men hate as they do an honest friend, but if we are candid and sincere it is the book we need. When the learned and godly Selden lay dying, he said : " I have surveyed much learning and my study is filled with books and manuscripts, but there is only one sentence of one book on which I can now rest—"The grace of God that bringeth salvation hath appeared unto all men." When a man comes to die and fears to enter the unknown land, if he follows this book he will find a skilful pilot and a safe passage. On the brink he may address his revealed Friend, "Blessed One, wilt Thou receive me?" and the response shall be : "To-day shalt thou be with Me in paradise." "And wilt Thou take care of my body?" "Yes, and I will raise it up at the last day." "And wilt Thou take charge of my dependent ones?" "Yes, let thy little ones trust in Me, and I will keep them alive." And with such a solace, to die is but to fall into the arms of God. Oh, cling to the grand old book—the Bible ; it has often been in the furnace, but to come forth as gold ; the waves of controversy have beaten against it, but it has dashed them back in harmless spray. Science, flushed with new discoveries, has assailed it, but when full grown it will apologize, and believe, and adore. There never was such a book as the Bible, and there never will be such another. Unlike all others, independent of all others, above all others, it is a peer in the realms of literature. The Bible has taken a greater hold on the world than all other books and writings. It is the pioneer of progress, of knowledge, of civilization, of true culture, of liberty, of spiritual and perfected manhood, and the world will never outgrow its need of the Bible until that day when the Lord God and the Lamb shall become their light and their salvation, whom this book hath led through the wilderness into the celestial city.



### LECTURE III.

## QUEEN ELIZABETH.

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**F**ROM the battle of Bosworth Field, August 22nd, 1485,—when the fugitive adventurer Henry Tudor, Earl of Richmond, was crowned King of England as Henry VII., and the House of Tudor superseded the Plantagenets, and the civil wars of the Roses between the Houses of Lancaster and York were brought to a close by Henry the Lancastrian marrying Elizabeth of York,—to 1603, when the House of Tudor ceased, no reign or sovereign of that remarkable line was equal in length and splendor and administrative ability to the reign of Queen Elizabeth. Elizabeth was born at Greenwich, September 7th, 1533. Her father, Henry VIII., was a cruel, self-seeking despot. Her mother was the celebrated Anne Boleyn, the daughter of Sir Thomas Boleyn, of Hever Castle, in Kent, and a descendant of the great Norfolk family. When only a mere girl, under ten years of age, Anne Boleyn was taken by the Queen, Mary, to France, where she remained until eighteen years of age, when she returned to be one of the maids of honor to the Queen of England. Her remarkable beauty and accomplishments had the misfortune to attract the admiration of the King, who immediately began to have doubts of the legality of his marriage to Catherine of Arragon, his brother's widow, which his miserly father, Henry VII., had contracted for him against his protest, when he was only twelve years old, and which a special dispensation of

the Pope made legal. He, however married Catherine at the age of eighteen, after he was crowned King of England. The wisdom of that marriage may be well doubted; the legality of it is questionable; and the motives to it must be condemned by all. But, in truth, his desire for divorce sprung from his passion for Anne Boleyn. That divorce was accomplished after four years' delay from the time that the Bishop of Tarbes first raised a doubt of the validity of the King's marriage with Catherine (notwithstanding the Pope's vacillation and delay), with some show of legality by the decision of the Universities and convocation. Henry was privately married to Anne in January, 1533, and she was crowned Queen of England, June 1st. Her daughter Elizabeth was born September 7th; but in three brief years from this, the queen-mother had reached a tragic end. In February, 1536, Anne was delivered of a dead son. The King, whose desire for an heir had become a passion, was keenly disappointed and reproached his Queen to her deep sorrow. Attempts were now made to ruin the Queen. The Jesuits secretly plotted because of her Protestantism. Some of her own relatives became spies and traducers, and that noble woman, who had been since her marriage a frank, cheerful, affectionate wife, kind and charitable to her dependents, and a student of the Scriptures, was suspected as an heretic, was accused of adultery, was indicted for treason. And though this joint accusation of unfaithfulness and treason was never proven, she was beheaded, May 19th, 1536. Her marriage was declared null and her child Elizabeth pronounced illegitimate, while the King was married the next day, with indecent haste, to Jane Seymour. You will see that Elizabeth's position was critical and painful. Robbed of her mother when not three years old, insulted and coldly treated by her father, she grew up with a keen

suspicion of men and things, and lacking the tenderness and affection and warmth of true womanhood. She, however, received a liberal education and became an accomplished scholar, a skilled musician, and a lady of great and varied accomplishments.

January 29th, 1547, Elizabeth, who was then living at the Manor House, Enfield, in her fourteenth year, received a visit from her brother Edward, a boy of ten years, who, in the company of the Earl of Hertford, was on his way to London to be crowned King of England instead of his deceased father. It was here that her father's death and brother's accession were first made known to her. Edward VI. died July 6th, 1553, leaving his great reforming work unfinished, and his sceptre to his sister Mary, who at the age of thirty-eight was crowned Queen of England, August 3rd, 1553. Elizabeth joined Mary at her coronation, but was soon after committed as a prisoner to the Tower by that cruel Queen, who thirsted for her blood. An attempt was made to fasten a charge of treason on Elizabeth and her suitor, the Earl of Devon. Failing to prove a treason which never existed, and shrinking from the foul atrocity to which Renard, the Spanish ambassador, urged her, Mary removed Elizabeth to Woodstock, where she was long held a prisoner, until she was allowed to remove to Hatfield. Before she was twenty-two the Princess Elizabeth received three proposals for marriage. Her first suitor, at fifteen, was Lord Seymour, who is described as stately, fashionable, and empty. Her second, at nineteen, was the Earl of Devon, for whom she had some love (platonic love). Her third suitor was the Duke of Savoy, whom she tantalized and declined.

November 17th, 1558, at the death of her sister, Elizabeth, at the age of twenty-five, was proclaimed Queen of

England. Released from being a suspect or a prisoner, to become the queen of an important kingdom, it is no wonder that she exclaimed, "It is the Lord's doing, and it is marvellous in our eyes." For years her life had been in suspense by the jealousy of her sister and her advisers, and she had had to defend herself with consummate tact and skill, and move with much wisdom and caution; but now she was the crowned head. Her accession to the throne was heartily received by the country. She had so cautiously concealed her religious views, that the Romanists were for the time in suspense, whilst the Reformers everywhere received her name with relief and respect. She regarded her position as given her by the people, so she told the ambassador of Philip, and she wisely determined to win and retain popular favor. She was the first sovereign of England who really sought the affection and support of the common people. Others had won and retained their power by the great lords; she rested on the whole nation. Thus widening the base of her government, she rested more securely amid all the plots that menaced her, and reared a kingdom more secure and enduring and powerful than any of her predecessors. The pageantry of her coronation was grand, as might be expected from a woman so fond of display, and where the people were so hearty in their loyalty. As she passed the applauding crowds lining the streets of London, she bowed and smiled and fervently reciprocated the popular feeling. And in Cheapside, where a richly bound English Bible was let down by a silken cord into her carriage, she received it gratefully, kissed it, pressed it to her bosom, and promised to be a diligent reader of the Word of God. Elizabeth is described at this time as beautiful in mind and body. She had much of her mother's charm and peculiar cast of beauty. Her figure was fine

and commanding, her complexion clear, her expression fascinating, her hands small and delicate, her temper haughty, her will firm, her self-command great. The exterior and *personnel* was very fine; the background was cool steel. A month after her coronation, Philip, the Emperor of Spain, proposed marriage to Elizabeth, but the husband and deserter of her sister was politely but firmly declined. The Parliament that met soon after, in January, urged the Queen to marry some suitable person to supply heirs to her royal throne, to which petition she graciously replied that she preferred to do as she liked. Some people have blamed Queen Elizabeth for not marrying one of her many suitors, and have said hard things about her coquetting with the Duke d'Alençon, of the royal house of France, with Dudley, Earl of Leicester, whom she seems to have loved, and other suppliants who sought the honor of her hand; for between the ages of fifteen and sixty-five she had seven suitors.

The first and greatest minister of her reign was William Cecil—afterward Lord Burleigh—whom she charged to use great pains for her interest and the interest of her kingdom. For forty years he faithfully fulfilled her request, and counselled and guided the nation with consummate skill and statesmanship. This great minister is described by his enemies as a prudent, virtuous, toiling man, although a heretic. Elizabeth's first Parliament was decidedly Protestant, and proceeded firmly, but in the spirit of moderation, to re-establish the Reformed religion and reassert by statute the supremacy of the Queen in things spiritual. The Pope opposed and thundered out his excommunications and his anathemas, and his minions and bigots plotted against the Queen, but she held on to her Parliament and people, and at length openly took sides with Protestantism. The attitude taken by the Pope and the Roman Catholic

party compelled Elizabeth to throw herself more fully upon her people in self-defence. By force of circumstances, and through political and ecclesiastical combinations, Elizabeth was constrained to lead and defend, however reluctantly, the interests of Protestant Europe, while Philip II. of Spain was the leader and defender of Roman Catholic Europe. Aided by the Jesuits and the Inquisition, and Alva and Parma, that cruel despot not only trampled upon the liberties of Spain, but of Europe, and filled the land with scenes of horror and of blood.

The quarrel which lasted so long between Queen Elizabeth and Mary Queen of Scots has created in some minds a strong and unreasonable prejudice against Elizabeth. Mary, who was the next heir to the English crown, openly assumed immediate title to that crown to supersede Elizabeth. Mary was backed by the Pope, who pretended to the right to give the crown, and was supported by her relatives, the rulers of France, and was aided by French soldiers and Spanish gold. Thus it became a struggle for principle, for liberty, for the Reformed faith. Those who see in the great struggle of these haughty women nothing but a freak of woman's jealousy, are sorely misled. Elizabeth represented the struggle of Protestantism for existence, for extension, and for the wider liberties it always brings. Mary represented Rome, with its attempt to stamp out the struggle for liberty and destroy the Reformed faith. Mary had promised the Council of Trent that if she succeeded to the throne of England she would restore the United Kingdom to the Papal sway. Therefore, to resist her to the last was the duty and necessity of Elizabeth and her people and the Reformers everywhere.

The first years of Elizabeth's reign, though beset with many difficulties, were the most peaceful and happy of her

long and prosperous rule, for though she had trouble and commotion, as yet the storm had not burst upon her in its terror and fury. But in August, 1572, a fearful tempest arose, and the whole land was filled with horror. There had taken place in France, under the direct inspiration of the Pope and the Catholic faith, one of the most foul and bloody atrocities ever committed by human fiends—THE MASSACRE OF THE HUGUENOTS. Their leader, Coligny, Admiral of France, with a large number of his fellow Huguenots, protected by a treaty and the fairest promises, had, at the request of the King and court, come to Paris to share the marriage festivities of the King's sister with Henry of Navarre, an acknowledged Huguenot. The clock of Paris strikes two on that still, dark morning of St. Bartholomew. The queen-mother, Catherine de Medici, with her weak and impulsive son, Charles IX., and the Duke of Anjou, sit amid darkness and silence on a balcony in the Louvre. That infamous woman had made all necessary arrangements and given the preconcerted signal, and waits in breathless suspense the fulfilment of the terrible atrocity. The bell of St. Germain tolls the signal, and immediately the Duke of Guise with three hundred men burst into the defenceless house where Coligny slept, and murdered the brave and noble leader of the French Protestants, and flung his body out at the window. The cry was instantly raised, "*Death to the Huguenots!*" Assassins burst forth from every street and commenced in earnest the work of slaughter. Charles trembled in guilty agony, but Catherine urges on with frantic zeal, "*Death to the Huguenots!*" The universal butchery of the Protestants of Paris is accomplished, and on and on the work of death spreads throughout the towns and cities of France for three days, till one hundred thousand of the noblest of France are killed for the simple

crime of being Protestants. For this infamous deed the Pope and the Catholics dare the blasphemy of publicly thanking God, instead of shrinking with just horror from a spectacle over which devils might laugh, but angels wept. When the French ambassador next entered the presence of Queen Elizabeth to offer the lying excuses of his master, he had to pass between two lines of lords and ladies in deep mourning, amid profound silence, as in the chamber of death, while the Queen herself wore deep mourning and treated him with haughty silence. England deeply grieved for and resented the foul murder of her co-religionists, and felt that the time had come to arm and watch, lest the example should spread. The next few years were years of constant struggle between Romanism and Protestantism. The Pope sent over some Jesuits to England to seek the re-conversion of the heretics. These Papal emissaries moved quietly from town to town and house to house, concealed in the mansions of the faithful, cautiously seeking to poison opinion, to win the undecided, to teach that the heretic Elizabeth was an usurper, and that her life and crown might be taken. Against these subtle and dangerous enemies Elizabeth and her government, supported by the majority of her people, adopted severe measures, so that the Romanists in their turn filled the prisons, and had their martyrs, who for the basest treason were adjudged and condemned.

In 1586, a great sensation was caused throughout the country by the discovery of a plot against the life of the Queen. Elizabeth was to be assassinated, and Mary, the imprisoned Queen of Scots, placed on the throne. When this plot was discovered by the aid of spies and secret-service men, under the direction of Walsingham, Elizabeth's famous Secretary of State, the excitement against the Catholics



could scarcely be restrained. The chief instigators and agents of this villainy were executed for treason, and Mary herself among them, as an accessory in the first degree. This act of Queen Elizabeth in putting Mary to death is one about which mankind have held and do hold the most diverse opinions. Some vehemently defend it on the ground of urgent necessity; others just as vehemently condemn it as cruel and unwarranted. But we must remember that at the time Elizabeth was surrounded with enemies, that the Catholics at home and abroad continually menaced both her throne and life, and that in all their plots Mary was directly or indirectly concerned. The one known as Babington's conspiracy, or the Catholic revolt (fomented by the Pope, the King of Spain, and the heads of the League), included the assassination of Elizabeth, an insurrection, and an invasion. Mary, whom it was proposed to place on the English throne, was acquainted with the minutest details of this daring enterprise. The appeal of the Duke of Norfolk for the intervention of a Spanish army was headed by Mary, so that to deny her full knowledge of the treasonable conspiracy is impossible after her own signature signed by her own hand at the head of that most treasonable document. And when confronted at her trial with Babington's confession and the written statements of her fellow-conspirators, she said, weeping, "I do not deny that I have longed for liberty, and earnestly labored to procure it. Nature impelled me to do so, but I call God to witness that I never conspired the death of Queen Elizabeth." After her trial, first at Fotheringay, then at Westminster, the commissioners pronounced sentence against Mary, and Parliament confirmed it, and petitioned Queen Elizabeth to consent that the sentence against the Queen of Scots should be carried into effect. Elizabeth was at first averse

to signing the fatal warrant, but the Government and the populace alike urged the execution. For the security of her realm, the safety of her people, and the preservation of her own life, at length she sent for the document, read it carefully over, called for pen and ink, and deliberately signed it, and Davidson took the quickest methods to carry it into effect.

The conduct of Elizabeth toward the struggling Protestants of Europe, especially the Protestants of the Netherlands, who were bravely contending for independence and religious freedom, was too cold and vacillating. She had several times sent gifts of money and had held out hopes of military assistance, but her cautiousness and natural shrinking from war led her to hesitate too long, while the brave and noble Hollanders were contending amid fearful odds against the combined ecclesiastical and military despotism of Europe. Not until after the assassination of that great and remarkable man, William the Silent, which deprived Holland of its brave and skilful leader, by a religious fanatic in the pay of Philip II., did the Queen overcome her scruples, and send an army to assist in fighting the battles of Dutch independence.

#### THE SPANISH INVASION.

1588 was to witness the culmination of the long, hard struggle between Protestantism and Romanism in England. Philip II. of Spain, with the Pope's aid, resolved to invade England, depose its sovereign, crush its freedom, and restore the Catholic faith. A vast fleet was to be collected to menace the coast, and a great army of invasion was to take possession of the country, under the command of the Duke of Parma. Elizabeth and her people, after a council of war had been called, decided to face the enemy, and

bravely set to work to meet and repel the invader. The Queen had not a standing army, but she had what is immensely better, brave and loyal hearts. When she appealed to London for *five thousand men and fifteen ships*, the city responded in two days with *ten thousand men and thirty ships*. Such was the response throughout the country, that every port sought to contribute to the general fleet, and every house was eager to add to the army of defence. Thus, at any point of attack, upwards of thirty thousand men could be collected at short notice to defend the Queen and country. The headquarters of the army were at Tilbury, where a bridge of boats was formed across the river Thames, and a great fort was built and strongly fortified. Here the Queen dwelt in the midst of the camp during many long and anxious weeks of suspense, moving in and out among her soldiers, winning their love, firing their enthusiasm, inspiring their courage, and making them eager to do, and dare, and die for so noble a Queen. Elizabeth's address to the army assembled at Tilbury was a grand piece of oratory. Sitting on her noble charger, partly dressed in armor, with the majesty and bearing of a queen, and looking firmly around her, and speaking with all the pathos and winning graces of a woman, she made this speech: "I am come among you at this time, not for my own recreation or sport, but being resolved, in the midst and heat of battle, to live and die amongst you all; and I would have you know, mine own good people, that though I have the body of a weak, feeble woman, I have the heart of a king, of a King of England! and think it full scorn that Parma, or Spain, or any province of Europe, should dare to invade my realm." So she talked bravely for a long time, until the army and people cheered loudly, and resolved to defend the country's honor and freedom at all cost. The fleet that was so neces-

sary to defend the coast was made up of comparatively small vessels. Royal ships, and ships contributed by the ports, made up that fleet on which so much depended. It was about half the tonnage of the Spanish fleet, but it was manned by brave and honest sailors who had the courage of their work. The fleet was under the command of such men as Howard, Drake, Hawkins, Frobisher and Seymour—all tried men and true. Sir Francis Drake, the most brave and distinguished of all, had already entered the harbor of Cadiz, defying the guns of the fortress and the huge Spanish galleys, and sunk or burned or captured shipping of over ten thousand tons. He had taken the greatest and wealthiest merchant vessel that had ever rewarded the English sailor; and, in his own language, "had singed the Spanish King's beard, by way of beginning business." The coming of the INVINCIBLE ARMADA was anxiously awaited. Philip of Spain had been to work in right royal earnest for near four years to get together a great supply of money, troops and ships from all parts of his dominions, and prepared to carry out his ideas of invading England upon a scale of the greatest magnitude, especially by sea. Look at that proud, huge fleet, consisting of 136 ships of nearly 60,000 tons burden, mounted with near 2,000 guns, carrying upwards of 21,000 soldiers, with sailors and slaves and outfit, which was to be supplemented on the south coast of England by another fleet, and an army of 35,000 men under the command of the Duke of Parma. Look at this great fleet sailing out of the Spanish harbor of Lisbon, under the command of the Duke of Medina-Sidonia, the Captain-General of the ocean. It has received the Pope's blessing. It is deemed invincible. Its mission is to crush the civil and religious liberties of England, and upon the issue of this the fate of the Protestant world seems to hang. After some delays and draw-

backs, July 19th, 1588, the great Armada rode into English waters off Lizard Point. Fleming, a Scotch privateer, was the first to catch a sight of it, and he hastened with all speed to carry the news and give the warning. Immediately ten thousand beacon fires blazed over English ground, telling in tongues of flame the news of the arrival of the Spanish fleet. In the language of Lord Macaulay:

“Swift to east and swift to west the warning radiance spread,  
High on St. Michael’s Mount it shone—it shone on Beachy  
Head.

Far o’er the deep the Spaniard saw, along each southern  
shire,

Cape beyond cape, in endless range, those twinkling points  
of fire.

The sentinel on Whitehall Gate looked north into the night,  
And saw o’erhanging Richmond Hill the streak of blood-  
red light.

The bugle’s note and cannon’s roar the death-like silence  
broke,

And with one bound, and with one cry, the royal land  
awoke.”

On the 21st, the mighty fleet was off Plymouth Sound, stretching about seven miles in crescent form. What a sight those splendid-looking Spanish ships were! built like great castles, covered with awnings and gildings, with the crews flushed and expectant, and the bands playing, and the Captain-General with the Vicar of the Holy Inquisition by his side, standing in his shot-proof fortress and surveying the situation. The English captains were on board their ships in the Sound, carefully watching every movement of the enemy. Will the Spanish fleet attack Plymouth or the English fleet? For the moment the Spanish seem to be trying to get the English to begin a general engagement, but presently they pass on up the English Channel toward

the place where it was arranged they should meet the other Spanish fleet and the army of invasion. Immediately the daring English captains follow, with the wind in their favor, and the flag of challenge floating from the English Admiral's ship. A sharp engagement of two hours followed, the English vessels darting here and there, doing much damage without getting hurt themselves. A dark and stormy night separated the combatants for a time, but the next day a heavy engagement took place. Some of the Spanish galleys were destroyed, others were injured, and one enormous Spanish vessel surrendered without firing a shot, from very terror of the name of Drake, who, having found 55,000 ducats in the ship, instantly shared them among his men, in that open-hearted fashion of his times which made Drake so popular with his own seamen. In this way it was found that the Invincible Armada was vulnerable. Another engagement between the Spanish and the English fleets took place off Portland, when the English were again successful, and the Spanish lost several of their best vessels and much treasure, while the English fleet was scarcely injured. The Captain-General of the Armada became so disgusted with the seamanship of his captains and the small work of his big ships, that he sent an officer on board of each with written sailing directions and a hangman with orders to hang without delay any captain who refused to obey them. Saturday night, the Spanish fleet anchored off Calais, short of provisions, and willing to pay a high price for supplies. They have sent forth the rumor that the English are beaten, and the Spanish Ambassador at Paris enters the Church of Notre Dame that Sunday morning, shouting, "Victoria! Victoria! the English are vanquished!" But when Sunday dawned the English fleet were in the Calais roads, within cannon shot of the Armada.

The Sabbath has scarcely passed, when shortly after midnight, in the stillness and darkness, eight small vessels are being towed from the English fleet toward the Spanish. Suddenly a light bursts, the tow-line is thrown off, and the ships drift right into the midst of the Spanish fleet. A fearful volume of flame and smoke and a great explosion followed from these terrible fire-ships, filled with sulphur and rosin and pitch, that burned so fiercely. Calais was brilliantly lighted, and the red glare spread from shore to shore. The line of the Spanish ships is broken, and the Spaniards are wild with terror. Several of their ships caught fire and were burnt. Others ran into each other and sunk in the darkness. Others drifted out alone and unprotected. All their vessels that could escaped up the Channel in terror and confusion. At daybreak, Drake was ready to pursue the flying fleet, and a general engagement took place off Gravelines. The English divide the fleet, capturing some, sinking others, and utterly destroying the last hope of Spanish success. True, the English fleet were compelled to return to Portsmouth to get supplies, their ammunition and provisions having become exhausted through the parsimony of the Queen. But they had achieved a succession of victories amid fearful odds against the greatest fleet of the proudest nation, that up to that time had claimed the empire of the ocean. Henceforth England began to claim supremacy on the high seas, and the Anglo-Saxon race commenced to people and colonize this magnificent Western World. The Armada (or what remained of it), with the Duke of Medina, pressed on past the shores of Scotland, passed the Orkneys, around by Ireland, hoping to escape by that way to Spain. But few of them ever reached the Spanish coast, for the winds of heaven fought against them, and they were wrecked on a foreign shore. The coasts of

Norway, Scotland and Ireland were strewn with broken and shattered remains of the wrecked fleet, whilst many of the men found watery graves, as the tempest moaned and laughed and mocked in unpitiful desolation. A commemorative medal of that day puts it thus: on one side, "It came, it saw, it fled"; on the reverse side, "The Lord sent His wind and scattered them." The Queen, attended by her nobles, went in solemn procession to St. Paul's, to join with her officers and people in thankfulness to God for His great and wonderful deliverance.

It has been charged against Elizabeth that she was dressy, that she was too extravagant in her display of silks and satins, and velvets, and ruffs, and lawn, and cambric, and jewellery: that dress with her was a mania. It is said that one Sunday the Bishop of London was preaching before the Queen, and happened to touch on the vanity of decking the body too finely, when the Queen remarked that if the Bishop had any more such discourses she would strip him of his bishopric. The same haughty dame who silenced bishops and dressed as she liked, had three several Acts passed to regulate dress according to income and station and titles. There is one feature of Elizabeth's reign far more painful and hard to be forgiven than her love of finery, viz.: her persecution of the Puritans.

#### THE ENGLISH PURITANS.

If you judge of the Puritan by Philip Stubbs and his *Anatomy of Abuses*, he was an extreme man, with quaint views. Dancing he calls the noble science of devilry. Drunkenness he calls a beastly vice, and they who indulge in ale are malt-worms. Gambling houses are the shambles of the devil. Starch is the devil's liquor. Variety and luxuries at the table remind him of the attempt to victual



Noah's ark. But the Puritans, when you overlook certain peculiar gestures and extreme views and reckless statements—such as appear in the tracts of Martin Marprelate—were men of stern and heroic virtues. Robert Browne, the founder of the Independents, was among the persecuted of that day, and Independency was born amid the smell of heath, and the gaol, and the thunderings of bigoted parliaments and still more bigoted bishops. Cartwright was the bold and resolute leader of the English Puritans. Though they were seized and gaoled and persecuted, and banished and put to death, yet they multiplied and grew. To the Puritan, just emerging from centuries of darkness in which the Church had gone wrong for more than a thousand years, the Church of Rome was regarded with intense hatred, and Elizabeth's compromising policy with Rome was detested. Her churches were too much polluted with Romish worship. She had committed the sin of Saul. These Puritans did not struggle against mere external rites and forms. In the largest and truest sense their struggle was for conscience, for principle, for freedom, for righteousness. The Puritan was learned, eloquent, upright, just, spiritually minded, and intensely true to conviction and God.

Whilst they resented the lofty pretensions of Rome, they also refused the spiritual headship of the Queen, and claimed that the Church consisted of the spiritually saved, and that Christ alone was the head. The Scriptures alone, and not ecclesiastical precedents, however venerable, or the deductions of reason, however plausible, were their standard in regard to doctrine and polity. The authority to interpret Scripture was vested, they maintained, in the Church, and not in the State. Religion, in the view of the Puritan, was the action of each man's moral and spiritual consciousness towards God. In a word, what they held was the

sufficiency of Scripture and the right of private judgment. The Puritan ministers, while remaining, many of them, within the pale of the Established Church, published their dissent from the whole framework of Episcopacy, and urged that a Presbyterian polity should be established in its stead. They earnestly sought to multiply religious services throughout the country, and formed associations for prophesyings, which consisted of meetings amongst ministers for the mutual exposition of Scripture and the cultivation of their gifts as public teachers. Elizabeth became jealous of these proceedings, and, sending for Archbishop Grindel, she declared herself offended at the number of preachers as well as at the exercises. She urged that it was good for the Church to have few preachers; that three or four in a county were sufficient, and that the reading of homilies to the people was enough. The good Archbishop's reply to Her Majesty was, that faithfulness to his office demanded that he should not attempt to conform to Her Majesty's desire. For this letter of reply, Elizabeth suppressed the prophesyings, sequestered the Archbishop, and allowed him to remain in disgrace for six years, till death called him up higher to serve a worthier sovereign in a better world. The Queen continued to persecute the Puritans, and forced her Parliament and bishops to adopt the most stringent measures towards them, and in Archbishop Whitgift she found a man to persecute of the most bitter and relentless character. The effect of the Queen's opposition to the Puritans, and their zeal to multiply preachers and preaching throughout the rural parishes of England, is clearly traceable in documents and papers presented under official directions to the Privy Council of Elizabeth, from 1586 to 1590, in which it is clearly shown that for 10,000 parishes there were not more than 2,000 preachers. Many of these, in

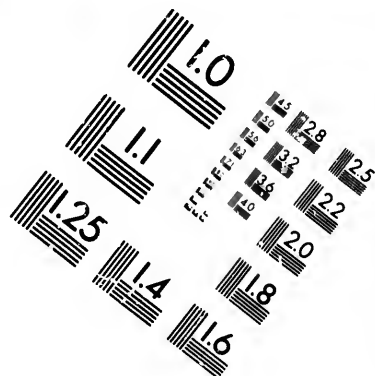
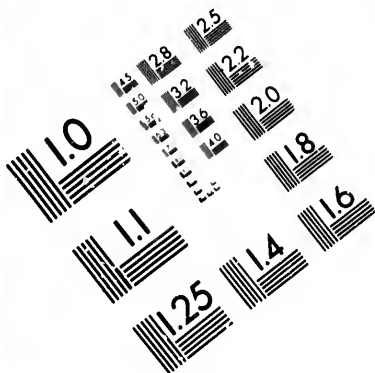
the language of the petition from the county of Cornwall, "were persons of immoral lives, guilty of the sin of sins—soul murder." Yet notwithstanding all they were called to pass through and suffer, the Puritans refused to acknowledge the Queen's *spiritual supremacy*. To her civil authority they gave instant and faithful obedience, and fought for her life and crown with loyal bravery, and were among her most faithful and heroic defenders. Yet they would rather die than be disloyal to Christ. Their overpowering consciousness of invisible things, their absolute devotion to the Supreme will, compelled them to recognize but one spiritual head. These were the Puritans that Elizabeth misunderstood and so strongly opposed and so bitterly persecuted. These were the Puritans that were driven across the Atlantic, and laid the foundation of the grand institutions and freedom and citizenship of the American continent. These were the men who made this land the largest and noblest refuge of manhood's rights.

The war with Spain continued to engage Elizabeth's last years. It was, as ever, a war of religious hatred and bitterness and reprisals. Elizabeth helped Henry of Navarre, with men and money, to claim the crown of France, of which he was the true heir, and to hold his kingdom against the intrigues of Rome and the forces of Spain. Spain had been so humbled and checkmated by England that Philip resolved somehow to be the death of Elizabeth, and he descended to the base villany of bribing her physician, a Jew, to poison her for 50,000 crowns. But the atrocious scheme was discovered, defeated, and the would-be assassins punished. The internal affairs of her kingdom most deeply affected Elizabeth's closing days. There were heart-burnings in the House of Commons, and the temper and feeling of the country and Parliament was such as might soon precipitate

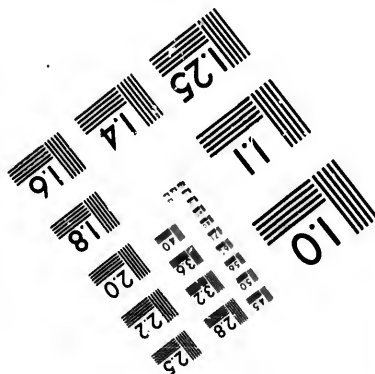
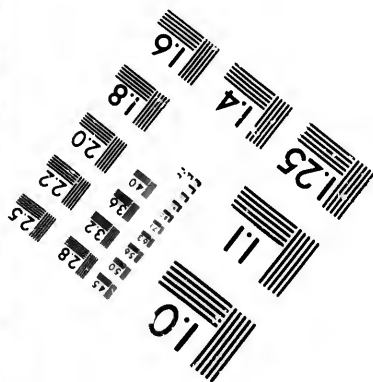
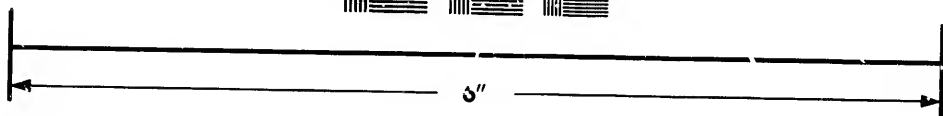
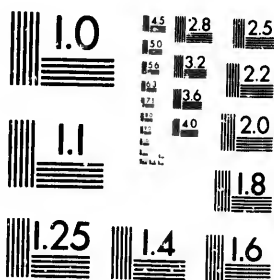
a contest. The persecution of the Puritans was unpopular, the temper of the Queen was haughty and despotic, while the ministers of the Crown had a most difficult task to fulfil between the Queen and country. Lord Burleigh sought in vain to restrain Whitgift, and declared that his style was worse than that of the Spanish Inquisition. The great minister saw the danger of this state of things to the Crown and religion and the nation; but his forty years of distinguished service was closing in an honored grave. Francis Bacon, for espousing the popular cause, was snubbed, and his hopes of advancement deferred. Morice was flung into prison to die. But still the champions of freedom were earnest and undismayed, and their cause was gradually gaining in the country. In spite of the intolerant and persecuting spirit of the times, the country was making real and sure advances in many ways. England had risen from an inferior power of little weight to be a first power among the nations. Wealth greatly increased. The mechanical arts were cultivated and developed. The dwellings of the gentry and the mansions of the great were built or remodeled to suit remarkable social changes. The idea of defence was abandoned for domestic comfort and refinement. Better houses also were built for the poor. Religion was more widely diffused and understood. The Sabbath was better observed. The Holy Scriptures were circulated and studied. The land was more largely cultivated. Markets were opened. Wages improved. Education was valued and began to spread among the common people. Poor-laws were established for the protection and supply of the needy and deserving poor. Life and property were more secure throughout the land.

The sixteenth century closed with Ireland in rebellion. Ireland was the weak spot of Elizabeth's dominions, as it





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has been of most English sovereigns since. Largely the same causes have continued to produce the same results—ignorance, poor and filthy dwellings, lack of industry, lack of penetration and self-control, the teachings and predominance of the Romish priests. To read Spenser's description of Ireland then is to read the true cause of Ireland's woes to-day. So long as Ireland hates English Protestantism and mistrusts the English Government, and indulges in whiskey, and follows the superstitions of Rome, there is but little hope for it. The Queen, with quite enough to try her skill and tact and administrative ability amid the contentions of court factions and the strife of parties throughout the country, had to send an army to Ireland to quell the rebellion and restore order. Essex, the Queen's favorite, was made Lord Lieutenant, and placed in command of the army to restore order in Ireland. This led to Essex's fall and ruin. His vanity and rash temperament guided his Irish policy, and led to his reprimand and speedy return. He was soon mixed up with a charge of treason and rebellion at home, and tried and condemned. To sign his death-warrant was for Elizabeth a great struggle, but ultimately the Queen, who had always yielded her personal feelings for the public good, and sacrificed favorites for the honor of her country, yielded to what appeared to be the demands of justice. Essex was executed. Mountjoy, who succeeded to the Irish command, subdued the Irish rebellion and completely re-established English rule. The Queen herself was nearing the end of her life. Most of her counsellors and contemporaries had already passed away. Her bitterest enemies and rivals had, most of them, gone to their final account. The Queen was left strangely, grandly alone. She struggled bravely against that sense of loneliness. She hunted and frolicked, and scolded, and tried to be gay, but



age with its weakness, and infirmities, and exhaustion, came.

Elizabeth, in the forty-fifth year of her reign and seventieth year of her age, was fast sinking under mental and physical cares and afflictions. We will not attempt to describe the sadness and gloom of the last hours of this great and famous Queen, who died on the morning of March 24th, 1603, and was buried with regal pomp, amid the grandeur of a nation's tears, in the most honored sepulchre of the English kings.

It is not easy to epitomize and portray the many-sided life and character of such a Queen as Elizabeth and such times as hers. Elizabeth at times acknowledged Divine dependence and protection most earnestly, but she never showed any deep spiritual emotion or clear moral consciousness. While men around her were swayed by great theological and spiritual questions, she really never understood these points of dispute, and never entered into the spiritual problems, of her times. Some have called her a hypocrite, because she could turn so easily from Rome to Protestantism, or favor both, as suited her. I have no doubt but that she was sincere according to her views and lights; but she lacked both depth of understanding and strength of conviction on all great spiritual and scriptural questions. Perfect liberty of conscience and religious equality she did not understand, nor did she understand liberty of public worship, for she often sought to coerce opinions she never comprehended, and punish those who could not conform to her methods and rites of religion. Elizabeth clearly held and carried out one great principle of the Reformation, viz.: the form of a nation's faith should be determined by the nation itself, not by the clergy. But that loftier nobleness into which men were lifted by the new moral energy and spiritual vitality of God's Word, she never understood. To

her religion was a picture whose colors she could study and arrange and admire ; but that it was a living, renewing life in the soul, she never dreamt. Elizabeth never understood the genius of that Protestantism which gave stability and glory to her reign and kingdom. Nor did she know the life of the Spirit, which is the surest and most abiding evidence of the truth of the Scriptures, of God, of Eternity. Therefore she could not understand things which are spiritually discerned. Consequently there are many things which she did ignorantly and in unbelief. But, with all her faults, she was an English woman and an English Queen in her very heart. For her nation she was born, and lived, and died. Its advancement and dignity and prosperity was her constant aim ; and during her reign it did advance indeed. It was under Elizabeth that Gresham built the Royal Exchange and laid the foundations of English commerce ; that Drake circumnavigated the globe and laid the foundation of England's naval supremacy ; that Sir Walter Raleigh founded Virginia, and named it after the maiden Queen ; that the example was set of paying off crown and national debts, so as to secure and promote public credit and honesty ; that ability and merit became the path to civil preferment and military honors ; that hospitals and asylums were established and endowed ; and that a more than Spartan courage brought more than a Spartan glory to the Anglo-Saxon race.

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#### LECTURE IV.

## OLIVER CROMWELL AND HIS TIMES.

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**I**F, as has been well said, the Reformation period formed the great watershed of modern history, which turned into their present channels the culture and destinies of the great nations of Europe, the seventeenth century was for England not merely a landmark between two ages, but indicated the source and direction of a new political and ecclesiastical life. The very key to the subsequent history of England and the Anglo-Saxon race lies hid in the struggles and chaos of this period. The century which saw the rise of the Commonwealth, holding for the first time all the British Isles in its grasp, giving a powerful check to the reactionary plots of the Papacy, and affording scope for the development of principles which are still operating with great force wherever the English race predominates, must be regarded as a chief factor in the history of the English-speaking people. When the revolutionary flood at first subsided, the calmest thinkers hardly knew what had been fertilized, or what had been destroyed; what new channels had been formed or what ancient landmarks had been swept away. But standing, as we do, above the passionate controversies of that stirring age, we are able to trace with much clearness, in the light of more than two centuries, the effects of that great struggle upon the subsequent develop-

ment of the British race and British Christianity. There was certainly something very ominous, considering the deep dislike of Englishmen to speculative and rapid change, in the marvellous rapidity with which one religious sect after another appeared, and one theory of government after another was propounded at this time. Truth, as well as falsehood, seemed to manifest itself in an epidemic form, and to establish itself quickly by that sympathetic sensibility by means of which one mind passes on its impressions to another. It is not surprising that some of the best men lost their intellectual balance in the excitement of the time, and sorely misjudged others as excellent as themselves. So very trying are transition periods in the history of the Church or State to those who take a strenuous part in them. But though wise and sober Puritans gravely shook their heads as they witnessed the antics of fanaticism, or the dreamy teachings of mystics, and listened to the noisy words of Fox as he fulminated to gaping crowds in the market-place against the evil of the times, or to Fifth Monarchy men plotting a reign of saints, to be inaugurated by the sword of the flesh ; or to Seekers going about, like Diogenes with his lantern, seeking a lost church, a lost ministry, a lost Bible ; and felt alarmed at what they saw and heard, yet the very purity of the motives that marked these reformers and teachers showed that little danger was to be apprehended to the fabric of society. It was really an age charged with great ideas and great principles struggling into life and liberty, and claiming the right and power to propagate themselves. The wonderful changes that came with the revival of learning, with the enlargement of knowledge, with the discovery of new countries, with the birth of new arts, with the right of private judgment, with the spread of truth conjoined with the growing spirit of liberty, working

in the minds of a generation perhaps the greatest and most remarkable England has ever produced, could not fail to manifest itself in new and startling forms. While the mind was still seething with unformed opinions, and the intellect and conscience were still struggling to assert their natural rights, it might be expected that excesses of some sort would appear. But let us be careful that under the terms "fanatic" and "sect" and "schism" we do not wrong the earnest and zealous thirst after knowledge and truth and righteousness which God stirred up in the breasts of the great men of that memorable period. As John Milton, who was an eye-witness of what he wrote, and one of the greatest men of that century, has so well said: "It was a noble nation rousing herself like a strong man after a sleep, and shaking her invincible locks." We must ever remember, if we would do simple justice to this period and at all understand its work and spirit, that the growth of knowledge and liberty at this time was combined with an earnest desire for spiritual renovation cherished in its intensest form. The Bible, that had heaved the whole mediæval world from its foundations, was stirring society to its depths, and all the repressive force of prelacy and despotism could not stifle the spirit of inquiry and the determination to overthrow all unfounded authority. You will not, therefore, wonder that when this profound evangelical consciousness and deathless love of liberty, which endured as seeing the invisible, met the hopeless obstinacy of ecclesiastical authority, encouraged and sustained by the most bigoted and tyrannical secular power, that a tremendous conflict ensued which convulsed the nation and overthrew long-cherished prejudices and secured much needed reforms. It is to the great leader and times of that remarkable period

that our subject directly leads, and on which we must with honest candor dwell.

Oliver Cromwell's parents were Robert Cromwell—descended from an ancient and honorable Welsh family—and Elizabeth Steward, who was a descendant of Alexander, the Lord High Steward of Scotland, the ancestor of the Stuarts; so that Oliver was a ninth cousin of Charles I. Robert Cromwell was a plain country gentleman of some fortune, a farmer, a brewer, a justice of the peace, and, for a time, a member of Elizabeth's Parliament. Oliver was born in Huntingdon, the capital of the county of that name in England, April 25th, 1599. Educated at Huntingdon Grammar School, under Dr. Beard, a stern disciplinarian, and at Sussex College, Cambridge, where he stayed a little more than a year, and was recalled from thence at the death of his father. At the age of eighteen, Oliver had to take his father's place as director and head of the family and affairs. At twenty-one, Oliver married Elizabeth Boucher, a beautiful, loving, accomplished wife, who became the mother of his nine children, and the devoted, trusted companion and counsellor of his life. At Huntingdon, at St. Ives, at Ely, Oliver was a plain, industrious, enterprising, successful farmer, fearing God and working out His will in the place God put him. His forty-three years, from 1599 to 1642, though to him years of comparative quiet and obscurity, were, notwithstanding, years of strange history and experience. Elizabeth was on the British throne, seeking, at the close of her reign, to settle the civil and ecclesiastical quarrels of her people. Her father, Henry VIII., had made her the custodian of a most anomalous Church. This State Church, which Edward did not live long enough to reform, and which cruel Mary sought to shatter, Elizabeth, at the close of her reign, had

no small difficulty in tiding over the breakers. To the truly Protestant party, anxious for a simple, disrobed, scriptural worship, the Anglican Church was not far enough removed from Antichrist and the Vatican. This reforming party, though embracing a galaxy of the most glorious names in English history, was opposed and persecuted until the party became a sect—the Puritans. But with an influential number in the House of Commons, and a powerful support in the country, these Puritans asked and urged reforms after the type of Martin Luther and John Calvin. In the midst of the struggle Queen Bess closed her reign, and bequeathed her sceptre to another. James Stuart, King of Scotland, as the lineal heir, ascended the throne of England. That year, 1603, is a memorable epoch in English history. Scotland and Ireland became a part of the British monarchy, and for the first time all the isles of Britain were peacefully united under one sceptre. The mixture was peculiar: there was the Englishman, who finds his contentment in grumbling; the Scotchman, who finds his home abroad; and the Irishman, who finds his peace in a good fight. This kingdom was nearly doubled in size; but James, the first of the ill-fated Stuarts, was not the man for the crisis. In his own opinion he was one of the greatest kings that ever lived, but in truth he was a man wholly unfitted to occupy a throne. The English people had been governed for the last hundred and fifty years by princes of great force of character, who had always been feared, if not loved; but now England had a king whom she despised. His ungainly figure, stammering speech, cowardly tears, and broad Scotch accent, were imperfections which, perhaps, he could not help, but their effect was to make the modern Solomon to be held in contempt. While the pretensions he put forth were monstrous, such as even Henry

VIII. never dreamed of asserting. His assumptions were encouraged and sustained by the novel theory of Filmer on hereditary monarchy. This theory, which James so firmly believed, helped him to some of his most despotic acts. He told the Parliament that they held their privileges at his pleasure, that law was simply a concession of his, and that they had no more right to question his acts than the works of God. The Parliament was enraged and alarmed, while the religious discussions became more decided and fierce. James was a zealous Episcopalian, and, as a consequence, the Anglican clergy became more pretentious. In imitation of Rome, they made the divine origin of Episcopacy one of their vital dogmas; and revived such practices as saint worship, celibacy, monasteries, to the scandal of Protestantism, and offered every form of opposition to Puritanic reforms. At this juncture James died, and Charles I. ascended the throne. Charles had a better understanding and a firmer will, and was a superior man to his father. His person was dignified, his tastes good, and his domestic life unblemished; but he had faults neither few nor small. He was a deceiver and a despot. He seems to have had a settled hatred of liberty, and most unscrupulously sought its destruction. He would readily promise, and then with impudence break his word without a blush. A more dangerous enemy to the English constitution, or one who more resolutely sought its destruction than Charles, never sat upon a throne. He inherited his father's political and ecclesiastical theories, and was anxious to carry them into effect.

Now commenced the hazardous game on which were staked the destinies of the English people. The Parliament moved with wisdom and moderation, and the King found he must govern in harmony with law, or be perfectly defiant. His fatal choice was soon made. Dissolving Parliament, he



levied taxes by his own authority ; then convoked a second Parliament, and again dissolved it, and raised fresh taxes, and thrust soldiers on the people to maintain and set up martial law in the land, in direct violation of the constitutional principles, which taught that the King could not legislate, or suspend a law, or impose taxes, without the consent of his Parliament. The King called a third Parliament ; in this assembly Oliver Cromwell, as a member for Huntingdon, was for the first time found. This House the King found more than ever opposed to his despotic schemes. Changing his tactics, the King agreed to a compromise, and after extracting his subsidies as the price of purchase, he signed, amid the rejoicings of the nation, the second charter of English freedom, THE PETITION OF RIGHTS. He thus bound himself not to imprison, or raise money, but in due course of law. Yet in three weeks the truthless King openly violated the charter. Parliament was dissolved ; the chiefs of the Opposition cast into prison to languish for years untried, or to die martyrs to the cause, as in the case of Eliot, or to endure the mutilations and inflictions of the notorious courts of that day ; and for over eleven years Parliament was not again called together, an event unprecedented in English history. For this the King was chiefly to blame. It is true he called to his aid sycophants who shared his guilt, such as Wentworth, afterwards Earl of Strafford, the cruel, the eloquent, the unprincipled, the despotic author of the deeply-meditated *scheme of Thorough*, who, with dauntless resolution and unsparing severity, went forth to fulfil the King's behests, and employed all his powers to crush the liberty of the nation. His correspondence clearly proves that a government without parliaments, a government by the sword, of the most arbitrary and absolute nature, was his desire and intention. With Strafford

was Laud, the Archbishop of Canterbury. No face could more strikingly indicate the character of the man to whom it belonged than that of Laud's, as portrayed by the most skilful hand of that age. The mean forehead, the pinched features, the cunning eyes, the tight skin, suit admirably all that history saith about that ignorant and peevish despot. When we read his judgment against separatists, when we turn over the leaves of his diary and learn how jealous, how superstitious he was, we feel for him a contempt that even the sacredness of his office cannot prevent. He says he *dreamed* that he had turned Papist—a dream, we suspect, that was too true if the word “turned” be left out. And with them was Finch, the recreant judge, who so deeply disgraced his ermine. To carry out their scheme of civil and ecclesiastical tyranny, the *Star Chamber* and *High Commission*—names of hate and cruelty—were revived, the liberties of the nation were imperilled, and many began to look across the ocean to America, whose inhospitable soil a few resolute Puritans had sought to conquer, and convert into a new world. Among the number who actually took passage and went on board the ship destined for America was Oliver Cromwell, with his cousin, John Hampden, when an Order of Council prohibited the ship from sailing, so that the intending emigrants were compelled to remain and return to their homes.

At this crisis, an act of insane bigotry changed the whole face of affairs. Charles and Laud determined to force on the Scotch Presbyterians Anglican Episcopacy; showing that they wished the Anglican Church, as the major sect on British soil, to assume the same ecclesiastical position as Rome had previously assumed on a larger geographical surface. But the Scotch, who had bearded the Stuarts before, did not yield a ready compliance with the King's wish, but

of set purpose opposed it. National and religious feeling was aroused; the first intonation of the liturgy produced a riot, which soon spread into a revolution and a war. No resource was now left to the King but a Parliament, and in the spring of 1640 it was convened. In it Cromwell sat as a member for Cambridge. This House, according to the testimony of Clarendon himself, was temperate and respectful to the throne. But as soon as they began to consider the grievances of the past, they were dissolved with every mark of royal displeasure. As soon as the King had dissolved the House, he repented of his rashness; and well he might, for the vessel was full, and the last drop had made the waters of bitterness to overflow. A few months more of tyranny, and insult, and evasion, and despotic rule, and Charles, without money or credit, was forced to face his insulted Commons, by convening the ever-memorable LONG PARLIAMENT. November 3rd, 1640, that great Parliament met, destined to every extreme of fortune, to empire and to servitude, to glory and to shame; at one time the sovereign of its sovereign, and at another time the servant of its servant. Yet, notwithstanding its errors and mistakes, it deserves the lasting gratitude of the nation. Among the most distinguished members of that House were Edward Hyde (afterwards Lord Clarendon), Faulkland, Digby, Harry Vane, Oliver St. John, Hollis, Finnes, John Pym, Oliver Cromwell, and John Hampden. By universal consent, Hampden held the first place in Parliament, and was unanimously chosen leader. Abuse after abuse vanished with united voice; the Star Chamber and High Commission ceased, only as things of infamous memory; Strafford was impeached, and afterwards attainted by bill and executed; Laud was flung into the Tower to die; Finch barely escaped by flight; and all those whom the King had employed

as instruments of oppression, were summoned to answer for their conduct. The King was deprived of those oppressive powers which were the last relics of feudal times, and the Parliament provided that it should not be again prorogued or dissolved without its own consent. Even the strongest Royalists allow that most of the measures passed were salutary and necessary. Its good acts greatly preponderated over the evil. After ten months of hard work, the House adjourned for six weeks, and on its re-assembling, two parties first appeared, styled Cavaliers and Roundheads ; they are now better known as Conservatives and Liberals. A reaction had evidently take place during the recess. A large body of moderate and well-meaning men, who had heartily concurred in the strong measures already adopted, were now inclined to pause. Their opinion was that a great reform had been necessary, but that a great reform had been made, and that the grievances of the nation had been fully redressed. A direct collision soon took place between the two parties into which the House was now divided. The opponents of the Government, led by Hampden, moved that celebrated address to the King which is known as the GRAND REMONSTRANCE. In this address all the oppressive acts of the preceding fifteen years were fully set forth, and the King was entreated to employ no ministers in whom the Parliament could not confide. What they really asked for was a *Responsible Ministry*. The debate was long and stormy, and, in a House of three hundred members, the Remonstrance was carried by a small majority of nine votes. So surely did the reaction appear to have set in, that Oliver Cromwell and others openly declared their old resolution of leaving the kingdom if left in a minority on the question of the Remonstrance. Charles had now a last chance of regaining the affections of his people, without

sacrificing any part of his lawful prerogative, or submitting to any conditions inconsistent with his dignity; by choosing the path of moderation and wisdom, he might have been again the powerful and respected King of a free people. For a short time he seemed to take a wise and temperate course. He promised to govern in harmony with the Commons, and to summon around him trustworthy and moderate leaders. This resolution, had he adhered to it, would have averted the years of bloodshed and mourning that followed. But in a few days the deceitful King mocked his friends and enraged his enemies by impeaching the leaders of the Opposition.

January 3<sup>d</sup>, 1642, without giving the slightest hint of his intention to those advisers whom he had solemnly promised to consult, he sent down the Attorney-General to impeach Hampden, Pym, Hollis, Haselrig and Stroud at the bar of the House of Lords, on a charge of high treason. These men were charged with, what Puritan historians have never sought to deny, having negotiated with the Scotch when they previously entered England in arms. These leading statesmen of the constitutional party knew that the Scotch and themselves were engaged in a similar struggle with one and the same tyranny, and therefore they became friends. But Charles, burning with eagerness to strike down the popular leaders and their cause, snatched at the formal treason, and determined to arrest the leaders. There was a legal method by which to proceed, but this he did not take. The arrest of the members by violence was apprehended, and the House petitioned the King for a guard. He sent them this answer: "We do engage unto you solemnly the word of a king that the security of all and every one of you from violence is, and shall ever be, as much our care as the preservation of our children." At the

very time, however, when he was giving this assurance, the King was illegally prosecuting the members in the House of Lords. He next sent a message to the Speaker of the House of Commons, ordering him to arrest the five members and send them to him. The House deputed four of its number to wait upon Charles, stating that his message affected the privilege of Parliament; but expressly promised that the five members would be ready to answer any legal charge laid against them. Charles then sent an officer to seal up the lodgings and trunks of the accused members, and the Commons sent their serjeant to break the seals. The tyrant determined to follow up one outrage by another. He resolved to go to the House in person with an armed force, and seize the leaders of the Opposition while discharging their parliamentary duties. That day (January 4th, 1642,) is ever memorable in the annals of England. Between one and two o'clock that day, the King came hurrying into the House at the head of a tumultuary force of some hundreds of his guards and attendants, armed with swords and pistols. Lady Carlisle conveyed intelligence of the King's design to Pym, so that the five members had time to withdraw. They left the House as Charles entered the palace yard. The King knocked and entered in company with the Prince Palatine, his swordsmen starting in after him from the door. The members rose and uncovered as he walked up the floor. As the King stepped towards the chair, Speaker Lenthall stepped forth to meet him. After a pause the King said: "Gentlemen, I am sorry for this occasion of coming to you; yesterday I sent a serjeant-at-arms upon a very important occasion, to apprehend some that, by my command, were accused of high treason, whereunto I did expect obedience, and not a message." After some more words he asked the Speaker

whether the five were in the House. Lenthall, with great address, dropped on his knees and said: "May it please your Majesty, I have neither eyes to see nor tongue to speak in this place but as the House is pleased to direct me, and I beg your Majesty's pardon that I cannot give any other answer than this to what your Majesty is pleased to demand of me." The King replied snarply that he had as good eyes as anyone, and commenced looking around the House for the accused. Finding that they had gone out of the House, he commanded that they should be sent to him, and then marched out in a huff. As he passed along the benches, several members shouted, "Privilege, privilege!" It has never been seriously questioned that this attempt to arrest the five members was one of the most insolently tyrannical acts ever performed by an English sovereign. We have it on the highest authority, that the transaction was illegal from beginning to end—the impeachment was illegal, the process was illegal, the service was illegal. *There is not a doubt but that this attempt to seize the five members was the real cause of the war.* Every eye could see it; every brain could appreciate it. It acted as an electric shock on the people of England. London rose round the Parliament, receiving the House for a week into the city, and then when the Commons resumed sittings at Westminster, encircled them with one hundred thousand armed men, while four thousand Buckinghamshire farmers galloped into town to defend their noble representative, John Hampden. From that moment the carriage of Hampden and the Opposition became fiercer and more decided. Charles left London, not again to return till the day of reckoning came. A negotiation, lasting over several months, was opened. Every proposed reform the King would promise to fulfil; but a tyrant whose life was a lie, who hated the

constitution that he had sworn to defend, could not be trusted. He unquestionably looked forward to absolute sway and a bloody revenge, and therefore it would have been sheer madness to trust him again. Royalists were now compelled to choose between the King and the Parliament, and they accepted the King.

In August, 1642, the sword was drawn, the civil war commenced, and two hostile armies appeared on English soil. Charles still had a strong party in the country. His august office, his dignified manner, his solemn protestations that he would for time to come respect the constitution, pity for fallen greatness, a fear of democratic innovations, secured for him many adherents. The Church, the majority of the nobles and landed gentry, and most of the gay and dissolute youths of the age, gathered around the royal standard. On the other side were the great middle classes of England. The Earl of Essex was appointed to the command of the Parliamentary army; Hampden took a colonel's command. No member of his party showed more energy and vigor in arms, or made himself more thoroughly master of his military duty, than Hampden. His regiment was considered the best in the service of the Parliament. He unquestionably possessed the qualities of a great general as well as a great statesman, but unfortunately his military situation was subordinate, and his military career short. Had his life been spared, there is every reason to believe that John Hampden would have been the Lord High Protector of England; but in facing the fiery cavalry of Rupert, at Chalgrove Field, he was mortally wounded, and soon after died in great peace. At first the success was with the armies of Charles; his troops and officers were by far the best, while the Earl of Essex was not the man to meet the fiery and daring Rupert. When the war had lasted a year,



the Royalists had gained several battles, taken Bristol, the second city of the kingdom, and not sustained one serious defeat; while some of the Parliamentary leaders had passed away, and others become cold or recreant. Pym had passed amid honors to the grave, and Hampden had gone home to receive the victor's crown. At this critical moment Oliver Cromwell stepped forth with a hero's courage, a man's resolution, a martyr's constancy, a patriot's heart, and offered his services in the country's defence. He saw and suggested the point of weakness and defeat, and proposed to reconstruct the army, *and raise men of another sort*. He went through the eastern counties, calling on young men of known piety to join the army. He soon organized and disciplined the army. Essex was then removed, Fairfax was made *nominal* chief, but Oliver Cromwell was the real head and director.

Look at Cromwell as a SOLDIER AND A GENERAL, with his motto: "Trust in God, and keep your powder dry." I shall not attempt to compare Cromwell with such commanders as Alexander, or Cæsar, or Charlemagne, or Napoleon Buonaparte, or Wellington, or Von Moltke, for he, unlike them, had never been trained to the art of war. Cromwell, as we have noticed, passed his youth and early manhood in a civil station. He never looked on war till he was past forty years old. He had first to form himself, and then to form his army. Cromwell was emphatically a man; he possessed in an eminent degree that masculine and full-grown robustness of mind that is so characteristic of English great men. Out of his raw levies he created an army, the bravest and best disciplined, the most orderly in peace and the most terrible in war, that Europe had ever seen, and he led it from conquest to conquest. He never fought a battle without gaining a victory; he never gained

a victory without crushing the force opposed to him. Yet his triumphs on the field were not the highest glory of his military system. The respect which his troops paid to property, to law, to religion, to temperance, to industry, are without a parallel, and are the finest expression of the spirit infused into them by their great leader. His first great battle with the Royalists occurred at Marston Moor, seven miles from York, July 2nd, 1644; Oliver's victory was complete. It was speedily followed by Naseby, the battle of the mountain plain, in which, according to Lord Clarendon, both King and kingdom were lost. The victory for the Parliamentary cause was decisive, and for the Royalists the defeat was fatal. Then came the capture of Bristol and other triumphs in succession, but in every victory Cromwell ascribed the glory to God. The authority of Parliament became fully established throughout the kingdom. Charles fled to the Scotch, by whom he was afterwards surrendered to the English. The King was treated with respect and deference. Cromwell and others hoped he would in the day of adversity consider, and learn to rule for the public good. To this end Cromwell and Ireton often conversed with him; he would encourage and deceive them. In a secret letter to his friends, which Cromwell intercepted, the King said: "Be quite easy about all the concessions I am making; when the time comes, instead of the order of the Garter, I will give Cromwell a rope." All hope of an arrangement was now gone; it would be insane to attempt to trust the King further. The Parliament therefore resolved to settle the kingdom without him. The Scotch, with whom Charles was in secret treaty, proffered help. A coalition was formed between the Royalists, the Scotch and the Levellers. Alarm spread, the storm burst, and Norfolk, Suffolk, Kent, Wales, and Scotland were under arms,

while many of the Lords and Commons viewed this rising with secret favor. Cromwell and the leaders of his army met at Windsor, and spent three days in meditation and prayer for Divine guidance. How seldom do generals thus seek counsel of God? Who can doubt the sincerity and uprightness of such men? Cromwell retired daily to pray, and some who pried into his retirement saw him in agony and tears. He ever sought wisdom from above, spent much time in prayer before an action, fought with the Scripture truth on his lips, and never failed to thank God for his successes. The meeting at Windsor led to immediate preparation against Charles and his adherents. While Fairfax crushed the rising near the Metropolis, Cromwell with his army proceeded to Wales, and having routed their army and demolished their castles, he proceeded to the north of England, met the Scottish troops under the Duke of Hamilton, and fought a desperate battle. Oliver's men were few compared to them, but the Royal army was utterly destroyed. Cromwell then entered Scotland. Edinburgh opened its gates to receive him; and, after making important changes in the Scottish government, Oliver, more than ever the *idol* of his soldiers, returned in triumph to London.

Then commenced the trial of the captive King. A special tribunal of one hundred and fifty members was proposed by Parliament for that purpose; and by this tribunal he was condemned to death as a traitor and a public enemy. It must be remembered that the powers and prerogatives of the crown or chief magistrate of any nation are vested in them as a *trust*, for the benefit of the people, and can be truly respected only as they respect the constitution and welfare of the nation. Sovereign power is conferred or possessed for the sake of the governed, and the head of a nation must regard the constitution and the public welfare

if he would reign over a nation of citizens and not slaves. A monarch is not the servant of any *one*, but he must be the chief servant of *all*, if he would rightfully and safely be the master of all. Absolute power as such no one man can rightfully own, by birth or election (though for a time he may exercise it); power brings obligation, it must bring it; and the man who exercises supreme power for personal ends and personal gratification, regardless of the welfare of the governed, commits the highest treason possible to man in national affairs. In this sense it will be seen that loyalty is as much demanded of sovereigns as of the people. It was the crime of Charles I. that he could not appreciate the need of loyalty on his own part to the freedom and security of ' ' people under the constitution. Hence he was condemned for high treason; and while the justness of this sentence was loudly condemned and scorned by the Royalists of that day and since, yet the judgment of posterity has substantially sanctioned its justice. For if a King who favored the massacre of one hundred thousand Protestants in Ireland to please a papist wife (and the rebels declared that they acted under the commands of the King as well as the Queen)—if a King whose life was an intrigue and a despotic endeavor to crush his nation's freedom—if a King who broke his coronation oath again and again—if a King whose history disgraces the name of monarchy and seeks in every unlawful way the exercise of absolute power, was worthy of his sentence, Charles Stuart was. Those who condemned the sentence cast the odium of it on Oliver Cromwell; but that is not fair or correct. Cromwell was appointed one of his judges, but he refused to act. According to Burnet, he was all the time in suspense. When the Prince of Wales wrote to him to save the King's life, he replied: "I have prayed with fasting to know God's will."

The royal trial commenced without his knowledge; Cromwell sought to mediate between the King and Parliament, and he only abandoned the position when branded as a traitor by his own camp. On the day of execution an eager and excited crowd gathered in front of Whitehall waiting the fatal moment. Hours passed while Oliver prays for wisdom to decide as in God's sight alone. At length he consents to that death as necessary and just. At the hour of noon Charles appears in front of his banqueting hall, and with calm dignity waits the fatal act. The moment he was beheaded the mob take up a lamentation, the tyrant becomes a *martyr*, and an habitual liar was for a time *canonized*, until, after two centuries, enlightened public opinion expunged the name from the Anglican Book of Common Prayer, and compelled a correction of the muster roll of martyrology.

Ireland now claimed immediate attention. The rising of the Romanists against the Protestants in 1641, followed by eight years of anarchy, had left the country in a fearful state. The Protestants were assailed and driven from their homes in midwinter, while their property was destroyed, their families murdered, and the most horrible brutalities practised. The nation had received a fearful baptism of blood. Cromwell was requested to quell the insurrection and restore peace to the country. He felt the task to be a very difficult one, but he accepted it in full reliance upon God for help. On reaching Ireland, he summoned those who were in arms to surrender, and deemed it necessary to be severe towards all who refused. Cromwell opened his campaign at Drogheda with a picked army of twelve thousand, September 3rd, 1649, as he states, "to avenge innocent blood." Everything yielded to the vigor and ability of Cromwell. In a few months Ireland was subdued, and the

tranquility and prosperity that followed awakened universal wonder. Cromwell sought the real union of Ireland with England, and wisely endeavored by his great measure to have them represented in one Imperial Parliament. Accordingly the Legislature of 1654 contained thirty representatives from Ireland, and one immediate effect of this far-seeing policy was the Navigation Act, which placed Ireland's commerce on an equal footing with England's, and led to the rapid development of her resources, to the great prosperity and contentment of the people.

From Ireland the victorious chief returned to Scotland. The Scotch having invited over Charles, the son of the late King, who gave every reason to expect that he would tread in his father's footsteps if he could reach his father's throne, Cromwell tried in vain to convince them of their error by a friendly letter. The Scotch army was the best ever raised in Scotland, and twice as numerous as the English. Oliver and his men spent a day in fasting and prayer before entering the engagement. The next day they fought the fierce and bloody battle of Dunbar, where Oliver gained a complete victory. Charles left Scotland and marched to Worcester, and Cromwell followed him, gaining his crowning victory and crushing the military force of the King. Charles fled for his life, and with extreme difficulty escaped the fate of his father by taking refuge on the continent of Europe.

England now became a COMMONWEALTH, and you have to look at Cromwell as a STATESMAN and LORD HIGH PROTECTOR. While Cromwell and the army were absent in Ireland and Scotland, the Presbyterians, having the chief place in Parliament, resolved on becoming the National Church. They therefore hurried through Parliament a most oppressive Act, decreeing that persons

denying eight doctrines should be imprisoned, and if found guilty, be banished or put to death. Persons holding other views, such as the Baptist and Quakers, were to be imprisoned till they gave up their views; so that every man not a Presbyterian was to be gaoled, or exiled, or executed. How humiliating to our common Christianity that one sect should persecute another, that men who had just escaped the furnace should make power the instrument of further oppression! But no impartial historian, in recording the history of the Church since the second century, can fail to note that the animating law of the dominant section, in every period, has been the enforcement by penalty of a uniform faith. Calvin raised no voice in the General Council against the sentence of Servetus. The Pilgrim Fathers, in their New England home, drove the Quakers further into the forest. Persecution generates persecution. Oh! what wars have been waged, and cities sacked, and lives massacred, in the judgment of the perpetrators, for the glory of God! and in this day the Roundhead searched wood and mansion for the fugitive and wanderer, and refused to listen to sorrow's imploring cry: "I myself also am a man." But such a state of law could not last—England too deeply detested ecclesiastic slavery. Britain's domestic poet has told the heart-felt *leg* of her truest sons:

"Place me where winter breathes its keenest air,  
And I will sing, if liberty be there;  
And I will sing at liberty's dear feet  
In Afric's torrid clime, or India's fiercest heat."

In the army were many of the adherents of the newly formed sect of Independents, to whose number Cromwell himself belonged, who disliked the papacy, prelacy and Presbyterianism, and would not appeal to the Court of Arches sooner than to the Vatican. There were also Bap-

tists in the army who held to the view that Christ alone is the Head of the Church. Cromwell demanded of the Parliament liberty of conscience and worship, without which all other liberties are valueless ; and he would not submit to the penal inflictions that had just passed the House. The free toleration of all Christians being the charter of the army, they thought it hard to be punished by the Presbyterians (whose battles they had fought) on account of religious differences, and agreed not to lay down their arms until they had secured freedom of worship by legal settlement. The Presbyterians raised troops to enforce their measures, but at the approach of Cromwell's army they soon disbanded, and Cromwell at length secured a law abolishing all statutes of penalty for nonconformity in religion, thus inaugurating the principle of religious freedom and equality in England. It mattered little to Oliver that the Presbyterians preached against him ; his political views remained unchanged. On the influence of Cromwell and the army the preservation of religious liberties still depended. The Parliament wished the army disbanded ; but their pay was in arrears, and as their liberty and lives were at stake, they resolved not to disband until they were paid in full. Parliament also wished to perpetuate its power indefinitely. The House had sat a long time, and there was no King to dissolve it. This determination of the Long Parliament to continue its sessions became a serious obstruction to all reforms. Committees were appointed to prepare plans for legal and ecclesiastical reforms, but the Parliament would do nothing to carry them into effect. Internal affairs were at a deadlock, and men who had hazarded the loss of all things in the public interest were required to look on while folly and bigotry threw away everything which had been realized by sagacity and self-sacrifice and courage. The one and only



remedy was the assembly of a new and complete Parliament; but this the House was resolved to prevent. The army petitioned for an explicit declaration that the House would bring its proceedings to a close. Cromwell supported the demand of the army, but the discussion which followed soon brought out the resolve of the sitting members to continue as a part of the coming Parliament without re-election. Not only were the existing members to continue as members of the new Parliament, thus depriving the places they represented of their right of choice, but they were to constitute a committee of revision to determine the validity of each election and the fitness of the members returned. Conference after conference took place between the leaders of the Commons and the officers of the army, but without satisfactory results. At last events compelled Cromwell abruptly to dissolve the House. His own safety and the safety of the measures of freedom which he was desirous of preserving for the nation at large, demanded his retaining a firm hold on the supreme power. To have allowed that power to pass into the hands of the parties opposed to him, would have been to have surrendered himself and all besides to a rule immeasurably for the worst. Rising, therefore, in his place in the House, with some hesitation and impatience, he said to the members: "Your hour is come. the Lord hath done with you." Some members started to their feet in angry protest. "Come, come," replied Cromwell, "I will put an end to your prating; begone and give place to better men." "It is you that have forced me to this," he said, as he drove the members out. The act was one of violence to the members of the House, and cannot be justified on any formal ground; but the act which it prevented was one of violence on the part of the House to the constitutional rights of the nation. The expulsion of the

Rump Parliament was justified by the necessities of the hour, and ratified by the general approval of the country. A Parliament must now be chosen, but, with the feeling that existed between the Presbyterians and Episcopalians, it was feared that an appeal to the country could not be made without war. In this extremity the officers took an unwarrantable step, nominating, through Cromwell their chief, a hundred and forty men to settle the supreme government. This Parliament soon resigned its unconstitutional power to Cromwell. Oliver then drew up a plan of government conforming to the old English constitution, only, at the suggestion of his party, the term "King" was omitted, and "Lord High Protector" substituted. Cromwell became the electoral chief of the English Commonwealth, and on December 16th, 1653, he was solemnly installed at Westminster Hall, having a robe of purple, a sword of state, and a richly-bound Bible. Cromwell was induced to take this position that the ends of liberty and religion might be answered. In what manner he discharged the duties of this high position history can testify. He reformed the House of Commons, extended the franchise, corrected the vices of the old representative system, and abolished many of the worst statutes that existed; and so far-seeing and liberal was his policy, that after the reaction of the restored Stuarts, it has taken more than two hundred years, and the unrivalled powers of Pitt, and Peel, and Russell, and Gladstone, to bring the representative system of England to what it was under the Commonwealth. Under Cromwell, England was safe and happy. Property was secure, laws were observed, and religion more than tolerated. Whilst in the midst of his greatness, he manifested the most sterling humility. The cup which has intoxicated so many sobered him. He had nothing in common with those men who distinguished them-

selves in lower places, but whose incapacity becomes manifest when they are summoned to lead. Rapidly as his fortune grew, his mind expanded more rapidly. Cromwell, by the confession even of his enemies, exhibited a simple, natural nobleness, and was neither ashamed of his origin nor vain of his elevation. Born to command, when he reached his proper place he felt at ease, because competent to fill it. Nor did Cromwell ever sacrifice the nation's interests for his own. He gave away to charitable purposes about forty thousand pounds a year from his own private purse. Not one penny of the public money ever went to the enrichment of his family. He simply left to them the estates he inherited before reaching the Protectorate. He regarded principle before place or wealth or power, and would never sell his manhood for gold or glory.

The Protector's foreign policy was as distinguished and successful as his domestic. After half a century, during which England had been degraded and the ship of state well nigh wrecked under the Stuarts, it once more rose to the first rank of European nations. Blake, though not one with Cromwell in policy, readily encouraged and helped to secure the empire of the seas, while Cromwell vanquished every boasting foeman who dared encounter his glittering steel and invincible Ironsides. He was universally acknowledged as the head of the Protestant interest, and dictated terms of peace to the world. The Piedmontese and Waldenses in their Alpine hamlets and valleys were secured from oppression by the terror of that great name. The Pope himself, for once, was compelled to preach humanity and moderation; for a voice, which never threatened in vain, had proclaimed that unless favor was shown to the people of God, the boom of the English cannon would be heard in the Castle of St. Angelo. Cromwell the Protector,

and England under the Commonwealth, were objects of universal admiration or dread. The British soldier never turned his back on a foe, but fought his way to victory in every field of strife under that great general; while the nation at home was well and wisely governed. The triumph of the Stuarts would have been the ascendancy of the Papacy and the degradation of England. Cromwell was the obstacle specially raised of God in the seventeenth century to check the efforts of civil despotism and the encroachments of the Church of Rome. Cromwell in his great work was unquestionably helped by his distinguished contemporaries. There was Sir John Eliot—the so-called Elijah of the Commonwealth—the noble herald and defender of civil liberty against the grossest abuses and favoritisms and tyrannies, the martyr to cruel wrongs and the basest and most unconstitutional ways. John Pym, the eloquent, the pure-minded, the generous-hearted defender of true freedom. John Hampden, the patriotic and courageous champion of liberty, who resolutely fought illegal measures and kingcraft by law and constitutional right and unshrinking heroism. John Milton, Cromwell's Secretary of State, the literary champion of the Commonwealth, and the greatest creative genius of his age; besides other illustrious names.

Look at Cromwell also as a CHRISTIAN. In the private walks of life he was not less honorable and consistent than in his public career. It is too seldom that great men are Christians; Cromwell was both. His piety was the chief secret of his greatness and success. Soundly converted soon after his marriage, he lived a Christian life for upwards of thirty years. Amid privation or prosperity, the field of battle or the closet, in the throne room of empire, surrounded by his Cabinet, or in the quietude of his own family, he was the same unflinching saint of the

Most High God. His worth as a Christian was most regarded by those who knew him best. His letters to his relatives and family breathe a tender and devout frame of soul. Many have grossly misrepresented him and sought to foul his name, for aspersion and reproach are the world's sorry trade in men that are better than they; yet truth and merit are at last beginning to prevail, and his goodness to be acknowledged. Oliver certainly passed "the wicket gate" on his way to the cross with a pale face, and feeble step, and agonized frame, and a heavy heart, while a physician was sent for at midnight by those who knew not the nature of his disease; but ere the physician arrived, one look to Jesus had made him every wit whole, and he learnt "how soon a smile of God can change the world and make all things new." By means of the new life within him, he rose above surrounding evil, despite his morbid temperament and many-sided experience and trials, and closed his pilgrimage with joy. God's glory being his chief aim, his life was nobly Christian, and his last hours were lit up with heavenly glory. September 3rd, 1658, the anniversary of his great victories of Dunbar and Worcester, has arrived. There must be festive glee to celebrate events so grand; the whole nation must hold holiday to-day;—but *hush!* England's uncrowned king lies upon his dying bed. He is to gain the grandest of all his victories to-day. He speaks of the covenant of grace as faithful and true, and confesses that faith in Jesus is his only hope. He says, "I am the vilest of sinners, but Jesus fills my soul with assurance and love." Wondering for the moment at the Apostle's power "to endure all things," he added, "but Paul's Christ is my Christ." A last look of wife and children; he whispers: "Feed, feast on the Covenant." Then came the measured beats, while in great serenity of soul, as if the unruffled

peace of the waveless sea was imaged there, he eyed the House above, and, with his sorrows passed, his conflicts closed, his heart calm, he became more than conqueror through Him that had loved him. When it was known that Cromwell was dead, Amsterdam was illuminated, as for a great deliverance; while children ran through the streets shouting: "The devil is dead!" and Rome again began to breathe out threatenings and slaughter. But England, with another feeling, amid great and wide-spread lamentation, laid the confined remains, amid funereal pomp and ceremony such as London had never seen before, among her greatest and proudest sons in Westminster Abbey. True, his body was afterwards taken up by the revengeful Charles, to the disgrace of our humanity, and gibbeted, and exposed to the gaze and shout and scoff of a fickle mob; but the name and memory of the Protector live yet, and will in the future receive more grateful acknowledgment and honour. Not only bronze statues, but an admiring nation, shall yet hold that name in everlasting remembrance.

Cromwell's ability, and talents, and courage, and impartial justice, and profound religiousness, were but very imperfectly understood by the best men of his own times. Some, who worked with him in the field and in the state, suspected him often, and so only gave him the cold support and halting service that jealousy and misunderstanding give. He had to plead with some of his own friends to trust him honestly, and go forward with him to the great work of his life. His success in war, in discipline, in government, all could see, but to account for it was to many very perplexing; they had not the key to his life and character. His prayers before a battle were to him a duty—a necessity if he were to succeed. His charging an enemy with fierce desperation

on the field of battle, while a Scripture passage flowed from his lips, to inspire his own and his comrades' confidence, was to him a consistent way of acknowledging the God of battles. His thanksgiving after a victory was to him a dutiful expression of God's guardianship amid the dangers of the field and the hail of death. But to those who never thought of God, but only of armies, and discipline, and equipment, and military skill, this was an insoluble mystery. The generation who followed him, after the restoration of the profligate and despotic court, with its greedy and selfish ministers and favorites, with its bribed Parliaments and intolerant Church, accused Cromwell of selfish ambition, and duplicity, and hypocrisy, and coarseness, and innumerable other evils. But you may charitably conclude that this misstatement and vilification is the joint product of hatred and ignorance. Corrupt men in a corrupt age could not understand a man who lived as seeing Him that is invisible. Without God themselves, and buried beneath waves of pestilential vices, to them a man who lived by faith was an inexplicable mystery. You cannot wonder, therefore, that he was belied, and misrepresented, and caricatured by his biographers and historians; living in such an age, and blinded by such an atmosphere. But in spite of all misunderstandings, Cromwell lived and acted during the whole of his public life as one responsible and accountable to God. Belief in an invisible, omnipotent, ever-present Being was the secret of his endurance, and fidelity, and success; and in that faith he lived, labored, triumphed, and is crowned forever.

## LECTURE V.

### THE SCOTTISH COVENANTERS.

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SCOTLAND is sea-girt, save its southern boundary, where it is separated from England by the Cheviot Hills and the river Tweed ; it is of oblong shape and irregular surface. Its length from north to south is two hundred and eighty miles ; its breadth from one hundred and seventy-five to thirty miles ; and its estimated area, including the islands, upwards of thirty thousand square miles. Its population is less than four millions, though you cannot correctly say their number, for many of them, after the manner of Scotchmen, travel in early life to find wider scope for their enterprise than the country of their fatherland can yield. By means of that barren and lofty mountain range, the Grampian Hills, Scotland is divided into two districts—the Highlands and the Lowlands. The ancient name of Scotland was Caledonia, and its original inhabitants Celtic, speaking Gaelic, the mother tongue of the Celt. Its present name was given it by the Scoti, a powerful, warlike tribe from Ireland, who invaded it in the fifth century, subdued the Picts and natives, and became masters of the scene, until the devastating wars with England in the twelfth century, and the defeat of William the Lion, which for a time placed the independence of the kingdom in other hands. Norman and Saxon barons then took up their residence in the country, and many of the toiling classes of the English mingled freely with the inhabitants



of the Lowlands, until the Teutons predominated in the south, and the Celtic blood and Gaelic tongue were compelled to restrict their home to the Highlands. Intimacy was more or less preserved between the two nations until, in 1603, they were merged into one—THE BRITISH KINGDOM. This brief sketch of land and history I have presented that you may be the more familiar with the country and the tribes of whom I speak. It is strangely true that, with rare exceptions, if you want to find the muster-roll of heroes—those who have carved out names for themselves, the prouder because self-won, philosophers, historians, statesmen, essayists, poets, orators—you must not go to the equator, and burn under a tropical sun, or linger in the rich and fertile tropics; but go rather to the northern regions, where a healthier atmosphere, a stubborn soil, and a howling winter compel men to be braver and more self-reliant. Scotland is a confirmation of this rule, and oatmeal, though by some deemed a meagre banquet, has thickened into muscle, bone, and brain of which any nation might be justly proud. There is one conviction I want to carry into the study of this and all history, THAT GOD IS THE CENTRAL FACT OF HISTORY; therefore it is neither right nor wise to ignore Him when we open its archives. Just as one cannot have a true conception of the grandeur and magnitude of a landscape, who has examined it only in the glimmer of a lamp, so the atheist can have no clear knowledge of history who has not allowed the sun of heaven to shine upon it, kindling all its events, small or great, into sublime significance. It is when you see God in history that epochs are no longer marked by the troubled glare of battle, or successive mastery of thrones, or the barbaric civilization of conquest; but by the moulding of that national character, and growth of that personal manhood

which aid the purposes of the Divine. It is when you see God in history that the pealing storm, and crushing tempest, and the wildest panic are transformed into a holy temple, where the trembling worshippers adore in silence, for the Lord reigneth ; and kings become His servants, and growing nations his expanded smile, and dwindling empires his darkening frown, the universe his footstool, and heaven itself but a flash of his benignant eye, and the world moves along its course to that finish that shall yet challenge every critic's eye—either to vindicate or assail—the queen of wondering planets.

The history of the Scottish Covenanters bears date from 1638 to 1688, a brief half a century. But correctly to understand the principles of that struggle, we must go back to an earlier date, and hurriedly glance at the years from the establishment of PROTESTANTISM, and the holding of the first General Assembly of the Church of Scotland in 1560. Some Scottish historians have taken much pains to prove Presbyterianism an heirloom of the Culdees, their earliest Christian sect, so as to show that with them it was not a novel theory of recent growth, but a form of Church government which they had inherited from their first acquaintance with Christianity. I do not wish to say that there is no force in the arguments employed, for manifestly there was in the religion of the Culdees the *germ* of the Christianity of Scotland to-day. But I wish to discourage any attempt to *look back* for the truth of a religion, so as to see by how many removes it has come from an apostle's lips or pen. We should rather look *within*, and see if it wears the credentials of Divinity. Truer far is that which is of yesterday, if it has the seal of Heaven, than that which is of centuries, if it is *simply old*. Protestantism did not gain its ascendancy in Scotland in the sixteenth century without

a fierce and protracted struggle. Romanism had too long held its sway to yield an easy victory. Nowhere throughout the Western Church had the Papacy grown to a greater power than in Scotland. Superstition and imposture of the grossest type gained a ready ear among a rude and ignorant people, and by means of them the clergy attained an exorbitant degree of opulence and power. Fully one-half of the nation's wealth belonged to them. Bishops and abbots rivalled the first nobility in magnificence, and preceded them in honors. A vacant bishopric called forth powerful competitors, and sometimes weapons of war, while inferior benefices were openly put up for sale. The life of the clergy was a scandal upon religion, and an outrage on decency. With such weapons Rome waged war against the first Reformation of Scotland. But notwithstanding her fierce persecution and many martyrs, numbering among them such royal youths of princely blood, and princelier soul, as Patrick Hamilton, *the first Scottish martyr*, and the accomplished George Wishart and Robert Mill, and other famous names, and though the weapons of persecution were swayed by the cruel, revengeful Cardinal Beaton, yet the light of the Reformation continued to spread, until the Papacy was abolished, and Protestantism, as by act of Parliament, became the established religion of Scotland. But after gaining this victory, Protestantism had to struggle hard and long against terrible odds to preserve its life and assert its supremacy. The Papacy, true to itself, *died hard*. In that year, 1560, Francis, the young, sickly, imbecile King of France and Scotland, the husband of Mary Queen of Scots, died, and Mary, whose power was at once lost at the French court, desired to return to Scotland, and in the following August she returned to Holyrood House, amid loyal demonstrations. Mary was a woman of great personal beauty,

brilliant wit, winsome smile, piercing eye, proud manner, inflexible will, and bigoted mind. She was of bad blood on her mother's side, being of the House of Guise, the chief actors in the Black Bartholomew of France. She had also been educated in France under her uncle, a devoted Papist, and was reminded by him that the glory of her reign would be to restore her native kingdom to its former obedience to the Papal sway. To the fulfilment of this scheme she consecrated her power, and influence, and life, with the most determined pertinacity, until a succession of ill fortune terminated in a tragic end. Mary found, notwithstanding her duplicity and craft, that she had MEN to contend with among the Scottish Reformers. Foremost among the nobility was her brother, the Earl of Murray, a man of unimpeachable character, wise statesmanship, and fervent piety, who was so upright and impartial as to win the title of the GOOD REGENT before he fell by the assassin's hand. The foremost among the clergy—indeed, *the man of his age*—was JOHN KNOX, the great Scottish Reformer. To him the Reformation owed much of birth and being, and to him it looked in infant days for counsel and defence; and, in a time of strange and general faithlessness, he was never recreant to his duty.

Trained for the priesthood, he was well acquainted with the arts of Rome. He was a man of powerful mind, keen insight, determined will, eloquent tongue, and fearless heroism. He was admired and hated by his enemies, feared by the Queen more than *ten thousand armed men*, as the *only man* she could never move by the strange witchery of her beauty and smile. Regarded by the daring, unprincipled Morton as he who *never feared the face of man*, Knox was a tower of strength to the Reformed Church. Mary found, after *seven years* of severe struggle, that Protestantism was

the established religion of Scotland, and she, as the reward of her bigotry and her sins, had to abdicate the throne and go into exile. The next twenty-five years of the Church's history, until the establishment of Presbyterianism in 1592, were marked by fierce conflict between EPISCOPACY and the PRESBYTERY, each striving for the mastery. To the unprincipled and covetous nobility, who alternately held sway during the minority of James, Prelacy was a more pliable thing than Presbyterianism. The Presbytery pleaded that the ecclesiastical revenues taken from the disestablished Church of Rome should be applied to the support of the ministry, the promotion of learning, and the relief of the poor; but the nobility, eager to grasp it for themselves, devised the order of TELCHAN BISHOPS—a term taken from the Highland custom of placing a Telchan, or calf-skin stuffed with straw, before the cow to induce her to give her milk. As was to be expected, against this servile and degrading order of things the most godly ministers protested, claiming that no man should be called a bishop to exercise lordship over God's heritage, and that no men should be admitted to the ministry but such as commended themselves by their learning and piety to the Assembly of the Church. Foremost among the contending ministers was Andrew Melville, a man small in stature, but great in learning, skilled in debate, and dauntless in spirit—a worthy successor of John Knox, whose spirit and mantle he had caught. But for a time Episcopacy had sway, and it was not until the close of a keen conflict, in which excellent men were imprisoned or banished, that what is called the GREAT CHARTER OF THE SCOTTISH CHURCH was secured, and PRESBYTERIANISM became the established religion of Scotland, with the gifted Robert Bruce as Moderator of the first General Assembly. But the Presbyterians were not long permitted to enjoy this

supremacy unopposed. The King, James VI., was an unprincipled despot, the articles of whose creed were *absolutism, and the Royal prerogative*. From him the Presbyterians experienced at first a cold friendship, and then open hostility. A Popish conspiracy, to which James lent too much sympathy, was the earliest opposer of that Church. Then Episcopacy, in a modified shape, was introduced, and, by the King's intrigue, after ten years established. The General Assembly of 1602 was the last Free Assembly recognized by the Scottish Church until 1638. James' favorite aphorism, "*No bishop no king,*" and his avowed preference for Prelacy, was partially founded in a desire to please the dominant sect of England, whose throne he had united with his own, as the rightful heir of both. PRELACY being established, and declared the *third estate* of the realm, sought to sustain its position, and accomplish its purpose by acts of intolerance and cruelty. THE COURT OF HIGH COMMISSION, which had the infamous distinction of uniting the terrors of civil and ecclesiastical despotism, was set up under the presidency of Archbishop Spotswood, a man too well fitted to wield the double sword. The sufferings inflicted by this notorious court on the most gifted and faithful ministers of the land increased the popular detestation of the prelatie system, until a deep, irresistible under-current was formed, and burst forth in all its wild grandeur *at the signing of the national covenant*. That day affords one of the most sublime moral spectacles history has chronicled. Charles, the King, in conjunction with the peevish, semi-popish Laod, Archbishop of Canterbury, and the fanatical bishops of the North, hastened the crisis by commanding the use of the *Anglican liturgy* in the Scottish Church. On the Sabbath the liturgy was first read, the Scotch, who viewed it as an unlawful innovation on their rights of con-

science, and joined in vast numbers in the Cathedral Church of Edinburgh to oppose the matter. When the officiating dean began the service, Janet Geddes shouted: "Villain, durst thou say mass at my lug?" and tossed her stool at his head. Instantly the crowd shouted: "A Papist! Antichrist!" and broke up the service. That unpremeditated riot soon became a revolution. To crush this in his anger, and force the liturgy on the people, the King sent his commissioner, Tranquar, armed with despotic power, to coerce the people. Oh, that men would remember that banded armies, cruel battles, and the tortures of tyranny never advance the kingdom of Christ! Christianity is a spiritual kingdom, and no carnal weapons glitter in her armory; and to all her zealous but mistaken friends who would battle for her by means of the sword, or cannon, or prison, she speaks the rebuke of the Master: "Put up thy sword into the sheath again, for they that take the sword shall perish with the sword." Christianity came to unite, not estrange; to soothe, not to sour; to give peace, not war; to bring life, not death; and you cannot do it a greater injustice than to make it an arena of political partizanship. To preserve their lives and liberties, the godly of the land assembled on the appointed day, FEBRUARY 28, 1638, and the COVENANT was presented. In that Covenant, too long to be reproduced, every covenanter pledged himself to *maintain pure Scriptural worship, to protect the King in all lawful and righteous measures, to preserve the liberties of the country, to die, if necessary, in defending the cause of religion and the well-being of the state*—a Covenant, we think, that any Christian patriot might sign. There was an ancient usage in Scotland of entering into *bands* for mutual protection in troubled times; also a previous Covenant, the same in substance as this, had been signed

in the days of the first Reformation, so that the idea was neither *new nor treasonable*. After much consultation and prayer, the Earl of Sutherland first signed the Covenant, then the ministers, then the people; and so great was the crowd that they spread it on a flat gravestone in Greyfriar's churchyard, and such was the enthusiasm that many opened a vein and signed it with *their own blood*. As eagerly did the people sign it throughout the cities and towns and country, with rare exceptions at St. Andrews, Aberdeen, and Glasgow. Its spirit spread far and wide over the land, like fire over its heath-clad hills, and as the fiery cross was wont to be the signal for feudal strife in earlier times, it summoned the people to unite in one mighty phalanx of concerted energy for the holiest of causes. How grand that *day and deed*, when clans that rarely met but for strife, and never parted without exchanging blows, met like brothers, and parted, pledged to peace and love, while the feuds of ages melted swiftly under the grand charity of the Covenant; and that Covenant became henceforth the rallying standard of the nation, until, after *fifty years of conflict*, it gave place to the revolution under which the people of the fatherland have ever since reposed in glory! This bold and energetic measure startled the King, and paralyzed the bishops. But the King's sudden pause was only the hush of agony nature holds before the crash of storm. Kept in ignorance of the depth and extent of the national feeling, Charles yielded to evil counsel, and involved the country in the horrors of CIVIL WAR. Whilst collecting his forces, and preparing for war, the King sent the Marquis of Hamilton, his commissioner, to Scotland, to pretend friendship and compassion for the Covenanters, so as to detect their schemes and divide their counsels. A more painful instance of perfidious dissimulation than marked the King's dealings



with the Covenanters, it is difficult to imagine. Fortunately they had received warning of Charles' duplicity and Hamilton's intentions, so that they were not beguiled by his arts ; and by their firmness they compelled the commissioner to summon an Assembly of the Church and Parliament. When the General Assembly met at Glasgow, November 21, 1638, after an interruption of *thirty-six years*, every heart was moved to gratitude and tears. Alexander Henderson, incomparably the best man of his Church, was unanimously chosen Moderator. During the sittings of the Assembly, Henderson and Hamilton had many sharp contentions, and, after an eloquent vindication of the liberties of the Church, he refused to rise, when the commissioner abruptly left the Assembly, and declared it closed. The Covenanters had now taken ground from which they could not retreat without sacrificing their civil and religious freedom. Yet, in their anxiety to avoid hostilities, they waited on the commissioner previous to his final departure for London, to solicit his good offices at court ; but he replied in terms of refusal and threatening. Not deterred in their loyal and pacific course by an ungracious refusal, they sent a supplication to his Majesty, by one of themselves, George Winram, but it was answered only in mockery. As the King's displeasure was great, his preparations for war were great also, contemplating the total subjection of the Scottish kingdom. The Covenanters were compelled to take up arms in *self-defence*. Before doing so, Alexander Henderson prepared a pamphlet, setting forth their views and reasons to the English people, and thereby secured the sympathy of the Puritans ; and England refused the despotic King all the arms and means he wanted, so that he had to take the field at Berwick, at the head of thirty thousand. The strongholds of Scotland were soon in the hands of the Covenanters ; the

King's generals were defeated, and Leslie, the commander of the Covenanting troops, compelled Charles to make terms of peace. That peace was only for a short time, until new forces could be collected. The King's second attempt at coercion by arms was more disastrous still. Again the Covenanters assembled under their old general, and bore aloft their colors, stamped with the Scotch arms, and this motto in letters of gold: "FOR CHRIST'S CROWN AND COVENANT," and such was the dissatisfaction of the insulted English nation that Charles could only raise twenty thousand troops, now to take the field under the notorious Strafford. After publishing a letter in justification of their expedition, the Covenanters crossed the Tweed and met the Royal troops at Newburn. In that keen and well-fought battle the Covenanters were victorious. They pushed on to Newcastle, and York, and Ripon, the English army receding before them, until negotiations concluded in London led to a cessation of hostilities, and the disbanding of the armies, the King being constrained to yield to the demands of the Covenanters, and give over his favorite Episcopacy in Scotland. One benefit of the Scottish commissioner's stay in London was a closer alliance with the English Puritans, which finally led to the signing of the SOLEMN LEAGUE AND COVENANT by both countries, one of the best and most remarkable documents ever recorded in the international transactions of the world. That league bound the united kingdoms to mutual assistance for the *preservation and defence of civil and religious liberty*. From the moment the two great parties were united, the fate of Charles Stuart and his despotic measures was sealed. During the revolution, the Covenanters experienced some reverses. Montrose, with all his native daring, and fiery Highlanders, devastated the north, and, in brief and brilliant march, came

down like a living torrent upon the Covenanters, spreading terror and ruin until his career was checked by Leslie. In that second Reformation of Scotland, the names of Henderson, and Douglas, and Baillie, and Rutherford, and Warriston—a galaxy of peculiar glory—are familiar household names that deserve to be handed down to posterity with mingled gratitude and pride. After the royal forces were abolished, and the Commonwealth was established under Oliver Cromwell, Scotland enjoyed unprecedented prosperity and peace; and Kirkton says: "*There were more souls converted to Christ during that time than in any season since the Reformation.*" For then had the churches rest, and there were added to them daily such as should be saved.

1660—the Restoration of Charles II.—commenced a new era of the final years of the Covenanting struggle; an epoch whose history is written *in mourning, lamentation, and blood*. Charles the Second was truthless, corrupt, licentious, and despotic. In a strange frenzy of extravagant loyalty, the restoration of Charles to the throne of his ancestors was amidst shouts and welcomes rarely equalled. The Episcopalians were foremost in the demonstrations of joy, as it became them, but the Presbyterians, the chief instruments of his return, deserved consideration from the King, especially as Charles had one time signed the Covenant, and solemnly vowed to be faithful; and further, this was a time when mutual concessions were required, and animosities should have been forgotten. But Charles, destitute of the wisdom to discern, and being at heart a Papist, showed his preference, and stated as his motto, *Episcopacy and no surrender*. The Earl of Middleton, general of the forces, was made commissioner to Scotland, with private instructions to devise the best means of introducing Episcopacy. The chiefs of the Covenanting nobility were thrust

into prison, and ten ministers and two elders, who met just to frame a loyal address to the King, and remind him of his Covenant, were seized, and cast into prison also. Unfortunately, during the years of external peace, *internal dissensions* had arisen among the Covenanters, so that they had become two bands, called *Resolutioners* and *Protestors*. The Resolutioners excelled in number; the Protestors in fidelity to the Covenant. Division made them weak and powerless to resist assault or oppression, and their great leaders in the past had crossed the river, entered the ivory gate, and received the victor's crown; so that measures they would not have dared to introduce a few years before, the Parliament of 1661 brought forward and passed with impunity. In that Parliament deserters of the Covenant sought its destruction, and the Royal prerogative was set up according to the rigid logic of despotism. All the laws in favor of civil liberty, and the Presbyterian Church, were declared null, and these wild unconstitutional measures were soon ratified in blood. The Marquis of Argyle, who placed the crown upon the King's head, was the first victim. Charles had promised to marry Argyle's daughter, and hated the man he had injured. Argyle was a Presbyterian, and for this he was put to death. The next victim was James Guthrie, the bold and able leader of the Protestors. After him Goven received the crown of martyrs; and they proceeded to take Rutherford also, but the Master he loved so well had given the first call, and he hastened to obey it. Thinking the Presbyterian spirit sufficiently subdued, the King interposed his royal authority to restore the government of bishops. James Sharp was made Archbishop of St. Andrew's, and Metropolitan of Scotland; while Fairfoul, and Hamilton, and Leighton received the mitre also. Synods and Presbyteries were now prohibited by royal

decree, until summoned by the bishops. An Act was passed declaring all who held the Covenant guilty of treason, all petitioners seditious, and refusing them liberty to preach or teach. The infamous acts that followed this, *ejected three hundred and fifty ministers* from their homes and churches in mid-winter. These ministers were forbidden to preach anywhere, or approach within *twenty miles of their former charges*, and none were allowed to assist them with either food or shelter. Literally, they wandered in deserts, and in mountains, and in dens, and in caves of the earth. Well might the last Sabbath of October, 1662, when the ejected ministers took farewell of their flocks, be called *the saddest Sabbath of Scotland*. The people also were heavily fined who refused to listen to the ignorant and unworthy men who were sent to fill the vacant pulpits. These were soon succeeded by measures yet more severe. The refined and accomplished families, who had to relinquish home and altar under a sense of utter homelessness, were openly persecuted. The ministers and their sympathizing people met in open field to worship God, commencing what was termed CONVENTICLES; against them for years the rage of the persecutors burned fiercely. Acts were passed rendering all such meetings illegal, and consigning all who persisted in holding them to prison and death—acts too faithfully fulfilled. Armed with such measures, and aided by spies and a brutal soldiery, Sharp and his clergy commenced in earnest *a reign of terror*; and services which outraged the honor of woman, blighted the home of industry, hounded from lonely wilds the conscientious worshipper, drove to poverty, and prison, and death Scotland's noblest sons: the clergy, in their intoxication of joy, dared the blasphemy of baptizing with the insulted name of religion, and gave solemn thanks for atrocities that should have made them shun the light of

day. Bribed and well-paid *informers*, mingling freely with the Covenanters in their wanderings and hiding-places, kept that essence of despotism, the Court of High Commission, well instructed in the movements of the persecuted Church; and of all that were brought before this terrible court of inquisition, not one escaped punishment in either fine, imprisonment, exile, slavery, or death. At the outset of the persecution there is a display of humor as well as heroism in the persecuted. One minister, taunted by a mercurial Conformist for wearing a threadbare coat, replied: "If it be bare, *it has never been turned.*" Another, when told by an old hearer that they would gladly have him back again, replied: "And I would as gladly come if my conscience would allow;" at which the honest countryman rejoined: "Oh, sir, many now-a-days make a *great gash in their conscience*; couldn't you make a *little nick in yours*?" Another wrote: "I am at thy footstool—I may not do evil that good may come." But the scene darkens, and the tempest nears, and blood keens the thirst for blood. Charles made the terms of conformity required by the Covenanters more rigid still. He wanted to lay them prostrate and powerless at the foot of the throne, and act after act of the servile Parliament but converged to this consummation. Just mark briefly the despotic attempt to repress civil and religious progress. The only places of worship remaining to the persecuted ministers and Church were *the solitudes of the Southern and Western Counties*. Your imagination can scarcely conceive of solitudes more dreary than those to which the Covenanters resorted. There were wild and rocky moorlands and mountains covered with heath stretching onward for miles, with just a few solitary shepherds' huts; in the very heart of these wastes, in the most retired and unknown retreats, the persecuted met for praise and prayer,

braving the fierceness of the desert to escape the still fiercer storm of cruel men. For men to choose a good conscience and poverty is sublime, but sublimer still is it for men, women, and children to persevere for upwards of twenty years in the worship of the true God, amid peril, and privation, and deaths oft, in a wilderness that could rival the Arabian for barrenness and isolation, or on heights so solemn, and perpendicular, and lonely, that only extremity would dream of meeting there, and cease not to raise the perilous psalms, though some of their slaughtered number were missing from each successive assembly; and I cannot think of the many caves, and holes, and glens adapted to the purpose of concealment found in these wilds without entertaining the idea that the Author of nature, when He made the world, formed by anticipation those abodes of secrecy, that in after ages *the earth might help the woman when in time of trouble she should flee to the wilderness, where she had a place prepared for her of God.* But even those dreary retreats were discovered by means of informers, and the fierce dragoons scoured moss and hill with as keen a relish as ever sportsman followed his game, carrying on and on the work of spoliation and death. There is the venerable and much-loved Peden; he must be seized at all hazards. To-day he ventures forth from his secluded refuge to inhale the breath and music of May-day. He visits the house of a valued friend for refreshment and converse. As the evening gathers quietly on, he hastens along the soft foot-path leading to his cave at Garricfell. All at once several moss troopers appear, advancing directly upon him. In his flight across the moor he perceived a cavity scooped out by a running stream, and crept in, stretching himself under the grassy coverlet, until the dragoons, who swiftly followed, had crossed at the very spot. The hoof of one of the horses grazed his head while

he lay unperceived. On another occasion, the same man and a few of his companions in tribulation were so closely pursued by the enemy that all hope of escape was cut off. Peden knelt down and asked God to baffle the pursuers, and instantly a mist came rolling down the mountain side, till the persecutors were blinded and could not grope their way. A worthy Covenanter, Howatson, who was compelled to dwell in concealment, happened of a cold and stormy night to venture into his house, where after a cordial greeting from his family, and a hasty supper and a change of raiment, he retired to rest. Unexpectedly, at dead of night, a party of pursuers came, and four entered the house. As they stood in front of the fire lighting a candle, Howatson's wife awoke; grasping his arm firmly, he awoke, slipped softly out of bed, and darted like an arrow through the dragoons, his snow-white shirt terrifying the horses, and producing confusion while he escaped. On another occasion the same man was seized, and cast into a dungeon where flight was thought impossible; but while there his devoted wife employed a half-witted man of enormous strength to lift the massive doors, under cover of night, and so released the prisoner. And the wearied man outlived the persecution, and died in great peace. A good man, named Hare, was seized by the persecutors, and reminded that they should have some sport in killing him, as they would the little animal of his name. Placing him on horseback behind one of themselves, they carried him to the top of a very high hill; the descent on either side for several hundred feet was very steep. Unbuckling the belt which fastened him to the soldier, they prepared to fire; but Hare slid from the horse, lighted on the steep declivity, and glided with great swiftness down the side, until, at the utmost speed, he reached the bottom. The soldiers fired,



but dared not follow, and could only gnash their teeth in disappointed rage. Returning across the moors, the soldiers saw young Adams reading and meditating on the Word of God, and shot him dead at once—for no other crime than being a Christian. Crossing the river just below, they met his amiable companion going, as she supposed, to meet her lover. One of the soldiers, with his sword, rudely attempted to push her into the foaming stream, when she wrenched the sword from his hand, and hastened on, only to kiss lips that were cold and still in death. Alexander Williamson, a Covenanter of eminence and wealth, for feeding and sheltering other Covenanters, was marked for vengeance. One Sabbath the dragoons entered his house and searched it through and through, but found him not; for he was far away from those who thirsted for his blood, worshipping God in the temple of Nature, and listening to a sermon on *the burning bush, still burning but not consumed*. “To the left!” shouted an officer; “there is game on the hillside yonder. Pursue, for the old bird has flown.” That silver-haired fugitive hastening across the hill is Campbell. The pursuers gain upon him. He throws himself into a narrow moss-covered trench, and there God hides him. As unexpected as unwelcome, a company of horsemen entered the abode of William Good. Flight was impossible; but he hid himself in the spence with superannuated barrels, and pots, and chests, and the rude troopers with all their searching found him not; for their eyes were holden. In those days of peril the sense of sight and sound was wonderfully sharpened by excessive use; even in sleep they seemed strangely wakeful. But, notwithstanding, the troopers would sometimes come upon them unperceived, and if found searching the Scriptures, or engaged in worship, they were put to instant death, or banished to returnless exile.

Thus a young man of eighteen was seized ; for the moment he faltered, and knelt down to pray for strength, and when he rose, he said : " Now I defy death ; thank God, I am ready." A woman, a wife, a mother, was sentenced to be tied in a sack and drowned, and her husband, to whom she was tenderly attached, was to be hanged the same day. They were not allowed to die together, but when she parted from him she said : " Husband, be glad ; we have lived together in peace, and now we shall have joy forever. I shall not say good-night, for we shall meet again presently beyond the river." Two young women were offered life if they would take an oath against their conscience, but replied : " We will not ; we are Christ's children ; let us go," and they flung them into the river to die. John Brown, of Priesthill, *the Christian Carrier*, was shot without trial before his wife and children by the hardened and cruel Claverhouse, whose soldiers refused to fire on him who had just moved even them to tears by his fervent prayers to God ; but when the soldiers recoiled with horror from the murder of so good a man, Claverhouse ruthlessly accomplished it with his own hand. After the fatal shot, he turned to the widow in mockery and said : " What thinkest thou of thy husband now ?" She nobly replied : " I ever thought much of him, and now more than ever," and the brave woman gathered up his scattered brains, rolled his lifeless body in her shawl, and laid him down to rest until the resurrection morn. Hugh McKail, a young preacher of great learning and eloquence and piety, once discoursing on the sufferings of the Church, said it had been persecuted by a Pharaoh on the throne, a Haman in the State, and a Judas in the Church. When a report of this sermon reached the ears of Sharp, who thought himself the Judas, and not untruly, he determined to silence the gifted preacher. Causing him to be

arrested, he was passed under a mock trial, then put to the torture of the "boot," and then executed on the scaffold. The last words of that Christian martyr, when taking his farewell of friends and the world, were inexpressibly sublime. Cameron, the celebrated author of the *Sanguhar Declaration*, for whose apprehension a large reward was offered, also fell a victim to the persecutors' rage. After his death, being a leading Covenanter, his hands and head and members were cut off, and carried to Edinburgh for exhibition, the foe who exposed them saying: "This is the man who lived preaching and praying." Well might Scotland weep when so good and great a leader fell for the crime of *preaching and praying*. The banner which fell from Cameron's dying hand was caught up and borne aloft by the dauntless, devoted Cargell; and Cargell continued to raise the Covenanting standard in spite of hottest rage and keenest watches, and a reward of 5,000 marks on his head, preaching in solitary moor and mountain fastness to the fearless few who dared to follow, until, by the aid of an informer, the villain-hearted Bonshaw seized and brought him to trial. He was condemned, and died on the scaffold in the full possession of the joy of martyrs. "Oh," you say, "was there no opposition offered to such scenes of tyranny and cruelty?" There was. Exasperated by persecution, and goaded by the remembrance of their many wrongs, the Covenanters put to the sword some of their persecutors in self-defence. They also rose and fought the ill-concerted battles of Pentland and Bothwell Bridge; but terrible was the vengeance which succeeded. Many were put to death without investigation or trial, while hundreds were sent to the Bass, or hanged upon the cross of the common highway, or sold for slaves; but verily there is a God that judgeth in the earth, and He hath said, "Vengeance is mine, and

I will repay." The heads of the persecutors came not to their graves in peace. It is not without an intangible purpose that retribution follows closely the heels of oppression ; it shows us the strange affinity between crime and punishment. Friar Campbell died raving mad. Guerson expired in fearful torments. The Earl of Rothe's death-bed was so remorseful that he sent for one of the banished ministers to comfort and pray with him, though the good man's prayers could not be heard for the fearful groans of the dying man ; and the Marquis of Hamilton remarked, as he left the room in tears : "This is fearful work ; in life we persecute these men, and in death we call for them." Sharp, after eighteen years of bloodshed, fell at Magus Moor by an act of wild justice. Claverhouse died unregretted, and his name is held in execration to-day. And last of all, Charles himself died also, February 6th, 1685. Yet still the work of persecution went on with fiercer sweep. James, the brother and successor of Charles, was cold, crafty, cruel, an avowed Papist. He was the last and most bigoted of the ill-fated Stuarts. On reaching the throne, his remorseless, vindictive hand was at once stretched out, like another Herod, "to vex certain of the Church." With his brief reign commenced the last and bloodiest persecution, termed *the killing time*. Every instrument of torture that practised hands and savage natures could invent was used. The west and south of Scotland became a field of blood, and if the days had not been shortened, O God, who could stand ? James Renick, the Covenanting leader after Cargell, was seized, chained and imprisoned. His handsome person, frank manner, rare talents, and devoted piety moved even his enemies to pity ; but because he would not recant, he was executed at the age of twenty-six—a worthy successor of ancient and heroic sires. Alexander Shields then caught up the banner

and bore it aloft in the perilous path of duty, and though jealously watched and hotly pursued, he bore it on and on till the night had passed and the light of morning dawned ; but while Shields escaped, Archer and Russell and Law were hung up to die. The much-loved and venerable Baillie was also rudely taken from his dying bed, and brought to trial in his dressing-gown, the infamous MacKenzie still prosecuting. Baillie was condemned, like his Master, amid confessed innocence, and he was hastened to a martyr's crown, while his body was cut up for dispersion. Others less famous were daily seized and put to a cruel death. A woman, for sheltering a friend in her house, was taken and cast into a pit swarming with reptiles ; another, for aiding her husband's escape, had matches tied between her fingers and set on fire, until she died of the torture. Others were crowded, without distinction of age or sex, into loathsome dungeons to perish of disease or plague. Others were cast into the foaming torrent to choke and stain the stream, and so fearful did the storm rage that already above *eighteen thousand* had suffered in the last epoch of the persecution, while only about *sixty of the ejected ministers* remained to gaze upon the mournful wreck. And must the storm rage on, while men forget their manhood, and women their tenderness, in that strange transformation—the human turned into the brutal ? Must road and street and field be ever saturated with blood to appease the vampire appetite ? Must the home ever be desolate, and the sound of psalm be ever silenced by the yell of the fierce blasphemer ? Will not blood quench the thirst for blood, and the wailed cry appal him who is flushed and drunk with murder ? Must the tempest of cruelty linger till the last saint is martyred and crowned ? And I heard a voice from under the altar crying, “ Oh, Lord God, how long ? and let it repent Thee con-

cerning Thy servants?" And God arose in His kindled anger and smote the persecutor, and scattered the people that delighted in blood, and the grand revolution of 1688 brought calm, and tranquility, and peace.

As I gather profitably around me the memories of the Covenanting struggle, I have this firm and enlightened conviction, that *State Churches are an evil*, no matter what the name or form of government and worship—whether Episcopalian, or Presbyterian, or Congregational, or Methodist. A State Church is a great mistake, opposed to the plain teachings of God's Word, contrary to the spiritual nature of true religion, and averse to the power and life of Christianity. It is a daring mockery of the spirituality of God's Church, and the divine energy of truth, for the heads of any nation to meet and summon before them Plato and Confucius, and Mahomet, and Christ, and elect one as the author of a national religion. The question of religion is emphatically personal and spiritual; and more, it is not *the whole Church*, only *a sect*, that men seek to establish, so that *party*, not *Christianity*, is the subject of struggle; and no man has any right to compel me to be of a sect from whom I intelligently and conscientiously disagree; nor has he any right to strip my furniture, or auction my bed, or sell my Bible, to maintain a denomination or sacrament which I do not hold. Such a practice of making opinion compulsory is a relic of the worst barbarism, and as I mark the persecutions that disgraced the history of the Covenanting period, and see that cities were sacked, and property confiscated, and lives massacred, under the pretence of honoring God, I see the necessity of writing upon every nation's banner the motto of the great Italian statesman, "*A free Church in a free State.*" And as I further gather up the lessons of counsel and sacrifice of the Covenanting struggle, and rise

above the current of dogmatism and polemical crusade, I cannot, I will not forget my humble tribute to the heroes of the past, to whom we owe so much. They sowed the seed, of which the harvest waveth now, amid unfriendly watches and fierce opposition and trials many. They bore their heroic witness, and scattered wide the principles under whose lingering charities the beggar and the exile may freely worship God. *Don't* talk to me of your conquerors who have climbed up to a niche in the temple of fame, because of some act of physical daring or the shedding of gallant blood. Decorate them with stars, install them in the gallery of the illustrious dead, if you will. We have heroes here, higher than the proudest warrior; for they are owned of God and crowned in heaven. I am not indiscriminate in my admiration of the Covenanters. There were exceptionable points in their character and career. I should have studied their history in vain, and their human nature very superficially, if I had seen no infirmities and weaknesses. There were at times the workings of unsanctified passion, the fumes of fanaticism, and the presence of revolutionary insolence; but these defects, created chiefly by the age and situation, compared with their virtues, were only as spots on a fragrant flower, or specks on a summer sun. These men might have had too much ruggedness for the effeminacy of this generation; but they were in the true succession of apostolic and saintly laborers of the universal Church of Christ; and we should never forget that to the endurance and fidelity of the noble Scottish Covenanters we owe much of the freedom and religious blessings of to-day. With such feelings you will not hesitate to join the psalm of one of Scotland's proudest bards over a martyred Covenanter's grave:—

I stood by the martyr's lonely grave,  
 Where the flowers of the moorland bloom,—  
 Where bright memorials of nature wave  
 Sweet perfume o'er the sleeping brave  
 In his moss-clad mountain tomb.

And the vision of other days came back,  
 When the dark and bloody band,  
 With the might of a living cataract,  
 Essayed to sweep in their fiery tract  
 The godly from the land.

When Zion was far on the mountain height,  
 When the wild was the house of prayer,  
 Where the eye of eternal hope grew bright,  
 O'er the saint arrayed in the warrior's might,  
 For his God and his country there.

When the barbarous hordes, as they onward rode,  
 By the wild and rocky glen,  
 Have heard, when away from man's abode,  
 A voice that awed like the voice of God,—  
 'Twas the hymn of the fearless men.

For the sunless cave was the martyr's home,  
 And the damp, cold earth his bed,  
 And the thousand lights of the starry dome  
 Were the sun of his path, while doomed to roam  
 O'er the wilds where his brothers bled.

When the clang of the conflict rung on the heath,  
 And the watchword of freedom rose,  
 Like the tones of Heaven on the saint's last breath,  
 Far o'er the battle notes of death,  
 As he soared to his last repose.

The lover of freedom can never forget  
 The glorious Covenant band:  
 The sires that on Scotland's moorlands met  
 Each name like a seal on the heart is set,—  
 The pride of that brave old fatherland.



## LECTURE VI.

### WILLIAM OF ORANGE.

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HOLLAND, from "hollowland," or Netherlands, from "netherland," as its soil was almost fluid, was originally a wild morass, lying partly below the level of the ocean at high tide, and subject to frequent inundations of the sea. A delta, formed by the deposit of many centuries from its three great rivers, the Rhine, the Meuse and the Scheldt, ultimately permitted this meagre orphan to become habitable by man. But no one who had ever read of the great bravery of the Island of Batavia, in the two-horned Rhine, and the remarkable honors bestowed by the Roman conquerors on the Batavian cavalry—Caesar's body-guard; no one who could believe all that the crude historians of that age said about the people whom even Rome honored with an alliance, could for a moment guess that that small country of twelve provinces, with a population of 3,000,000 of people, could wage a successful war with the greatest military despotisms of *the sixteenth and seventeenth centuries*; become, during the centuries of terrible political and religious commotions, the land of freedom, and offer to the persecuted of all countries an asylum and a home. That this spongy land, which human beavers had forced into fertility and intersected with canals, should be unconsciously educating itself, by its struggle with the angry sea, and the still more cruel despotism of civil and

ecclesiastical tyranny, to become the cradle of free citizenship, the vigorous defender of constitutional self-government, and in due time give to England a great prince and deliverer to supersede the stipendiary Stuarts; and thus fill the throne of England with a great name, and give permanence and glory to the kingdom and its liberties, as it did in the person of William III.

William of Orange was born November 4th, 1650. His mother was the Princess Royal of England, daughter of Charles I. His deceased father—having died the day before—lay in state in an adjoining room at the time of the birth of his son. No one could have been born into the world under more painful circumstances. On his father's side, William was descended from the House of Nassau, and could boast to have sprung from a noble and wealthy line of German princes. His great-grandfather, WILLIAM THE SILENT, was the hero and founder of the Dutch Republic, though it was his grandfather who received the acknowledgment of Dutch independence. William was a weakly, delicate child, and when only three years old, the States of Holland passed a decree excluding him from the office of Stadtholder, or chief magistrate, though the Republic owed its independence to the bravery and martyrdom of his ancestors. In 1660, when on a visit to the English court, his mother died of smallpox, and at the age of *ten* the orphan boy was left to the guardianship of his grandmother Amelia, and De Witt, the famous Dutch statesman. To them he owed much of his education and principles. The year his mother died, the King of France seized the city and principality of Orange, his patrimonial estate, and trampled upon the rights of William and the citizens. What mean and contemptible theft, to rob an orphan child simply because he was powerless! Can you wonder that such base covet-

ousness inspired Hannibal-like resentment, and that he hated and punished France to his dying day? The rulers of his own country were also severe on him. At *fifteen* they removed him from all his attached and devoted domestics, and tried to get him to leave his palace at the Hague; but he resolutely replied: "Tell the States that my ancestors and myself have lived here so long that I am unwilling to go, and will not, till forced." Under this treatment his health and emotions gave way for a time, but in this day of adversity he learnt the coolness, the self-repression, the secrecy, the tact, and arts of diplomacy in which he afterwards so greatly distinguished himself. Dark indeed were the ways he was compelled to tread during his orphanhood and minority. Fierce were the fires in which the pure gold of his principles was tested, but the glory was all the brighter for the gloom through which it passed; the victory was all the grander for the struggle that it cost. Entering as a boy into a night of terrible trial, leaning upon the orphan's Father, he came forth a man and a prince at the breaking of the day. William never became a great scholar. He was essentially practical, a man of business, a warrior, a statesman; and in these he unquestionably excelled. He was also a Protestant of the most pronounced type, a decided Calvinist. Circumstances forced him early into the field of battle and the arena of politics. The ruin of the Republic seemed imminent, through the invasion of Louis XIV. of France—the most powerful monarch of his age. William, though young, could not witness the ruin of his country without a struggle. When Buckingham told him that his cause was hopeless, he nobly replied: "There is one way in which I will never see my country ruined; *I will die in the last dyke.*" But in spite of every difficulty his fortunes rose. The mass of his countrymen appreciated

his courage, his talents, his great efforts for the good of the fatherland, and a wonderful reaction in his favor set in. At *twenty-one*, in a day of gloom, and terror, and national invasion, he was chosen commander of the forces. Soon after he was reinstated Stadtholder, with all the honors and powers of his ancestors. At *twenty-three* he was in the field of battle, contending bravely against overwhelming odds, and though he was sometimes defeated, and meanly betrayed by his uncle, yet, against the very flower and chivalry of France, he won renown and admiration, and became the head of a coalition which contended with honor against some of the greatest generals of Europe. After a desperate conflict, William's abilities were acknowledged by the first marshals of France, and the integrity and independence of Holland was conceded, so that the fatherland was saved. While thus struggling for self-existence against the oppression of France, an incident occurred which showed the purity and excellence of William's principles. In August, 1674, bad news came from Vienna, about the persecution of the Protestants of Hungary. Eighty of their pastors had been summarily arrested and sent to the galleys at Naples. Their case was represented by M. Turretin, of Geneva, to William, who was almost the only Protestant ruler of Europe at the time. William at once ordered Admiral De Ruyter and his Dutch fleet to act with energy at Naples, on behalf of the oppressed pastors. The remonstrance of Holland was successful, and the Hungarians were released, placed on board the Dutch vessels, and taken to Holland, where they were generously received, and supplied with means by William until they settled as pastors, some in the Low Countries, and others in England.

In the fall of 1677, William came to England for a treaty

and a wife, and, after some delay and vexation, gained both from his reluctant and pleasure-loving uncle. The lady he had the honor to wed, on his *twenty-seventh birthday*, was the Princess Mary, the eldest daughter of James, Duke of York. As the reigning monarch, Charles II., had no legitimate children, his brother's, next after himself and his brother, were the heirs to the English crown, so that the lady William married was his cousin, the Princess Royal of England, and heir-apparent to the British throne. By this he placed himself in direct and close alliance with that crown and people which he was destined to honor and serve. Mary was a true Protestant, and became a noble wife. Married at the age of sixteen, she was handsome, intelligent, and of good disposition, but her education was limited, and she had little knowledge of the laws and constitution of the country over which she would one day reign. William did not at first find in her a suitable companion, or domestic happiness, owing to disparity of age and difference of taste; and tale-bearers aggravated the difficulties. But Mary gradually cast off her girlish jealousies, and bore herself with true womanly meekness, and patience, and devotion, until she won her husband's gratitude and confidence. At length, through the agency of Burnet, her chaplain, a perfect understanding was reached, and Mary learned the only remaining cause of William's discontent—*her priority to him of claim and position as the heir-apparent of the British throne*. As his wife, Mary had promised to obey her husband, and it never occurred to her that that relation might be inverted. When the point was shown to her by Burnet, she declared her affection and submission to her husband. Burnet urged her to take time to consider the important point. She replied: "I want no time for consideration. Tell the prince what I say, and

bring him to me." When Burnet brought the prince into her presence, she said to him: "I did not know till yesterday that there was such a difference between the laws of England and the laws of God. I now promise you that you are the head and shall always bear the rule; and while I observe the precept which enjoins wives to OBEY their husbands, I ask that you will observe that which enjoins husbands to LOVE their wives." Precepts which both nobly followed from that day, to their mutual happiness and honor. For a time, leave the Prince in Holland, actively sustaining the cares of state, while you trace the course of events in England that led up to the Revolution.

#### THE BRITISH CONSTITUTION.

It is necessary for you to glance at the leading features of the British Constitution, that you may decide how far the Stuart kings respected it, and whether or not they merited the fate that overtook them. Some have felt and taught that there is—or was previous to the Revolution of 1688—no such thing as a British constitution, because it was not codified, and found in full written form like the constitution of the United States. But to this we reply, that from the earliest periods of British nationality right down through, there were certain great leading principles which were expanded and developed with the progress of society, and advancing civilization, and intelligence; in substance and spirit essentially the same. These principles took the form of Charters, or Bills of Right, at several distinct epochs or crises of national history, and so are variously named and dated, as the MAGNA CHARTA of John, 1215; the PETITION OF RIGHTS of Charles I., 1628; the BILL OF RIGHTS of William III., 1689. These several great constitutional compacts solemnly entered into between the sub-

jects and the sovereigns you may view as leading scenes in a long and complicated drama. But every man of unbiassed judgment will admit that in the first, and from the first, the foundations of our freedom and rights and institutions were imperishably laid. There you see that the government of the country is by a hereditary sovereign, ruling with limited powers, bound to summon and consult the national Parliament; that without the sanction and vote of Parliament no tax can be imposed, and no law made, altered or repealed; that no man may be arbitrarily fined, or imprisoned, or punished, except after a lawful trial (trial by jury); that justice shall be neither bought nor sold; that all men are equal in the eye of the law.

#### THE STUART KINGS.

That the Stuart kings openly, and persistently, and arbitrarily sought the overthrow of this constitution, no impartial and candid reader of English history can deny. Violating their own coronation oath, they resolutely endeavored to accomplish the ruin of the constitution and the nation. But for the Commonwealth, and the Revolution, and the providence of God, they had accomplished it to the full. James I. was a tyrant, a coward, and as full of conceit as he was intolerant in spirit. Charles I. was polished, superstitious, despotic, and utterly unreliable. Charles II. was an unprincipled profligate in life, and a Roman Catholic in death. James II. was bigoted, insolent, arbitrary, cruel, malignant, and without principle. The whole House of Stuart were party men, biassed by extreme partizanship. Instead of coming to the throne as wise and enlightened rulers, to reign over a great free people with toleration and impartial justice, they came to the throne blinded with prejudices, biassed by the most absurd principles, to exercise arbitrary

power. It does not alter the fact to say that they were conscientious in their aggressions on the constitution; that they believed themselves entitled to the powers they attempted to exercise; that while invading the nation's rights they imagined themselves concerned only in the defence of their own; that their principles were espoused by a strong party, both in Church and State. They were not less aggressors on the constitution, nor did it diminish the necessity of opposing their attempt at absolute power. Had they been permitted to establish the maxims and practices of an absolute monarchy, as they desired and claimed, England would have been a by-word abroad, and a slave at home; for the doctrine which they tenaciously held and offensively paraded, of unbounded royal prerogative, reduced the privileges of Parliament to a mere permission and toleration of the crown, and the rights of citizenship of no mean country to the caprice of unscrupulous despots. James II., who occupied the throne of England at the time of the Revolution, inherited all the worst features of his predecessors, and exceeded them in violence and ostentation. Even Hume, a strong partizan of the House of Stuart, confesses that James' short reign consisted of a series of illegal and imprudent attempts against whatever was most loved and revered by the nation. James, as the subsidized hireling of Louis XIV., made that powerful and unscrupulous despot his model, and sought to make the Parliament of England mere recorders of his decrees, after the type of his royal patron of France. The circumstances of the period when he came to the throne favored the advancement of arbitrary power. The late King had succeeded in humbling the popular party and removing or putting to death some of its leaders. The charters of the great cities and towns had been changed to meet the royal will and make their repre-



representatives the mere nominees of the crown. The judges were selected by the King, and held their offices at his pleasure. The unhappy insurrections of Monmouth and Argyle had been crushed, and the victims savagely punished by judicial monsters, like Jeffreys, "the butcher of the bench," of whom the King himself said: "He hath no learning, no sense, no manners, and more impudence than ten street-walkers." The University of Oxford had, at the demand of the King, decreed, on pain of infamy here and damnation hereafter, *the doctrine of divine right and passive obedience*. Daniel Defoe records that he heard publicly preached from a London pulpit, "that if the King demanded the subject's head, and sent his messengers to fetch it, the subject was bound to submit, and, as far as possible, facilitate his own decapitation." That was divine right and absolute power with a vengeance. Added to this, the King had a disciplined army of 20,000 men, and the pledged support of the most powerful monarch of Europe. You cannot wonder that James, in this situation, would not suffer constitutional limitations, but openly assumed the right to dispense by royal prerogative. In this spirit he sought to establish the Court of High Commission. He expelled the Fellows of Magdalen College, Oxford, because they refused to elect as their president—in violation of law—a Roman Catholic nominee of the King. He levied duties and collected taxes without the consent of Parliament. He dismissed Parliament at his caprice when they refused to sanction the restoration of Roman Catholic supremacy. He sent the Earl of Castlemain to Rome to re-establish relations with the Papal See, though the laws declared it seditious. He received the Papal Nuncio with great pomp, and, when reminded that it was contrary to the law, replied: "*I am above the law.*" He abolished a number of statutes by his

DECLARATION OF INDULGENCE, in defiance of Parliament and charters. He prosecuted seven bishops as libellers for presenting to him a petition, respectfully refusing to publish an illegal order. His aim was clear—to lay the nation's faith at the feet of the Pope, and to lay the nation's civil liberties at his own feet. Providentially, James was too rash and imprudent to succeed. For a time there was an apparent submission to the royal will, but the heart of the nation was true to its charters and its hatred of the Papacy. As men became aware of the nature of the crisis, they united grandly for the salvation of the nation's faith and freedom. Nothing can exceed the disinterested and self-denying heroism of the Nonconformists of that day, led by such men as John Howe, Richard Baxter, and others. Offered a liberty they so justly deserved at the hands of the King, as the price of sustaining the Declaration of Indulgence, they might have reasoned: "Why should we be conservators of the constitution? It has taken no thought or care for us, but instead has thrust us out as mere pariahs. It denies us even the right to exist, and has spared no effort to accomplish its wicked designs. We owe it nothing but fines, and confiscations, and prisons, and pillories; spies by whom our very houses are watched; informers who fatten on the profits of the perjury against us; and gaolers who rejoice to make us the victims of their brutality. To assist in the continuance of this system of oppression, in opposition to the King, is to ask too much. Let us trust to the mercies of the King, and assist him to abolish this infamous Test Act. What if the King does override the law, he will give us the justice the Parliament has so long withheld, and we shall be entitled to the honors and emoluments of office as well as others." But these sturdy Protestant patriots would not accept the proffered boon at the

price of law and constitution, and were content to accept disabilities for themselves rather than see their country dragged farther into bondage. Some hope was entertained that a little patience might end the fated dynasty, and give them their own Princess of Orange as their sovereign, but even this hope was blighted on June 10th, 1688, when the Queen, James' second wife, Mary of Modena, presented the King with a son. The country was now threatened with the succession of a Popish King; and with the memories of the infamous Mary, and the example and persecuting excesses of James, you cannot wonder that every true Englishman longed to save his country from a repetition of such calamities. All delay must now cease. The time for action has come, unless England would sink even lower into falsehood and stagnant putrescence and loathsomeness. On the last day of June, 1688 (the day of the acquittal of the seven bishops), the ever-memorable invitation of England was sent secretly to William, Prince of Orange, signed by the noble Lords Danby, Devonshire, Shrewsbury, Lumley, Russell, Sidney, and the Bishop of London, and with them, men of all ranks and parties cordially united. William, apart from his alliance with the English crown, had proved himself worthy of the confidence placed in him. His great generalship, his able statesmanship, his deep and passionate devotion to the cause of civil and religious liberty, eminently fitted him to champion the popular cause. William set himself in great earnest to prepare for the expedition, and respond to the invitation of the people of England. His preparations were at first concealed, and then open. All classes at home aided him by loans, and in every way possible, to expedite his equipment. October 16, everything was ready. The Prince took solemn leave of the States, amid general grief. He affectionately committed the

Princess to their care and protection, and then proceeded to the place of embarkation, and entered upon the perilous enterprise that was to bring him so much anxiety and glory. His fleet consisted of 52 men of war, 25 frigates, 25 fire-ships, 400 transports, 15,000 soldiers, 6,000 horses, and 30,000 muskets, with Marshal Schomberg next in command. On the topmast of William's vessel floated the UNION JACK, bearing the inscription: "THE PROTESTANT RELIGION AND LIBERTIES OF ENGLAND." He left harbor on the 19th, but during the night a violent storm did him some damage, and he returned to port to wait and repair. The news soon reached England that the Dutch fleet was wrecked; James was beside himself with joy. He believed all the false rumors of disaster that were circulated, because the *host* had been raised in the Roman Catholic churches for seven days. But November 1st, *the Protestant wind*, so long prayed for, began to blow, and the Prince again sailed for the English coast. Dartmouth, who with the English fleet was appointed to watch and intercept the Dutch fleet, had to remain in Portsmouth; for the wind, so favorable to William, was unfavorable to him. William at first made as though he would go north, and land on the eastern coast of England, and the English army was signalled to move north with all speed, when William suddenly tacked about and ran before the fair Protestant wind down the English Channel into Torbay, which he reached November 4th. He landed his troops and equipments, November 5th, 1688, amid the loud demonstrations and hearty welcome of those sturdy Devons; and soon both Dutch and English mingled in a thanksgiving psalm and prayer to the ALL-GIVER. William marched unopposed to Exeter, where he waited for the proofs of the nation's devotion to him and the cause. The common people flocked by thousands to his standard;

but William's patience was much tried by the hesitation and slowness of the nobility. At length a few came over, t' n more, and then they began to flock daily into his camp. Plymouth surrendered to William without a shot—then other places followed the example. William was anxious to avoid battle. He came to win, not to conquer; to conciliate and serve, not to fight the English people; and so he carefully avoided a battle which might wound the English pride, or imperil his own safety. His course was wise. His manifesto drew the heart of the English nation to him. Soon James' army at Salisbury was so reduced by desertions, he dared not risk a battle; for even Churchill, his great captain, and Prince George, his son-in-law, had deserted to the Prince of Orange. In this plight the King fled to London, and in consternation summoned all the peers he could find, and begged of them to aid him by their counsel and influence. Some reproached and others advised him. Amid counsels so painful and humbling, the King felt ill at ease, and adjourned the council until the next day, but with the distinct pledge that a general Parliament should be immediately called, for which he caused the writs to be prepared in their presence. He retired to his room, but arose at midnight, destroyed the writs, took the great seal, went to the bank of the Thames, where a boat was waiting for him, and while crossing the river, flung the great seal into the water, and fled to Faversham, December 10th. He was discovered, arrested, and brought back to London; but on the 18th he again fled to Rochester, with the connivance of William, and on the 23rd left England, and landed in France the last day of the year. For a few days, while London was without a King, mob law to some extent prevailed. The Roman Catholics were molested, and, in some cases, plundered. In the fray, Judge Jeffreys, carefully

disguised, was seized at a Wapping ale house. The wonder is that he was not lynched. He was carried before the Lord Mayor, amid wild shouts for vengeance, while he, in terror, shrieked out: "For God's sake keep them off; keep them off." Committed as a prisoner to the Tower of London, while there, awaiting his trial, a friend sent him a present *for immediate use*. It looked like a barrel of oysters, of which Jeffreys was very fond. "Ha!" said he, "I have some friends left yet;" but when he opened the barrel he found *a rope*. All difficulties being removed, William entered London in triumph, December 18th. The day after his entry, when all classes thronged to St. James' Palace to congratulate him, Maynard, the oldest lawyer of his time, at the ripe age of ninety years, presented his compliments; William remarked to him: "You must have survived all the lawyers of your time." "Yes, sir," replied the old man, "and but for your Highness I should have survived the laws too." William at once assembled the Lords, temporal and spiritual, and all the members of the late reign, with the municipal authorities of London, and, at their advice, assumed the provisional government. He then summoned a regular Parliament, which met January the 22nd. On the 28th the great vote passed, declaring the throne of England vacant. A final resolution was passed, declaring William and Mary King and Queen of England. February 13th, 1689, William accepted the crown amid the rejoicings of the both Houses of Parliament and the nation. On taking the throne, William III. issued writs for a regular Parliament, whose first great act was to pass the BILL OF RIGHTS. By that bill England's liberties were secured, the Revolution accomplished, and England became once more a name of power and a land of freedom.

## IRELAND.

Some have blamed William for not giving earlier and more decisive attention to Ireland, suffering as it was at that time from the most lawless and brutal tyranny, under the administration of Tyrconnel. The Earl of Tyrconnel, Richard Talbot (lying Dick), descended from an old Norman family, long settled in Leinster, Ireland. In youth he was a noted sharper and bully. In after life he won and retained the royal favor by the basest intrigue and falsehoods. He affected the character of an Irish patriot, but, like some others of his countrymen, he took care that his services were well paid. Under a show of levity and wit, he was a cold, crafty schemer. This was the man that King James had made Lord Lieutenant of Ireland, and to whom he entrusted the scheme of Roman Catholic ascendancy, and the separation of Ireland from the English crown, under French protection. To this man Ireland owes one of the most bloody, cruel and devastating wars ever waged. William, advised by eminent men, opened negotiations with Tyrconnel, hoping to tempt him to surrender to the regime. Tyrconnel, after some hesitation, was forced by the Irish people to break off negotiations with England, and send an urgent invitation to James to come at once to Ireland, under French protection. James, assisted by French money, accompanied by French generals and ambassador, and English refugees, and escorted by a French fleet, soon made his appearance in the harbor of Kinsale. He landed march 12th, amid the enthusiasm of the Roman Catholic population. James learned that his cause was prosperous in the south of Ireland; that the Protestant population had been disarmed and ruined, and that in the north alone a few held out. James proceeded to Cork, and was received with

military honors by McCarthy, who held the chief command in Munster. He then proceeded to Dublin, the capital. His journey was slow and difficult. The country, naturally rich and beautiful, was then a desert; even the towns were partially abandoned; the country mansions were destroyed, and the flocks and herds plundered. The Protestants had been forced to fly, and industry and capital had fled with them. At Dublin a great effort was made to give James a grand reception, and he was hospitably received at the vice-regal palace. The *host* was raised and a *te deum* performed in honor of his arrival. The next day, March 25th, the King held a Council, and dismissed the only remaining Protestant judge from the Irish bench, while two Roman Catholics and the French ambassador were sworn in as privy councillors. James then issued a proclamation, convening an Irish Parliament, which met at Dublin, May 7th. With the writs, Tyrconnel sent letters to the returning officers, naming the persons whom he wished to see elected, so that of the 250 members who took their seats, but six were Protestants. Of all the parliaments that ever met in the British Isles, this surpasses them all for ignorance, for audacity, for uproar, for spoliation, for injustice. The Act of Settlement was repealed. An Act annulling the authority of the English Parliament over Ireland was passed. Then followed confiscations and proscriptions on a large scale. The tithes were transferred to the Romish clergy, and estates, amounting to about *ten million acres*, divided among the members of Parliament, and the Irish gentry. Such was the Irish Parliament that sat for ten weeks at Dublin; a Parliament that has served to convince all unprejudiced men what Romish supremacy means. Between his Council and his Parliament, James had no easy task. The English and Scotch refugees wished to make



Ireland a tool for the restoration of James to the British crown, while the Irish party, with Tyrconnel and the French ambassador, wanted to make James a tool for the separation of Ireland, and for making it a French province at the feet of Rome. James was urged to go north and place himself at the head of the army operating there. He went part way, was alarmed by a message of the arrival of English troops, turned round to go back, when he was again encouraged by another message to go forward to meet his army. The country through which they travelled, notwithstanding its natural fertility, was perfectly wasted by robber bands. Some of the French officers compared it to the Arabian desert. In the north of Ireland, the interest centred in two points where the flower of the Protestant population, the bravest of those who yet remained of their race and faith, had fled to make a last heroic stand.

#### ENNISKILLEN,

Though the capital of the county of Fermanagh, was then a small place of about *eighty houses* clustering around an ancient castle. It was built on an island surrounded by the river which joins the two beautiful lakes of Lough Erne. The inhabitants were Protestants, descended from the English colonists. Having received information that two companies of Tyrconnel's soldiers were to be quartered on them, the people of Enniskillen resolved to resist them. Yet how were they to defend themselves with only ten pounds of powder, and twenty old guns, and very feeble walls? They sent an urgent message for the gentry and people of the district to come to their assistance, and in a few hours three hundred men were by their side with arms and supplies. Tyrconnel's soldiers were at hand with an armed and lawless peasantry following. The little Protestant

band came forth to meet the intruders, and presently put them to flight; and such was the terror of the soldiers and camp followers that they did not stop running till they had left thirty miles behind them. Elated by their victory, the little community set to work vigorously to arrange for the government and the defence of Enniskillen. Gustavus Hamilton was appointed governor, and took up his residence in the castle. Trusty men were drilled and armed, and smiths busily employed to furnish substitutes for swords and guns. The Protestants from Munster, Connaught, and Cavan, migrated *en masse* to Enniskillen. Whole towns were left without an inhabitant, while, through mud, and storm, and floods, might be seen men, women, and children, half famished, pressing to the little town for shelter; and there they found it, through long and fearful months of suspense. Though the number of fighting men at Enniskillen never exceeded *four thousand*, they waged a vigorous war against the marauding savages, encountered large bodies of regular troops on six different occasions, amid the greatest privations and difficulties, yet they never lost courage or hope until July 30th, 1689, saw them conquerors at the battle of NEWTON BUTLER.

#### LONDONDERRY.

The chief interest centred in Londonderry. That was the largest place, and the greatest stronghold. The city of Derry was built on the slope and summit of a hill, overlooking the river Foyle. On the highest ground stood the cathedral, which, during the siege, answered a three-fold purpose. On the tower a cannon was planted, in the vaults the stores were kept, and within the body of the church the people met daily to worship God. The city was surrounded by a wall of about a mile in circumference, with here and

there guns mounted for defence. Altogether the means of defence would be deemed feeble by a besieging army. But into that city had gathered about *thirty thousand people*, refugees from the surrounding country who fled there, fainting with terror to find an asylum from the cruel soldiery and the still more cruel swarm of religious fanatics, who, urged by the priests and the greed of gain, went forth like a swarm of locusts to devour and to destroy. Among the people crowded together within the little fortress were *twenty-five ministers and about seven thousand fighting men*. They were MEN, these Protestant Anglo-Saxons. English and Scotch, Episcopalians and Presbyterians, forgot all differences in their common danger and their common Protestantism. There in their last refuge of liberty the dauntless race turned desperately to bay, and held out during a siege of one hundred and five days amid privations and odds that have made it one of the grandest chapters of heroism recorded in history. Turn aside and see this great sight for a little while. The Earl of Antrim had received orders from Tyrconnel to march with his army and take possession of Londonderry. The people were alarmed and urged resistance. The governor was timid, and, with the Romish council that had been forced upon the city, wanted to surrender. Antrim's troops were drawn up on the opposite bank of the Foyle, and a detachment of the army crossed the ferry and presented themselves at the city gate, demanding admittance. At that moment *thirteen young apprentices* flew to the guardroom, armed themselves, seized the keys of the city, rushed to the ferry-gate, and closed it in the face of the officers, while James Morrison, from the wall, advised the intruders to leave. But they remained before the gate in consultation till they heard him cry: "Bring a great gun this way." They then hastened to re-

join their comrades on the other side of the river. Presently the whole city was armed, the gates were closed and sentinels paced the ramparts, and Antrim retired with his army to Coleraine. The resistance of Derry fearfully irritated Tyrconnel, who cursed his wig as usual. He then tried to win the city by the persuasion of poor, ill-fated Mountjoy, and failing that, the Lord Lieutenant sent a larger army to crush Derry. Richard Hamilton, with his army and camp-followers, halted a few miles south of the city, hoping that the mere sight of the Irish army would terrify the garrison into submission; but they were soon undeceived. Robert Lunday, the governor, wanted to surrender the city, and was in secret communication with the enemy. When Colonel Cunningham, who had been sent out from England with two regiments to reinforce the garrison, anchored in the bay, and with some of his officers went on shore to confer with the governor, Lunday dissuaded him from landing his troops. "The place," he said, "cannot hold out." To this advice Cunningham and his officers agreed, and re-embarked for home. Historians have differed about Lunday, whether he was a *traitor* or a *coward*. I think that he was both.

The Irish army, with King James himself at their head, approached near the city to surround and take it. Lunday ordered that there should be no firing, but Major Baker and Captain Murray called the people to arms, while that aged minister, George Walker, stirred the people to bold resistance. Demosthenes declaiming against Philip of Macedon was not more eloquent than George Walker stirring the people of Derry to fight for faith and freedom. Right grandly the people responded to the old man eloquent. James, confident of success, approached within a hundred yards of the southern gate, but he was met with a shout of :

"NO SURRENDER," while a volley from the nearest gun killed a staff officer by his side. The King hastened out of reach of cannon. Lunday, who hid himself during the day, escaped by night in disguise with those on his side, and during the night an officer found the gates open and the keys missing. But that officer closed the gates, changed the pass word, doubled the guard, and saved the city. Major Baker was now chosen to the chief military command, and George Walker to preserve civil order and to deal out the supplies. In a few hours every man knew his place and was ready at the call of duty. James, after waiting in vain for the surrender, sent a trumpeter to the gate to require the fulfilment of the governor's promise. The answer was, "We have nothing to do with the governor, and will resist to the last." James, baffled and disappointed, returned to Dublin, leaving the French general, Maumont, chief in command. The besiegers now commenced in earnest to fire upon the city. Soon it was in flames in several places. Roofs and chimneys fell, and the people were terror-stricken amid corpses and debris. The spirit of the people rose with their danger. A sortie was made under the command of Captain Murray, and a severe battle ensued. Maumont and several of his officers and a large number of his troops were slain or mortally wounded, and Murray was saved by a number of his friends rushing from the gate to his rescue. Hamilton was again in charge of the Irish army. A fortnight later another sortie was equally successful. In June a desperate assault was made upon the city. The Irish army came on boldly and with a shout rushed for the walls. The conflict was severe, but after a fearful slaughter the army was driven back. Through that desperate fight the women of Derry were seen behind the walls handing water and supplies to the men. Nothing was left to the besiegers but to try the

effects of hunger. Every precaution was taken to prevent food from being introduced into the city—every avenue was closed and guarded—the river was fringed with batteries, and a barricade was thrown across it. Several boats full of stone were sunk; a row of stakes driven into the bottom of the river, and large timbers bound together and fastened to the shores, formed a boom across the channel. Presently a cry was heard in the British Parliament:—"Are those brave fellows in Derry to be deserted? A boom across the river! why isn't it cut?" A committee of enquiry was appointed. Lunday and Cunningham were flung into the Tower, and an expedition for the relief of Derry was dispatched under the command of Kirke. June 15th, sentinels on the cathedral tower saw thirty vessels at anchor in the Bay of Lough Foyle. Presently the city was informed that Kirke had arrived from England with supplies. Hope gladdened the people of Derry. The distress was great; horse flesh was their only meat; tallow was dealt out sparingly; *the famine was fearful*. The stock of cannon balls had failed, and the place was supplied by brickbats coated with lead. *Pestilence* followed in the train of famine and privation, and Governor Baker fell among the victims. Yet Kirke, to his shame, lay at anchor inactive for six weeks, until orders from England compelled him to move. July advanced, and the state of the city became frightful. The inhabitants had been thinned by famine, and disease, and the besiegers' fire, until the number of fighting men was reduced to three thousand, who were weak and exhausted. Yet the attacks were still repelled, and the breaches in the wall promptly repaired. Dogs, fattened on the blood of the slain, were luxuries and sold high. The scrapings of old bones were eagerly swallowed. The rats were hunted and devoured. Yet the people became sublime in their despair,

and the note still sounded: "NO SURRENDER." July 30th—the provisions cannot possibly last over one day more. On the 31st, Walker has dealt out the last supplies—a *half pound of tallow and a half-pound of salted hide*. Faint as he was, Walker assembled the people for worship in the cathedral, where they had often met, and earnestly addressed them on that last fearful night of the famine, and then pronounced the benediction of God over his starving people. The agony of that last terrible night was indescribable. But, *hark!* There is a movement on the water, followed by the crack of the boom. Has the barricade given away? Has relief come to the city at last? A shout from the Irish camp reminds the citizens that the vessels have run aground in the fearful rebound, though the boom is broken. In a moment a broadside from the good ship *Dartmouth* stopped the yell of Irish triumph and protected the grounded ships. For hours in that dark night the citizens were in fearful suspense, but the tide is rising and the stranded ships float again. The *Phoenix* and the *Mountjoy* dash up to the quay and the shout goes up, "The supplies are come." The bells of the city rang out a peal of triumph, and famine-stricken ones sat down to satisfy their hunger once more. When the first of August dawned, the siege was raised and the Irish army were in full retreat. The walls of Derry are preserved, and a statue of Walker testifies to the people's gratitude and Walker's abiding fame.

To follow up the victories of the north, Schomberg was sent with an expedition against Ireland. He landed in Antrim in the middle of August with a force of 10,000 men. He expected to be joined by the little band from Derry and Enniskillen, and by the regiments so long inactive under Kirke, but a succession of unforeseen calamities paralyzed Schomberg's efforts. The Protestant regiments

from the north joined him and proved brave and true, but the English army were for the most part raw recruits, commanded by inexperienced officers; and ill-armed, ill-clad, and ill-housed. The liberal vote of the English Parliament had led Schomberg to expect a good army well supplied. Instead of that the army was robbed and poisoned by negligent and greedy officials, especially by Scholes, the Commissary-General. Schomberg had, therefore, to do his best with such men and supplies as he had. He, however, took several important positions and marched as far as Dundalk. James, who was depressed by his disasters in the north, was now in despair at the prospects of facing an English army commanded by so great a general. But the danger which unnerved the King roused the Irish people, and urged by the priests and their hatred of Protestantism, they rose as one man, crying, "*Now or never.*" Avaux, the French ambassador, urged James to an infamous atrocity—a *general massacre of the Protestants*; but James shrank from the consequences of the horrible proposal, so that the Protestants escaped with imprisonment and the loss of all their things. September 10th, James, with his Irish army of 50,000, marched to Drogheda to meet the Protestant army. But James and his French generals knew that raw Irish recruits, however great their numbers, were not a match for a well-disciplined English army. Battle was therefore avoided, and both armies remained on the defensive until forced into winter quarters. The next year, 1690, William determined to go himself over to Ireland. He therefore urged forward the preparation for the campaign with vigor, and carefully superintended the supplies, whilst Schomberg drilled his little army and prepared to join his master. June 14th, William landed in Ireland and was met at Belfast by Schomberg and his troops. He soon became very



popular with his army, for whose comfort he was always anxious. Ten days after his landing, William marched with his combined army southward to meet the enemy. The country, though so desolated, struck William as a fine one, and he remarked, "This country is worth fighting for." As William advanced, James and his Irish army retired toward Dublin, until, on June 30th, William came up to them at Donore, in the valley of the Boyne. William's exultation when he caught sight of the Irish army was, "I am glad to see you, gentlemen." He carefully surveyed the position of the enemy, on the southern bank of the river, and then alighted to breakfast with some of his generals on the turf. While at breakfast a group of horsemen appeared on the opposite shore. They were the chiefs of the Irish army, and soon discovered that the person breakfasting on the opposite shore was King William. They sent for two field-pieces, which were brought, screened by cavalry, and as William rose to remount, both guns were fired at him. The first shot hit the horse of the Prince of Hesse, the second shot hit William on the shoulder. He sank for a moment on his horse's neck; the Irish yelled their delight and reported that William was killed. The news soon reached Dublin, and a ship started with the glad news to France. Paris was aroused at midnight by a courier, shouting the news. In an hour the streets were illuminated, the bells rang, the people feasted, and an effigy of the Prince of Orange was burned with a representation of the devil at his side, saying: "I have waited for thee for years." But William, as soon as his wound was dressed, rode around to inspect and assure his troops and prepare them for the morrow. July 1st, 1690, dawned bright and clear. There lay the two armies of 36,000 each, with the river Boyne between them. The signal was given,

and the English army dashed into the river. A shout rose from the Irish army, and they rushed madly for the battle. The English army pressed forward to the opposite bank. The Irish began to waver. Tyrconnel looked on in despair. His best officers were slain, or wounded or captured. Schomberg and other brave men fell on the Protestant side, but William still rode on in front of his brave troops cheering them on to victory. The battle was short, sharp, decisive; the day was won. Two thousand of the Irish lay dead on the field or in the river, and about five hundred of the English. James fled to Dublin in dismay, followed by his flying troops. The capital was wild. The next morning James fled, and did not rest for fifty miles, till beyond the Wicklow hills. He pressed on to Kinsale, where he embarked on board a French frigate and sailed for France to be again the dependent of Louis XIV. Tyrconnel and the French generals soon followed suit. The baggage and stores of the defeated army fell into the hands of the conquerors, and presently Dublin opened its gates to receive William and he was the acknowledged conqueror of Ireland. The Protestants were at once liberated from prison and joined William on Sunday, July the 6th, in a service of thanksgiving in the cathedral. We need not follow Irish affairs into further detail. Tyrconnel's return and death at Limerick, the siege of Limerick, of Athlone, of Galway, the obstinate resistance of the Irish, the final victory of the Protestant cause under Ginkill, and the utter defeat and annihilation of the Irish army—are they not written in the Chronicles of the Kings of England? William's fame rose high in England and throughout Europe, and he returned to London in September amid the congratulations of the nation. But there, IN ENGLAND, he had much hard work to do and many difficulties to face. Traitors plotting for his

overthrow or murder had their agents everywhere, while party feeling distracted the country. Many were extreme, many were false, so that the King had to encounter almost insurmountable difficulties of administration. The Anglican party mistrusted and opposed him. Though the Revolution had saved their Church from utter ruin, the Episcopalians favored James, their enemy, rather than William, their deliverer, because William was a Presbyterian, and he, with some of his counsellors, wanted to do justice to the Nonconformists. But the Anglican Church could not make up its mind to renounce the luxury of persecution, forgetting that to attempt to check heresy by pains and penalties was only trying to cast out devils by Beelzebub the prince of devils. Consequently all the Nonconformists got for saving their country in this great crisis was a *Toleration Act* of the most unsatisfactory character. They had to wait *one hundred and forty years* for the emancipation which the Revolution should have given them. So tried was William by the plottings, the intrigues, the dissensions, the ingratitude of the Parliament and the Church, that he once seriously contemplated laying aside his crown and retiring to Holland as the head of his little Commonwealth, but he overcame the temptation, and in spite of all dangers and difficulties, remained true to England, and proved himself, though at times unpopular, a wise and impartial ruler. In January, 1691, William, with a splendid retinue, crossed to Holland, where he was most enthusiastically received. At the Hague was convened a great congress of nations over which William presided, and which he succeeded in welding into a powerful confederacy against France. The following May, William set out for his great campaign on the continent, accompanied by Churchill, afterward the famous Duke of Marlborough.

Churchill's ability, and courage, and generalship no one can question, but his avarice and treachery are an indelible blot on a great name. An important action took place that year and William returned in October. Three days afterward he opened Parliament with a speech that was well received, and the supplies he asked for maintaining the war with France were readily granted. In March, 1692, William again set out for the continent to command the confederate army. He had scarcely left England before a great plan of invasion was discovered; James, by the aid of France, was about to invade England. The consternation of the Queen and her advisers was great. The joy of the partizans of James was ill-concealed. Russel urged forward the preparation of the English fleet at Portsmouth, and William hastened out the Dutch fleet to join them. In May, the combined fleet, under Russel, encountered the French fleet. The place of rendezvous was La Hogue. There James, with 30,000 troops, was waiting to be escorted across the channel by the French fleet under Admiral Tourville. When the French fleet appeared in sight, the line of battle was immediately formed. After a severe fight the French were beaten, and the English burned or destroyed their fleet in the sight of the army and guns of the forts. After this great naval victory of La Hogue, the invasion was at an end. Meanwhile William found his great ability as a diplomatist sorely tested by the jealousies and divisions of the confederate States. It is no small proof of his tact and statesmanship that he held them together for seven years till he had humbled and defeated France. During the summer, William fought the great battle of Steinkirk against the flower of the French army under Luxemburg, the first marshal of France. About 7,000 were slain on each side while both held the same

positions after the battle. Just then a great sensation was created by the discovery of an attempt to assassinate William, and the arrest of the would-be assassin, Grandval, a Frenchman in the employ of the chief minister of France. His confession proved both Louis and James parties to the infamous villany. In October William returned home and soon after opened his Parliament, again to wrangle and divide, the men out of office envying and maligning those who were in, so that with the exception of a liberal vote of supplies for the war, and the founding of the *national debt by borrowing one million pounds*, little occurred. The next spring William again departed to the continent to hurry forward his allies and checkmate France. In July he fought the famous battle of Landen. Never was William's generalship and bravery more conspicuous. William returned home in October, but his Parliamentary session was uneventful, except for founding the *Bank of England*. The campaign which he headed in 1694 was distinguished for the visible turn of fortunes against France, and the King returned to compliment his Parliament and people on the prospects on the continent. But a terrible blow was in store for him. The Queen was taken ill of small-pox. The disease that had robbed him of his parents was now to finish its desolation of his home. Mary was calm and resigned to the will of God. She committed everything to William's care, and made her last effort to bid him an affectionate farewell, and then gently fell asleep in Christ, December 28th, 1694, passing in the prime of her life, and charm of her beauty, and splendour of her powers, to that crown which is incorruptible. William, who had watched incessantly by her bedside, was carried insensible from her room. He felt his loss keenly, and in that grief the nation shared. In a coffin of purple and gold she was laid in the chapel of

Henry VII., Westminster Abbey. The King at once proceeded to erect Greenwich Hospital as an abiding and worthy monument of one of the best of wives and queens. Dejected as he was over his irreparable loss, William went to the continent in the spring under a keen sense of duty. The campaign was brilliant and successful in his interest, and on his return home the nation applauded him. He dissolved Parliament; the elections proved a signal success for the Whigs, and in favor of the King. Soon a *responsible ministry* was formed, another important step in the development of the constitution. It was followed by the *freedom of the press*, a boon of inestimable value. Again the land was startled by the discovery of a foul plot to assassinate the King—a plot whose malignant and cool-blooded details show that it must have been presided over by a cabinet of devils. When you look at the failure of these attempts, the saying of the old Calvinist preachers, so often sneered at, proves true, "That William of Orange was another Samson set apart from birth to be the scourge of the modern Philistines." He was certainly raised up by God to champion the cause of freedom, and in spite of a diseased and emaciated body, and the danger of the battle-field and malignant conspirators, he was immortal till his work was done. Presently France was compelled to propose terms of peace, and by the treaty of Ryswick, 1697, Louis, the autocrat of France, the robber of William's childhood, the scourge of the seventeenth century, was compelled to recognize William as the King of Great Britain, and the arbitrator of Europe.

The struggle between parties in Parliament continued with much bitterness. Impeachments were not infrequent. The Jacobites still plotted. The Whigs and Tories still criminated each other. William was often angry, weary, dis-

gusted, but nothing grieved him more than the Parliament reducing his army and dismissing his Dutch troops; but he managed himself and his Parliament with admirable tact, and to the last he showed that great administrative ability which had long distinguished him. James died September 16th, 1701, and Louis committed the double blunder of violating the treaty of Ryswick and insulting William and the English by acknowledging James the Pretender. William instantly dismissed the French ambassador and recalled his own. The grand alliance was formed, which entered upon a vigorous war with France, and by a tearful outlay of men and money, under the command of the Duke of Marlborough, crushed and defeated France. But that great humiliation of his proud rival William did not live to witness. Unfortunately, by an accident, William was thrown from his horse while riding in the park. He broke his collar bone. It was set, and he appeared to be recovering; but alarming symptoms soon appeared, and he sank rapidly. Sunday, March 8th, 1702, he passed away in great peace to the rewards of eternity, while his body was interred in Westminster Abbey amid the general grief of a great nation.

Do you ask why this strong effort to maintain the ascendancy of Protestantism and defeat the power of Rome? Is not the difference between Romanism and Protestantism one of mere detail in creed, in the accessories of worship, in the form of ecclesiastical polity? We answer, no. The difference is one of principle, of truth, of vital and supreme importance. Roman Catholicism is the representative of the worst evils that have desolated Christendom. It plunged Europe into the darkness of centuries; it has ever been the foe of intellectual freedom and the ally of political despotism. Through the Jesuits it has re-

duced equivocation and lying to a science. It has invented cruelties more atrocious than Paganism itself. It has sought to repress with sword and torture every noble struggle for liberty and truth. It is drunk with the blood of saints, for whose massacre it has not even apologized. To-day it teaches justification by works, not by faith; the confession of sin to a priest, not to God; the mediation of the Virgin, not of Christ; the bodily presence of Jesus in the sacramental bread and wine, not His spiritual presence everywhere as the Master promised. Protestantism, on the other hand, teaches the right of private judgment on religious questions, so that every man may worship God according to the dictates of his own conscience; the supreme authority of Holy Scripture as the rule of faith and practice; the direct access of the soul to God; and urges every burdened supplicant to spurn the intervention of priest and pope, and to look to Christ as the only way to the Father; and bids the most ungladdened prodigal to come straight home to God and share the banquet without money and without price. If to accept Roman Catholicism means the sacrifice of that honest enquiry which has wrested from material nature her secrets; the sacrifice of that self-reliance which has developed so many types of true moral heroism; the sacrifice of that earnest religious life which has been nurtured by the direct communion of man with God; and in its place to have an enslaved mind, a drugged conscience, a palsied soul, under the withering simoon of sacerdotal usurpation; then I say, in spite of all her faults, give me Protestantism with her robust manhood her intellectual triumphs, her stern virtues, her passion for freedom, her inalienable rights, her loyalty to Christ.



## LECTURE VII.

### THE AGE IN WHICH WE LIVE.

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ALL history is important, all knowledge is valuable ; but the history of the present is more important than the history of the past, and a knowledge of the institutions and countries with which we are brought into daily contact is more valuable than a knowledge of the institutions and countries that existed thousands of years ago. I would not for a moment discourage the study of ancient or general history. The past has lent peculiarity to the present, and the mind that is decorated and enriched from the tree of ancient or general knowledge is the more beautiful and ennobled thereby. But what I desire to discourage is the exclusive, or even the chief, place being given to ancient lore ; and urge that more attention be given to the study of modern history and the world as it now is. It is far more important to know the history of your own country, and its social and political relations, than to know the mythology of Greece and Rome. It is more valuable every way to have a knowledge of the times in which we live, than the times of Homer or Alexander the Great. Every man should have some knowledge of the country of which he is a resident and a citizen, and some knowledge of the origin and peculiarities of the race from which he has descended. But of all the centuries that now lie completed behind us, the grandest of all in the history of man is this nineteenth century.

I. ONE CHARACTERISTIC OF THE AGE IN WHICH WE LIVE  
IS THE EDUCATION AND PROGRESS OF THE MIND.

Some periods of the world's history have been deeply marked by intellectual inaction. Not one distinguished name appeared to relieve the prevailing darkness. Knowledge retrograded, and the past exercised an uncontrolled despotism over men who did not think for themselves. They accepted the conclusions of sages and sires as if they had been the infallible declarations of God. And when we penetrate the library catacombs of the past, and look into what once passed for learning, we see that ignorance in the form of pretended knowledge mumbled endlessly in astrological, necromantic and legendary superstitions, until the mind was well nigh eclipsed behind this mass of false knowledge. But the world has now awoken out of the fatal slumber of ignorance and infatuation, and the energies of thought and reason are aroused by the spirit of examination and inquiry which is abroad. The Reformation was the first to cast off the despotism of antiquity and assert the freedom of mind, and in this view all classes are indebted to Luther and Protestantism. Since that remarkable era mind has steadily progressed; though the present age has witnessed the most remarkable advancement in knowledge. The deep-rooted prejudice in favor of things as they were and had been has given way, and men are learning to think for themselves; often proving the truth of Lord Bacon's observation, "that what is called the antiquity of the world is in many instances seen to be the period of its youth and mistakes and folly." Everything is passing through a process of change. Old opinions and plans are giving place to new ones, and men see that liberty of opinion is the life of knowledge and the death of falsehood.

Strong-minded men are taking advantage of the activity and spirit of the age to express views which, however sound, a few years ago they dare not utter. Every year is adding to the advancement of knowledge, and the registerer of its discoveries and changes has found it no easy task to keep pace with the rapidity of its march. This is as it should be, for the mind is truly and properly progressive. All other creatures are stationary. The bird builds its nest and the bee constructs its cell to-day as they did at the beginning; but man moves onward, outward, upward, one generation improving upon another. It is deeply to be deplored that man's progress has not been more rapid and uninterrupted. But it is delightful in this age to mark the progress in commerce, in art, in science, in laws, in social life, in true comfort and intelligence. But probably in nothing does the progress of mind more clearly appear than in the increased attention which is being given to education among all classes of society. The chasm which separated society into educated and uneducated, refined and illiterate, is fortunately disappearing. Fifty years ago the working classes were largely prejudiced against education, through ignorance; and the richer classes also were afraid that an educated people would be spoiled for ordinary manual employment. Take this illustration—fifty years ago in England, in 1837, but £20,000 was spent that year by Government to assist education, but last year nearly £3,500,000 was spent by the Government in education. The change that has come over public opinion on this question leads us to feel that the age of popular ignorance is past never to return. Education to-day is not only brought within easy reach of all classes, but the compulsory principle has been adopted by general consent, and the tendency now is toward free universal education, and for the State more and

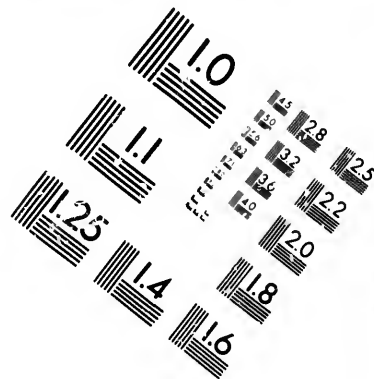
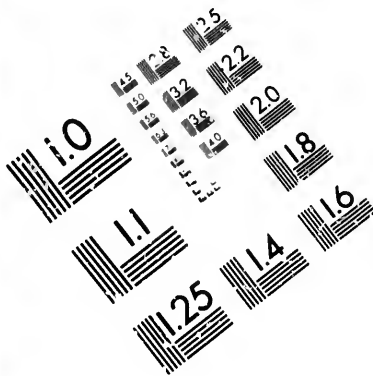
more to consider that work as one of the greatest of national duties. Because of this, conspicuous talent from the humblest ranks may rise to the first and highest positions. The very choicest works of our literature also are being published at prices so cheap that they are put within easy reach of the very poorest, so that none need be deprived of the pleasures and benefits of knowledge. In this way the evils of popular ignorance—which no one can adequately portray—are gradually and most effectually averted. Communism and socialism are robbed of their audience and their terrors; and what might have been a volcano of sudden and ruinous devastation, becomes a scene of sublime self-restraint. Social revolutionists, instead of tearing down government and church in one common wreck, are compelled to resort to honest political agitation and constitutional methods to fulfil their just claims. And as men become better informed and educated they will shun and loathe the revolver or dynamite, or any other instrument of cowardly and brutal revenge, and learn more and more that knowledge is power, that ideas, convictions, beliefs, rule the world.

## II. ANOTHER CHARACTERISTIC OF THE AGE IN WHICH WE LIVE IS THE MARKED ADVANCEMENT IN SCIENCE.

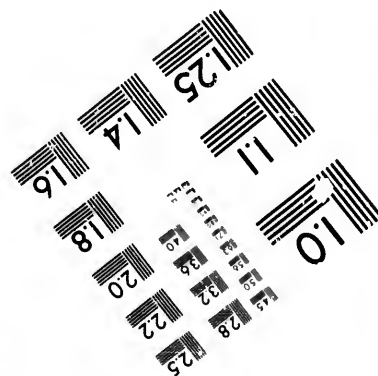
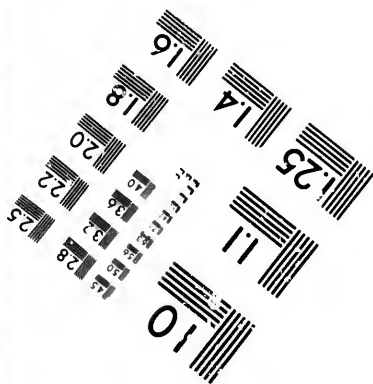
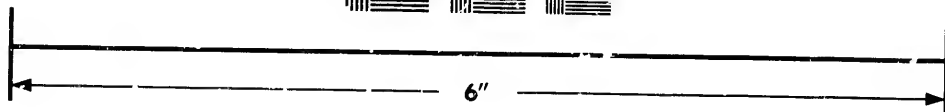
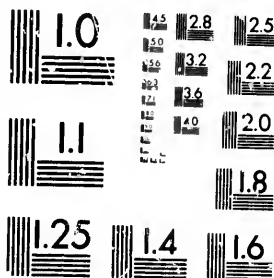
Science has a right, a Divine right, to be heard with authority within its own sphere. One method adopted in the early Jewish dispensation for testing the validity of a prophet's claim, was that he could work *miracles*. The prophets of modern science have worked miracles. The progress of science is the progress of thought embodied in action. With each new step taken in advance by science the sphere of pure intellect is extended. Knowledge is no doubt capable of being brought into bondage to depravity, but the natural affinity of knowledge is with virtue. Per-

haps the conceit and pride of man were never more sublimely rebuked than when science taught him that this world was not, as he had believed, the centre of the universe, with sun, moon and stars circling round it; but a subordinate planet in a single system, invisible from the nearest fixed star. Look at the advancement in *Astronomical Science*. For long ages astronomy and astrology were identified, and the material heavens were supposed to have a moral influence over the earth. Isidore of Seville, in the seventh century, distinguished between the two; but astronomy did not begin to rid itself of astrology till the system of Copernicus obtained in the sixteenth century. Since that its illusions and fatalities have been slowly but surely rejected by all intelligent people. Contrast with this age the times of Galileo, in the early part of the seventeenth century. Condemned to prison and torture by an assembly of proud Cardinals, who represented the Inquisition in Rome, and tried him June 21st, 1633. The charge against him was, that he held the Copernican theory, and had written in advocacy of its doctrines, though condemned by the decree of Rome (1616), viz.: that the sun is fixed in the centre of the world, and that the earth rotates or revolves around it. The day after his famous trial and torture he made public recantation, in submission to the demand of the Inquisition, but on rising from his knees after that recantation, he said, "And yet it does move." And move it does, to the condemnation of Rome and all the ecclesiastical bigotry, and ignorance, and intolerance, and false theories of the past. Of the heavenly bodies and phenomena, people in past centuries knew absolutely nothing with correctness or certainty. Comets and the Northern Lights used to be viewed with consternation and alarm as harbingers of war, and famine, and pestilence, and all





**IMAGE EVALUATION  
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manner of evil. An *eclipse* of the sun or moon filled people with horror, for they believed it was brought about by the influence of witches and evil spirits; and they used to resort to the blowing of horns, beating of kettles, and all manner of hideous noises, to break the spell and destroy the power of the strange enchantment. In these times there seemed to be no order in anything—nothing but caprice. It was supposed that the earth, and air, and sky, and water were inhabited and controlled by creatures the most wayward and fitful. But as science advanced, men *observed* more and *imagined* less. Then disorder began to arrange itself. By degrees caprice and all symptoms of arbitrary action disappeared out of the universe, and men reasoned from cause to effect. Now, by the light of modern science, the school-boy knows that the annual revolution of the earth round the sun produces the change of seasons; and that an eclipse is a very simple thing, caused by the shadow of one opaque body falling upon another. The time when it takes place depends on the new or full moon happening at the point of intersection. An eclipse of the *sun* happens only at *new moon*, and is caused by the body of the moon passing across the sun's disc, intercepting its rays, when her dark side is toward the earth. An eclipse of the *moon* is produced by the *earth* coming between the sun and moon, when the shadow of the earth falls upon the moon, and so for the time cuts off the light of the sun from the moon. Thus it is seen that an eclipse is simply the necessary result of the relative positions of the sun, moon and earth. Science can to-day *foretell* as well as explain an eclipse, because it is seen to occur in cycles of nineteen years. Science has also made this age familiar with the size and distance and peculiarities of the sun and planetary bodies. The sun is found to be upwards of ninety-two

million miles from the earth, and eight hundred and fifty-three thousand miles in diameter, while the earth is about eight thousand. So that the sun is about one million three hundred thousand times larger than the earth; and if all the planets of our solar system were consolidated into one body, still the sun would be seven hundred and fifty times larger than the whole. In this way we learn that the sun is equal for all the offices assigned to it as the dispenser of light, heat and electricity. The sun is not a solid body to reflect, but a porous body to receive and emit, and is the great factor placed in the heavens to receive and distribute the boundless floods of electricity with which God has filled the universe. Every second it gives out as much heat as could be obtained by burning twelve thousand million million tons of coal, and as much light as could come from a billion billion electric lights. Astronomical science has in innumerable ways opened up the universe to the wonder and knowledge and admiration of man. And what is true of one will apply to almost every modern science. In this age *Geology* is revealing the structure and strata, and changes and developments of this earth, to a wonderful degree. *Chemistry* is to-day a source of the most important information and beneficial discoveries, and in the very near future is destined to play an important part in the liberal education and uses of man. *Medical Science* has improved amazingly since Dr. Bartolo was seized by the Inquisition of Rome for curing a man of the gout. To-day there is hardly a disease that assails the human system that specialists in medical science have not studied and found a remedy to alleviate or remove. When we look at the instruments that science has in recent times invented to examine with minuteness and accuracy almost every part of the human system, and then see the skill with which those instruments

are handled, so that the recesses of the eye and throat and vital parts are laid open to inspection, and an accurate diagnosis of the body and its complaints is obtained, we admire with thankful delight the rapid and sure advancement made by medical science to-day. And following it, and as a consequence of the great advances made by medical science, nursing has been revolutionized and reduced to a system of no mean order. The very maxim of modern medical science, "Prevention is better than cure," shows the tenderness, the humaneness, the sympathetic interest with which the science looks upon and treats human life to-day. Thousands of human lives are being prolonged, and innumerable distresses and sufferings relieved, from year to year, by the skill and ability of modern medical science. And of all the advances made by any branch or department of science in this age, none probably have made greater, if as great, advance as medical science.

### III. ANOTHER CHARACTERISTIC OF THE AGE IN WHICH WE LIVE IS THE WONDERFUL IMPROVEMENT IN ART.

Take for example *the art of Printing*. Printing was invented by John Gutenberg, of Mainz, in 1438, and discovered in a very simple way. Cutting some letters on the bark of a tree, he threw down the lettered bark on a piece of paper and fell asleep. It rained, and on waking he was surprised to see the letters leave their impression on the damp paper. He repeated the experiment with the same result. This led to the discovery of printing. In 1450 Gutenberg invented movable types, and in 1455 printed the first book that was ever printed, the Mazarin edition of the Latin Bible. But printing at that time was very slow and crude and expensive. Look at the printing now and see the wonderful improvement. A New Testament beauti-

fully printed and bound for five cents. A complete Bible for fifteen cents, printed at the rate of six hundred an hour. Look at the papers, magazines, journals and books of every variety that are now turned out daily, weekly, monthly, yearly. In 1558 the first newspaper was printed in England, a very crude affair; now there are four thousand printed in the United Kingdom, of which two hundred are dailies; and ten thousand printed in the United States, and thirty-five thousand in the world. If I take what has been the most influential paper in England, *The Times*, as a sample, they compose chiefly by little machines, each of which can set up five or six columns a night, and print, by the Walter press, at the rate of twenty-four thousand an hour. The income of the paper is over five million dollars per annum. Its machinery and appliances and departments are a modern wonder, and this will apply more or less to the other leading newspapers of this day. The production of the great daily papers is secured by agencies which engirdle the globe. By means of telegraphs and telephones and correspondence and a perfect organization, every event of every day of every land is placed in the office of the great journalists to educate and inform the reading world. It may be truly said that men see the events of the world every day through the daily newspaper, a marvel of cheapness and information and concentrated talent.

*The Art of Navigation* shows the same great advance. One of the oldest and most necessary and beneficial occupations of the world. For thousands of years men crept in their little vessels from promontory to promontory, hugging the shore as they crept along at their slow rate, not daring to venture out into the great wide sea; for they had nothing to guide them across the trackless waters. But one day, early in the fourteenth century, a few men were amusing

themselves with a loadstone on cork in a basin of water, and observing that its ends always pointed north or south, seized the hint and invented the mariners' compass. At once seamen could venture out upon the ocean, and America became discoverable. But a great deal more had to be learnt and taught about the shape of the earth and its peculiarities before correct naval charts could be made. Our ancestors, who believed the land to the south unbroken to the pole, were slow to admit the globular form of the earth, and the consequent varieties of longitude and latitude. But after Sir Humphrey Gilbert had corrected the error, and shown that the degrees of longitude and latitude did differ according to the shape of the earth, then new and safe and correct means of communication were established between the remotest lands. Trade and commerce was established between all countries, so that now the productions of any people, in any part of the world, are easily and rapidly placed in the markets of the nations. To-day a skilful captain can put his finger on the chart in mid-ocean and tell you his exact whereabouts, and guide his vessel safely and easily to any port that he desires to reach.

Had we time to examine carefully and exhaustively the wonderful improvement made in *the Mechanical Art*, we should be struck with the same marvellous advancement in this age. When Arkwright—afterward Sir Richard Arkwright—the poor barber of Preston, invented the spinning jenny, and patented it in 1769, he was laughed at, and jeered, and hooted, and sat upon in the most brutal manner. But that secret, improved and enlarged, has produced to-day the vast cotton manufactories by which miles and miles of cottons, and woollens, and cloths are turned out with wonderful regularity and ease and skill, and by which the world is clothed and comforted, and beautified and adorned and enriched.

IV. ANOTHER CHARACTERISTIC OF THE AGE IN WHICH WE LIVE, IS THAT IT IS ONE OF INVENTION AND DISCOVERY.

*In Steam*, see what discoveries and inventions have been made. The discovery of steam itself belongs to the last century; when James Watt, of Glasgow, who had amused himself with seeing the steam lift the lid of a tea-kettle, seized the hint and invented the steam-engine in 1768. But its inventive and productive power has only been brought out in this age. And the power placed at man's disposal by means of steam has produced the present age of industrial civilization; thus creating the special character of our nineteenth century civilization, and the great material, social, and political progress achieved. As applied to *Manufacture*, it has wrought a complete revolution in the skill required, the rapidity of production, and the cheapness and excellence and variety of the articles produced; making this age in that respect the greatest and most productive that has left its mark on human history. As applied to *Railways*, see what wonderful changes it has wrought since the first railway in the world was opened, in 1825, between Darlington and Stockton, in England. To-day there is not a civilized country upon the face of the earth whose surface is not covered with a network of railroads, and where George Stephenson, the father of railways, is not held in lasting esteem; though when he projected his first railway he was regarded as a madman, and opposed and jeered at in every way that ignorance and opposition could suggest. The wealth invested in railways at the present time is almost incalculable. It is the outlet of every form of surplus investment, and a more or less sure and remunerative investment; while the number of passengers travelling

annually by railway in Great Britain or America is equal to twenty-five times the population of these countries. The saving in time by this rapid mode of travel has added enormously to the value and capability of human life, and also to the safety of travel; for the proportion of risk in journeying by rail, as compared with the old stage-coach, is much in favor of the railway. To a great degree railways have brought the rich and the poor to an equality in the facilities of travelling; for the man of toil can go through the length and breadth of the land as swiftly and as comfortably as the richest. The railway also has placed every great market within easy access of all labor and production. As applied to *Vessels and Commerce* upon the seas, steam has opened a new world to the mercantile trade of the nations, carrying with speed and safety the fruit, and goods, and people, and intercourse of all lands. When you look at the enormous navigation of to-day, and the highly developed intercommunication between all countries and people, you see that steam has interlocked the nations of the earth in a common interdependence and brotherhood.

In *Electricity*, see what wonderful discoveries have been made. Dr. Franklin's discovery of the identity of lightning and electricity gave the key to all the great discoveries that have been made along this line. Men then began to learn what that vivid force that flashes and rends man's strongest creation is, and to know something of the secret of the force which is the living energy in the material universe. That which sweeps the stars through their orbits, and quivers and thrills through the veins of the mountains. That which stirs the sap of the spring tree, and throbs in the current of all physical life. That physical mystery which has been hidden from ages and generations is now being unveiled; and although the discoveries in connection with electricity

are only beginning; enough has been discovered to show that signs and wonders are to follow. Look at the *Electric Telegraph*, invented by Morse in the autumn of 1832, in proof. Having, after much delay, constructed a recording telegraph, Morse appealed to the American Congress, in 1838, to aid him in constructing a line from Washington to Baltimore as an experiment, but found the strongest and most scornful opposition to his appeal. He then went to Europe with the hope of succeeding there, but he was again laughed at and rejected, and had at last to return home utterly disappointed and discouraged. After waiting four years more his appeal succeeded, after a good deal of ridicule and opposition, in securing from Congress by a small majority the vote of a sum for an experimental line. But after the bill had passed through Congress he thought it must again fail, for at the evening session of March 3rd, 1843, there were 119 bills awaiting final action before adjournment, and Morse felt that there was no hope for his bill in the presence of such an overwhelming number of claimants for final ratification. But his friend, the Hon. H. L. Ellsworth, the first commissioner of patents, managed to get Morse's bill finally passed just five minutes before the adjournment. The line between Washington and Baltimore was then constructed, and the first message sent by telegraph over this line was on the 24th of May, 1844. It is true an electric telegraph line had been erected by Wheatstone in 1837, between Kingscross and Camdentown stations in London, and messages sent and received between him and his partner over that wire; but the honor of the invention of telegraphy properly belongs to Samuel Morse. Of *Marine Telegraphy* Morse was also the originator. He laid the first marine cable across the harbour of New York, and predicted that telegraphic communication would yet be



established across the Atlantic Ocean—a prediction he lived to see fulfilled. He lived to improve and almost perfect his invention, for a few weeks before his death the transmission of messages both ways over the same wire at the same moment was achieved. His invention, that at first brought him only reproach and derision and scorn, afterwards made the name of Morse honored, famous and great. He had given to the world an invention of immeasurable value, belting the earth with instantaneous communication, and all lands and people united to acknowledge the man whose invention had connected city with city, continent with continent, in a network of intercommunication, as a great and wonderful benefactor of his race. There is also the *Electric Light*—a soft, beautiful, natural, perfect light, beneath which plants will grow night and day, and the choicest fruits and foliage ripen swiftly. Presently it will be applied far more freely and extensively for purposes of illumination than it is now, helping partly to change night into day. It will probably be used for the most delicate and difficult *surgical* operations. Professor Buchanan, of Glasgow, used it to remove a tumor from the tongue of a boy, which he did in one minute, and more effectually than by the old method, which would have taken ten minutes. One thing about this electricity is that it is *storable* and *portable*. Some time ago, electricity produced in Paris, and confined in a box, was conveyed to Glasgow to be experimented on by Sir Wm. Thompson. After that box had been three days on the journey, there was no loss of power. In four cells, capable of being packed in about a foot square, energy was stored to the extent of a million of foot pounds. In what ways, and to what extent, stored electricity shall yet be used for purposes of home industry, and to redistribute the glutted populations that steam has

concentrated in large centres of population, I cannot say ; but it is destined to play an important part in the solution of this great question to the benefit of all. The *Telephone*, invented by Graham Bell, is another marvel of electricity, and one of great utility and benefit. No doubt the day is near—though there may be immense practical difficulties to be overcome—when electricity shall be employed to drive the wheels of our machinery, to lift the burdens from man and beast, to light our streets and homes, and to ease and bless man in a thousand different ways. At present it is costly, but ultimately it must become the cheapest power, because man has not to make it as he has steam or gas—he has simply to elicit it. There it is pure and boundless in the universe of God. In the great water powers of the world, in the atmosphere that engirdles us, and in all the great accumulated forces of nature, it is there unlimitedly. And when the inventive genius of man, aided by the all-penetrating wisdom of God, shall have discovered how perfectly to evoke and dispose of this force, it must become one of the purest and greatest benefactors of the world.

In *Photography* you have another remarkable discovery of this age. This art was discovered by M. Daguerre, of Paris, in 1839. Crude were the earlier experiments in this now wonderful art. Imagine a person sitting fifteen minutes in the bright sunlight with closed eyes to get photographed, and yet that is what occurred in the first rude attempts at this art. But to such a state of perfection is the art now brought, that in a few seconds the sun paints the most correct image of the person that can be obtained. It may be truly said that this discovery has made the sun its servant, and, through it, given to the home the most valued treasures of friendship and familyhood in the most beautiful and inexpensive form.

## V. LOOK AT THE RELATIONS EXISTING BETWEEN CAPITAL AND LABOR IN THIS AGE.

No one who has taken the pains to look at the question can doubt that one serious source of danger in this age is the distrust and alienation growing up between capital and labor. The large fortunes that some have made, and the rapid fortune-making at which many aim, is a serious menace to harmony and fellow-feeling in society. Prosperity is very apt to step to a higher platform and forget its duty to its dependents. In that way the struggling masses become more and more jealous and estranged from unsympathizing capital, and one of the gravest problems of our day is how to avert the danger to the nation which the disquiet of social revolution shows to be imminent, and bind all classes to each other in mutual respect and dependence. In considering this question the fact must be remembered that *Steam is a Centralizer*. Steam can only be profitably generated in large quantities and centres. Man cannot carry it about with him and apply it as he needs. He must therefore live and work where it is generated. This leads at once to the breaking up of individual and home industries, and to the creation of a class of great capitalists. For there must be large capital to rear large establishments, and generate great power, and employ a large number of people. This changes the centre of population, for the manufacturing and industrial classes are compelled to live in large towns and cities. Of this you have striking confirmation in the population of England to-day. Thirty years ago the population there was half agricultural and half manufacturing; now manufacture employs twice as many as agriculture, and two out of three of the population live in towns or cities. This leads to a great sacrifice of freedom

and individuality. For the factories, while they turn out thousands and thousands of miles of cottons, or cloths, or carpets, or rails, or castings, turn out also miles and miles of the same types of men, with similar habits and tastes and tendencies. And for that reason these men find it easy to unite in society organizations for mutual counsel and cooperation and assistance. Another fact that must be considered in relation to this question is the *skill* required by the mechanical appliances of to-day to yield productive and profitable returns. Brain and skill are ever becoming more necessary and supreme in the management of the industries of the age. Every new invention seems to lift off from the brute forces and mere animal strength, and put more upon the brain, so that there is increasingly needed intelligent workmen, skilled workmen. This must be deeply weighed in favor of labor. For if workmen by their skill and ability share the responsibility that capital once bore alone, then they are justly entitled to share the profits which that capital and labor jointly bring; and to have the time and facilities for acquiring the skill and intellectual vigor necessary to their work. Yet another fact we must not forget in considering this subject, the *condition* of the working classes to-day. They are not the serfs of labor they once were, without education or tastes or home comforts or voice in national affairs. They are now the free servants, or rather citizens, of their country, who have won their title to a decent home, sufficient food, a fair education, and a representation in their country's legislation and government. They are in a position to see what will make for the elevation and well-being of the operative classes, and to demand through constitutional channels that all moderate and just claims shall be considered. In view of these facts, how

may proper relations between capital and labor be restored and preserved?

On the one hand, *Capital must recognize its moral obligations and proper duties.* Do not hold the creed that wealth consists in stocks and shares and lands and factories and machinery, and what passes under the name of capital, no matter how acquired or upon what principles it has been secured. No man, be he merchant or manufacturer, or what else, has a right to exist simply to amass wealth and glut himself with gold, and hoard it or spend it as he likes. Capital is a trust that ought to be rightly obtained and wisely and justly expended in the best way, for the upbuilding of personal and national character, and in providing for the wants of the nation. If, for instance, fortunes are made through fraud, or deception, or overreaching, or unprincipledness in any way that trade and selfishness may suggest, a permanent injury is done to the very foundations of society. For what poison is to the body, falsehood is to the community or nation; it destroys it at its vital springs. Every capitalist, therefore, must acquire upon just and righteous principles if he would benefit the nation whose honor he holds. And while determination and persistence and thoroughness and high moral integrity mark the successful acquirement of wealth, there must also be a rightful and righteous expenditure or distribution of that wealth. The capital which monopolizes its fruits, and does not loyally share them with labor, is false to the highest moral laws as well as its own security. For labor made contented by just compensation is capital's best protection. The old theories of political economy, that strove to separate economic discussions from all moral considerations, are no doubt answerable for much of the strife that now exists in the industrial world. The unwillingness of many employeers to give place

to humane motives in dealing with their employees has led to serious results; whilst the fact is clear that all employers that have from right and exalted moral motives considered their employees, have received from their workmen in return the unpurchasable gifts of affection and confidence and honor. Capital is a *trust* to be administered under the laws of God; its one motto should be, "Whatsoever ye would that men should do to you, do ye even so to them."

On the other hand, *Labor must make a just and proper use of its income*. Only thus can health, and wealth, and prosperity, and contentment become general. A wrong expenditure may mean absolute waste and loss, not only to a person but to trade and industry. Suppose you take the stream of wealth that now flows into the lap of the publican or liquor dealer, and see what a waste it is compared to what it would be if carried to the home where it rightly belongs. If the vast sums of money earned by the toiling masses continue to pour into the hands of the liquor traffic, legitimate trade must suffer, because home comforts cannot be purchased if the money is spent or wasted upon intoxicants. But if the money earned by the toiling millions is carried to the home to clothe, and feed, and educate, and bless, all honorable trade will feel the healthy stimulus of that large expenditure, and stagnation or overcrowding will hardly be known when the hunger and wants of all are met. More than that, drunkenness not only brings poverty and loss, and stagnation to business and to individuals, but it leads to discontent and complainings in the worst and most unreasonable forms. The workingman who spends his earnings on intoxicants, not only helps to paralyze all honorable industries by the misuse and wrong expenditure of his income, but he unfits himself so that he is a wreck and a dependent instead of a contributor. Every workingman

must bring to his calling sobriety, industry, integrity, honor, and the right expenditure of income, so that he may bring health, contentment and disciplined self-reliance. And when wealth is morally honorable every way, and labor morally true and consistent in all things, there will be peace and happiness and prosperity in the most beautiful and permanent forms.

#### VI. THIS IS A SCEPTICAL AGE.

This age has developed much scepticism of varied types and colors, from the cold, refined culture worshipper, to the lowest and coarsest of atheists. But wherever men stand estranged from the Christian faith, you can plainly see that their cynicism, their scorn, their irony, is born of unrest and discontent. You can also see that scepticism lowers the level of life, and narrows the outlook, and makes character less vigorous, and holy, and tender, and true, until it at last settles down into a creedless melancholy. And you will further see, by closer observation, that though a man may seem to be able to live without God when he is strong and healthy, and prosperous, and is conscious of no ache or fear; yet when necessities press, and the heart is riven, and every light is gone out, and despair shrieks and wails through the deserted manhood, he will long for some father to have pity and some home where refuge may be found. By understanding the nature of the scepticism of this age, you can the better see how successfully to meet it. As modern unbelief rarely or never reasons, and nowhere rests upon a logical basis, controversial defences and logical disproof is unnecessary and unsuited. So that it is utterly unwise, and will be wholly unsuccessful to attempt to call up and reproduce the grand arguments and masterly defences of Christianity produced

in the last century. You cannot reason with a sneer, or a declamation, or a negation, and therefore it is no good to attempt to argue with the present evil heart of unbelief. You may hammer away at a block of ice as much as you will, and break it into a thousand pieces, but it is ice still ; you have only changed its shape, not its nature. But if you put that ice under the sun's rays, and let the heat melt and change its substance into clear crystal water, then you have no longer ice, but water. In the same manner you may hammer away at the men of ice as much as you will, by argument and controversy, and you only compel them to move into more Arctic regions and drearier winter. But if you can assist these men to forget their imperfectly discovered evolutionary theories, and scientific essences, and cold, chilling, creedless negations, and turn with craving hunger to something that *is*, that *lives*, that *loves*, and look up from their despair to the God above them, who is moved with compassion toward even *them*, you have put them under the sun-rays that shall change them into new creatures in Christ Jesus. It is then by living the very spirit of Christianity, in quickened lives of unselfish goodness, that we may hope to lift modern sceptics into the fellowship and adoption of the children of God. Examples of devout faith, and generous benevolence, and cheerful self-denial, and sunny goodness, will not fail to help the spiritual starveling to the bread of life, of which if a man eat he shall live forever. In this way may we hope to deal with the scepticism that is about us, and solve the deepest, sorest problems of the human heart, by meeting its hunger and cravings with suitable and sufficient good. Let this thoroughly practical age manifest everywhere the essential practicalness of Christianity in the most living, sympathetic and practical forms, and scepticism will soon bow down and worship the spirit and likeness of Jesus the Christ.



## VII. THIS IS A CHRISTIANLY AGGRESSIVE AGE.

This is pre-eminently an age of civil and religious liberty ; and that pure and undefiled religion which never flourishes in the chilling atmosphere of political despotism, has wondrously triumphed amid the growing and enlightened freedom of the civil power. During this nineteenth century Christianity has gathered more converts than during the first three centuries of the Christian era. In the year 1800 there were twenty-five million English-speaking people, of whom fourteen million were Protestants and six million Romanists. There are now one hundred million English-speaking people, of whom over seventy million are Protestants, and fifteen million Romanists. At the commencement of this century, the Evangelical Churches of the United States numbered three thousand ; now one hundred and thirty-three thousand. Then the communicants were three hundred and sixty thousand, now sixteen millions. Then Sabbath-schools had only commenced ; now the army of teachers and children is vast and grand indeed. Then there was no Bible Society, and only four million Bibles in the world ; now there are about two hundred million in circulation, in two hundred and fifty-eight different languages. Then Foreign Missions were but just started with feeble support, the first collection and subscription in England amounting to only sixty-six dollars ; now missionaries have well nigh circumnavigated the globe. To-day there are millions of converts and pupils to Christianity in India, and China, and Japan, and Africa, and the islands of the Southern Sea, and the number is rapidly multiplying under the apostolic labors of some of the noblest and most self-sacrificing of Christian workers. Already in this age the Sandwich Islands, the Fiji Islands, the Pacific Group, Madagascar,

and others, are Christianized and civilized, with their churches and schools flourishing, and the people dwelling in peace and love; lifted from the lowest barbarism and the most savage heathenism into the fellowship of nations and the citizenship of God. Look where you will, Christianity is spreading, truly, beneficially, over the face of the whole earth. There is much work yet to do, and, thank God, a noble band of workers ready for any field. The men that changed the old slave market of Zanzibar into school and mission premises; the old Priory in Scotland, where the Pope's legate published the bull against the printing of the Scriptures, into a Bible publishing house, have but just gone home. And greater works than these shall we see as the scars of sin seamed on the beauty of the world are gradually effaced, and the Divinest of all love flings its heart-beats into nobler testimony, and all unreality gives place to the essential spirit of Christianity.

VIII. LET US BRIEFLY LOOK AT THE SORT OF MEN AND WOMEN THE AGE NEEDS AND THAT THE AGE HAS PRODUCED.

We must at once admit that the discoveries and applications of this age increase enormously the strain upon human life. We have been living at railroad speed, and the wear and tear have been great; we shall have to live at electric speed, and when night is turned into day, and the wheels of life are driven at a greatly increased speed, the nerve and brain will be fearfully taxed. I have every hope that man will rise to the claims of the hour, and become the master, not the slave, of his surroundings. So it has been in this age hitherto; so, I trust, it will be. I have faith in God, I have faith in man. But while nature multiplies her pressure, there must be a strong nature and

muscle and brain to meet it, to face with lofty courage and dauntless manhood the forces around, that will otherwise dismay and overcome us. The fashionable, frivolous foofs, that one sometimes meets, with a so-called handsome figure, got up to order by the tailor, whose chief delight is in gloves, and boots, and hats, and rings, and spectacles, and canes, and cigars—poor, selfish, lazy hangers-on—are not by any means what is wanted in this age. Strong men are required, well fed and housed and temperate; men who abstain from intoxicating liquors and tobacco, and every source of physical disease and injury, to be the healthy parents of a healthy generation, and bring the strong brain and nerve and moral fibre and progressiveness that is required. The age has produced such men; you have only to mention such names as Moffatt, and Livingstone, and Ellis, and Hunt, and Shaw, and Stanley, and Morley, and Reed, and Williams, and Spurgeon, and Müller, and Shaftesbury, and Russell, and Gladstone, and Cobden, and Lincoln, and Garfield, and Richardson, and Guthrie, and others that might be easily named, to see how prolific of great men (some of them the very greatest of men) this age is and has been. Men who have shown us not so much how to get a *living*, as how to *live*. Men whose lives teach us that idleness is immoral, unhealthy, degrading. Men who have shown us that labor, animated by a genial purpose, is a sovereign balm for the ills of body and mind. Men whose memory will better stand the test of time than the marble statue or the granite hills.

The age also needs *women* of the very best and noblest type of womanhood. Women of healthy bodies, and well-balanced minds, and strong character, and tender refinement, and overflowing affection, and sweet purity, and thoroughly domesticated, to meet the duties of wife and

mother and woman in every form. Women who understand the science of cookery, the habits of thrift and economy, the management of home, and the cares and duties of their many-sided calling. Women that are women, earth's truest patterns, heaven's nearest representatives, home's holiest charm, man's fairest treasure. Women who, while they endure more than martyrdom amid years of solitary and unrelieved duty, quietly coax away half the cares, and smile away half the sorrows, of life. There are some painful specimens of so-called ladies that we sometimes meet, by no means suited to this age. Persons who foolishly suppose that a plump, healthy body is coarse and vulgar, and that red cheeks are too countrified, and who prefer to be pale and delicate and demure-looking, under a false idea of refinement. Such persons might do for a parlor ornament, to be dressed, and looked at, and covered with lotions, or to travel in an easy carriage, labelled "this side up, with care"; but they are not fitted to be the wives and mothers and educators of a strong and healthy generation. Such persons do not understand work, and like it less. They cannot keep a house neat and sweet and well arranged, and therefore attractive and pleasant and homelike. When such become wives and mothers, they often drive unhappy men to the bar-room, to forgery, to perdition. Such poor, frail, misdirected and useless specimens are by no means what this age needs. It demands women with all the virtues, and character, and graces, and strength, and beauty of the best of womanhood. Nor has the age been without its noble women—brave, generous, self-reliant, consecrated, holy—who have left their mark upon their generation in literature, in philanthropy, in education, in art, in true courage, and in the deepest, tenderest sympathies. We have only to recall the names of Elizabeth Fry, Mary Car-

penter, Florence Nightingale, Grace Darling, Florence Lees, Mrs. Chisholm, Lady Brassey, Elizabeth Thompson, Mrs. Faucet, Mrs. Green, Frances Havergal, and a number of others that will readily occur to the thoughtful mind, to see what brave specimens of women the age has produced, and to see through them what women of courage and consecration have been able to accomplish. Some of these noble women have passed over, and are now polished jewels in the crown of Jesus ; but others are still toiling on to open royal paths for the redemption of their sex, and the amelioration and refinement of mankind. Such women, in increasing numbers and influence, the age needs and must have to preserve and perpetuate a generation equal to its times.

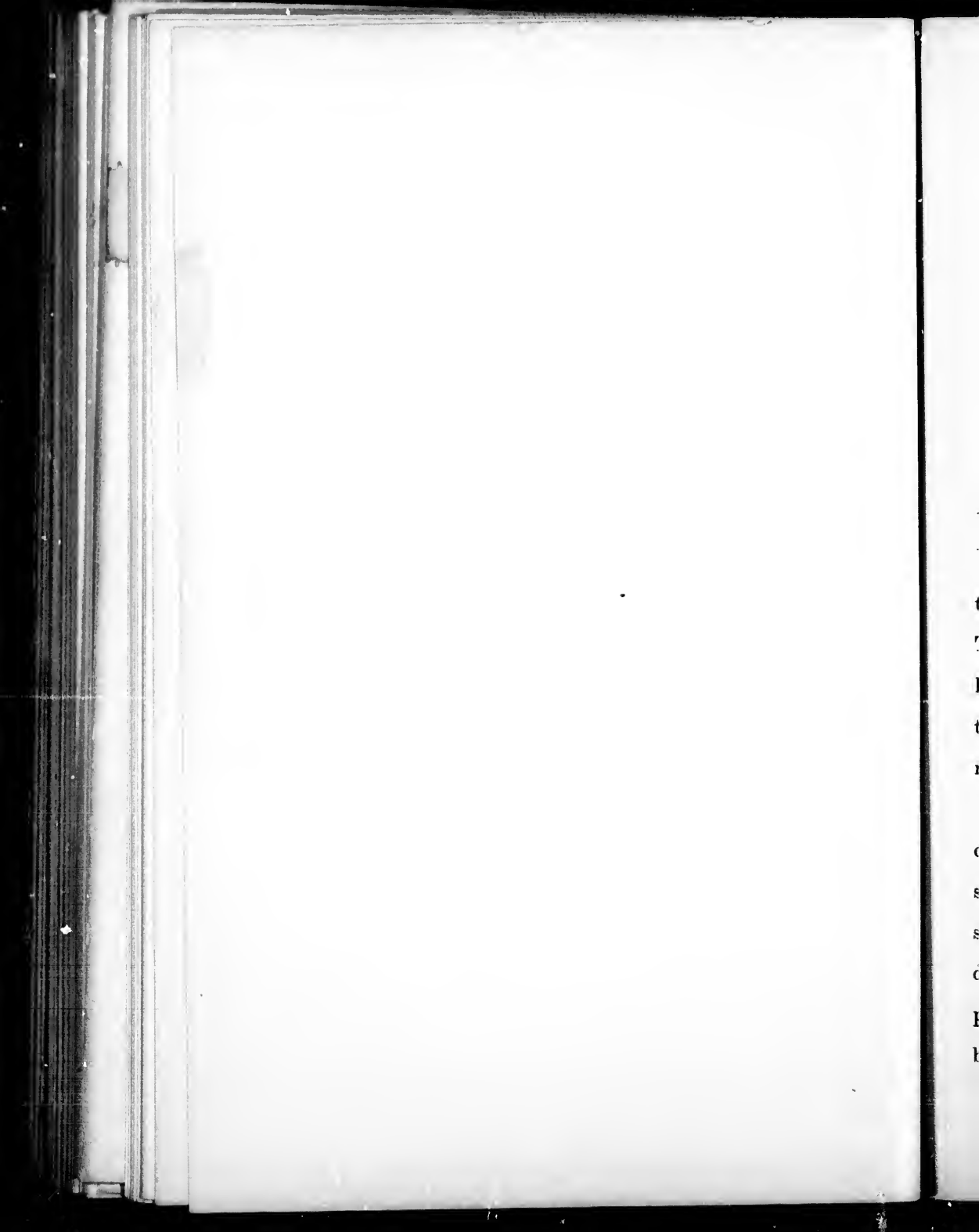
In the light of contrast this age, with all its drawbacks, stands out grandly for the excellence and variety and amount of work accomplished. Former ages will not bear the closest scrutiny or the most minute examination. When you look carefully and closely into their principles, and deeds, and lives, and history, you find much to shudder at and turn from in dismay. The men that are always talking about the good old days that are passed, have never examined what they so warmly commend. True, there are many things in this age not what they should be, not what we could desire, not what is best for man or the world. There is much work yet to be done, and heavy tasks yet to be borne, and great mountains yet to be levelled. But the men, the courage, the facilities are to hand for the most heroic and gigantic tasks. Custom is giving place to right, class to manhood, privilege to character. The world is rising nearer and nearer to its true ideal, to its Divine mission, to the preparation for its coming Lord. May the millennium of liberty, and equality, and citizenship, and brotherhood, and love, soon dawn in all its glory.

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# GOD IN REVELATION.

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## PART II.



## PREFACE.

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IN presenting this volume to my brethren and the public, I fulfil a pledge made some time ago. In publishing the Lecture delivered before the Theological Union of the Toronto Conference, June, 1886, I carry out a request kindly and appreciatingly put upon me by the desire of the Union. My one hope is that all who read it may receive suggestion or inspiration therefrom.

The sermons that accompany the lecture are published in deference to a strongly expressed wish made by my brethren some three years ago, when a volume of my lectures and sermons, in a re-issued and enlarged edition, was rapidly disposed of through the generosity of my brethren and the public. My one desire in these sermons is to present in a brief and clear form great and saving truths.



## PREFACE.

As will be readily seen, the first six discourses are addressed to the unsaved, to warn, or urge, or allure to the Saviour; the next seven appeal to Christian people as a summons to service, or character-building, or fidelity; the remainder are doctrinal discourses, seeking to present briefly great and vital as well as consoling doctrines of God's Word.

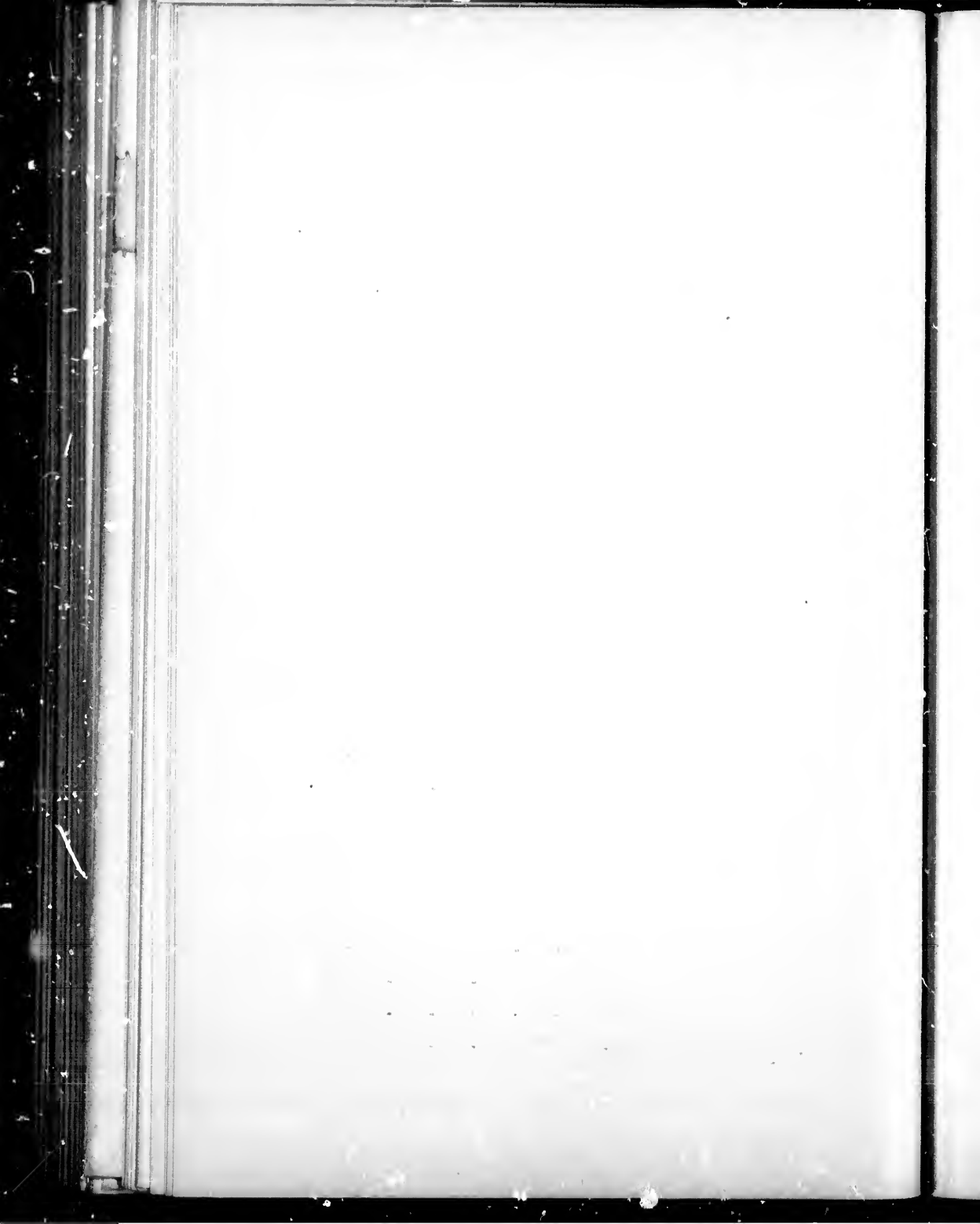
May the All-giver graciously give His blessing with this volume, is the sincere prayer of the

AUTHOR.

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# The Pulpit the Age Needs.

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[Lecture delivered before the Theological Union of the Toronto Conference, June, 1836, and published by request.]

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ASSUMING as true, what no man who knows history will attempt to dispute, that the pulpit has been God's chosen agency for the moral and spiritual blessing of the world since the day of Pentecost, it will be seen to be of the first importance that the functions of the pulpit be correctly understood, and the efficiency of the pulpit thoroughly maintained. As certainly as the sermon spread Christianity at the beginning, and every subsequent epoch of the world's moral life has been an epoch of preaching, so certainly, while human nature remains as it is, and men need spiritual illumination and inspiration, and the Gospel is dependent on moral forces, the function of the preacher can never be superseded. As the printed book cannot supersede the teacher, or the reports of committees the debates of parliament, or the examination of witnesses the pleadings of counsel, neither can the widest diffusion of literature take the place of the Christian preacher. Literature and science have their distinct place and mission in the service of society, and in serving the cause of truth and mankind they become the servants of God. The Christian

pulpit no longer monopolizes the functions of other professions, but is required more and more to keep within its own sphere. There never was, however, a better field, or a grander outlook, or a greater demand for a living pulpit than now. Thank God, much of the superstitious sanctity which once surrounded preachers as belonging to a sacerdotal class, and which led the people to receive what was uttered simply because a minister said it, has passed away. But as the priestly idea, born of an age subsequent to Christ and His apostles, and begotten of a strange blending of Judaism and paganism, declines and goes to the oblivion of all unrealities, so the prophetic and apostolic functions of a true ministry rise more clearly to view. Men see less of the person of the preacher, but more of the word of Him that liveth and abideth forever. The ministry itself is chiefly esteemed because that by the manifestation of the truth it commends itself to every man's conscience in the sight of God. As the eloquence and fervor of the prophet and the aptness and tender sympathy of the pastor blend in the modern pulpit, the depths of human hunger will be reached, the greatest problems of human destiny will be solved, and the holiest treasures that the heart can know will be richly enjoyed. The world, with an increasing appreciation of the fact "that faith cometh by hearing, and hearing by the Word of God," will delightedly maintain the preaching of that word as the last human institution to pass away.

#### I. THE AGE NEEDS A PULPIT PRE-EMINENTLY EVANGELICAL.

I do not mean this in any narrow and restricted sense, but in that broad and inclusive sense which loyalty to Christ and His Word enjoins. We have to confront the difficulties and demands of men's daily calling, and the grave personal,

political, social and educational issues that are all about us, at the root of which there is much ignorance, selfishness and sin. The question is, how can we most effectually redeem men from evil, conquer and expel all false principles, and bring home to the business and bosoms of living men the truth of God? Certainly it will not be by moral essays, or lectures on science, or dissertations on history, but by preaching the Gospel of our Lord and Saviour Jesus Christ.

As men hear His stern denunciations of all unrighteousness, and His tender and helpful sympathy with all that is right and good, they will be warned and encouraged, or led in the way everlasting. What I urge is, that we be careful and painstaking expositors and preachers of the Word of God—to-day explaining a type, to-morrow defining a doctrine; now presenting the precepts which guide, then the promises which support; here uttering the solemn warning, there the tender and gracious entreaty. Whilst our preaching shall bring a psalm of joy to the heart of the sorrowful, or a proverb of wisdom to the feet that had well-nigh slipped, or a parable of love to the broken-hearted but repentant prodigal, or a pillar of fire to some benighted pilgrim on his way to the celestial city, or an angel ministry to some one alone at the mouth of the cave of despair, it shall not lack the warm appreciation of eager and hungry hearts. If, as good Doctor Arnold put it, our business is to make earth like heaven and every man like God, there is no plan so sure and no instrumentality so potent as to preach Christ. If I would heal poor, sin-smitten humanity, I must lead to Him who came to seek and to save that which was lost. If I would help men who have succumbed to the power of temptation and gone down fearfully with the moral *debris*, I am compelled to bring them to Him who casts out devils and cures all manner of diseases. If I would comfort

a tired sufferer who is distressingly sure that some day He shall fall by the hand of the enemy, I must point to Him who is able to keep them from falling and whose grace is sufficient even for them. If I would sustain and inspire some fiercely opposed or discouraged worker in the fields of holy toil, I must direct the eye to Him who says, "I know thy works," "be thou faithful unto death, and I will give thee a crown of life." Christ is the light of life, the only real way to God, neither is there salvation in any other name. As men learn faith, and obedience, and self-denial, and consecration, and all the fundamental principles of Christianity through Christ, and feel that filial and immediate relations are established between the soul and God by Him, they will more and more see that He is the Desire of all nations. As they catch His spirit, and copy His example, and share His image, and rise into His sacrifices, and become complete in Him, they will feel that they can do all things—however hard, or painful, or self-denying—through Christ which strengtheneth them. They will realize that the cross of Christ has lost none of its power, the heart of Christ none of its love, the name of Christ none of its lustre, the spirit of Christ none of its influence, the example of Christ none of its beauty, the atonement of Christ none of its efficacy, the intercession of Christ none of its prevalence, the promises of Christ none of their sweetness. As we witness the type of manhood produced, the sublime heroism inspired, the Christlike principles brought into every department of life, by this preaching, we shall see the need, the absolute compulsion, for a pre-eminently evangelical pulpit. Nothing can take its place. Without it religion will be sickly, manhood dwarfed, philanthropy paralyzed, hope blotted out, and sin will triumph universally with its innumerable wrongs and woes and hells. Then let us

preach, not ourselves, but Christ Jesus the Lord. When men ask for bread, let us not give them a stone; or when they ask for a fish, let us not give them a serpent. There is light enough in Christ for all the blind, comfort enough for all the sorrowful, wisdom enough for all the ignorant, peace enough for all the troubled, rest enough for all the weary, hope enough for all the despairing, strength enough for all the weak, wealth enough for all the poor, merit enough for all the vile, life enough for all the dead. Let us then hold up Christ over the field of human sin and want, and let the pulpit of universal Christendom cry, "Come unto Him, all ye that labor and are heavy laden, and He will give you rest."

## II. THE AGE NEEDS A PULPIT COURAGEOUSLY INDEPENDENT.

The preacher must be the teacher, not the pupil; the leader, not the slave, of his audience. Our preaching must have the ring of authoritative certainty, the authority inherent in truth, to command the ear and confidence of those who hear us, and bring respect and strength to our preaching. The preacher will have to rebuke, to denounce, the sins of mankind—the envy, the jealousy, the pride, the injustice, the love of money, the advantage-taking, the rascalities of trade, the drunkenness, the licentiousness, the deceptions, the undue striving after power, the innumerable wrongs into which men have fallen. When they ask, "By what authority doest thou these things, and who gave thee this authority?" he must be able at once to affirm, "I have a message from God unto thee."

The greatest, the most reforming, the most beneficent preachers of the world have been courageously independent—Elijah, Elisha, Isaiah, Jeremiah, John the Baptist, Paul,



Chrysostom, Wycliffe, Savonarola, Luther, Latimer, Knox, Bunyan, Baxter, Wesley, Whitefield, down to the most useful and mighty preachers of to-day. As truly as Elijah rebuked Ahab, and startled the worst king of Israel into momentary fear and repentance; and John the Baptist told Herod his crimes to his face, however enraged the guilty monarch might be; and Paul again and again fearlessly preached the whole truth of God to kings and governors and persecuting multitudes, so must the preacher of this age declare to old and young all the words of this life. He must charge home the message received from the Most High upon the conscience and life of his hearers, warning every man and teaching every man, that he may present every man perfect in Christ Jesus. To do this at all times and in all places the preacher will need a martyr's courage, a martyr's constancy. There among his audience is a business man who puffs, who adulterates, who lies by advertisement, and quietly passes it over by saying, "Business is business;" there is another who justifies any cruel pressure or unscrupulous dealing by saying that it is his first duty to succeed, and then to do right if he can; there is another who has made a fortune by grinding his workmen, or gambling in stocks, or defrauding his creditors; and to these and others the preacher must be faithful, as he values the approval of God and the salvation of those that hear him. But to be faithful, with the consciousness of his own weakness and the conviction that some will be offended and the ministry blamed, will require that he does not even count his life dear unto him, so that he might finish his course with joy, and the ministry which he has received of the Lord Jesus. In the presence of duties such as these the bravest preacher has sometimes faltered. Yet the age requires that while the preacher's eye moistens, and his lips quiver, and

his heart sympathies are stirred, his tongue shall fearlessly utter the whole counsel of God,—never speaking with the hisping weakness of a child where he should utter himself with the dauntless eloquence of a man. Oh, my brethren, we shall require the most brave, the most heroic courage, never to be false to the life and destiny of our hearers; always to set our faces against all that is unscriptural and wrong; never to yield to the dictation of wealth, or flattery, or fashion, or fear; always to be ready to attract to ourselves the storm that shall cloud our popularity while it clears the atmosphere and brings health and fragrance and sunshine to the Church. Let us, if need be, become crucified with Christ, if by that all-daring and sublime courage we can the better bear witness to the light and proclaim the universal language of God's love and commandment to mankind.

### III. THE AGE NEEDS A PULPIT, FRESH, NATURAL, ORIGINAL.

If I am asked to define originality, I should take an illustration from physical nature—the body. You take food of different kinds into your system, and masticate and digest it. After that it becomes yourself—blood, bone, muscle, flesh, skin,—all that makes up your body. It is the life and vigor and strength and preservation of that body. The food becomes you, naturally, properly. Just so, mentally or morally! You read, observe, think, feel, acquire from books, science, nature, art, the heavens above, or the earth beneath, and when well digested it becomes the conviction, the principle, the belief, the character, the intellectual and moral life of yourself. It is you emphatically. As you speak in your own language, and after your own manner, the convictions and truths born of the pangs and

travail of the living growth of a living man, you are original, as much so as any true or great preacher since the days of Noah. This originality will maintain and demand perpetual freshness. Such a preacher will be ever acquiring, cultivating, searching after suitable knowledge. Conscious that no man can impart what he has not, he will avail himself of all the knowledge within his reach—literary, scientific, historical, philological, experimental—and lay it under profitable contribution for the enrichment of the pulpit. In him will be fulfilled the prediction of Malachi: "The priest's lips should keep knowledge, and the people shall seek the law at his mouth." In these days of mental culture and ever-widening education, the pulpit must possess resources sufficient to meet the intelligence and proper demands of the pew. If we have to warn, to comfort, to edify; if mental enlightenment is necessary to spiritual growth and stability; if appeals to the intellect have to be made, as well as to the heart; if systems of error must be exploded, and deep-rooted fallacies exposed, and the Christian teacher must stand not merely on the defensive; if the very love of truth constrains men to seek for new treasures of wisdom and knowledge in the spirit of independent investigation, then we must seek the arguments which convince, the truth which stimulates, the illustrations which allure, the principles which sanctify. We might as well expect a pauper to bequeath a fortune to posterity as expect the man whose brain is an uncultivated waste to mould and guide and bless thinking men. Perpetual learning is essential to perpetual teaching. When we cease to acquire we cease to impart. The time is past when our congregations will be satisfied with labored essays or a few highly studied and thoroughly dry discourses preached over and over again from the pulpit. We must be students, especially of the

Bible and all that helps to explain it, if we would be thoroughly furnished for our work. Then let us so respect the just needs of the age, and the power and honor of the pulpit, that we will not let ourselves run down and exhaust like the fields of a thriftless farmer. Let us rather root out idleness and sloth, and bring to our pulpit perpetual freshness and inspiration,—not going weekly to some valley of dry bones to supply a poor diluted repetition, but to the inexhaustible granary of God's Word to break of the very bread of life to the hungry heart. When Dr. Arnold was asked why he continued to study, as if he would not have enough for his pupils, he nobly replied, "It is not because I fear I shall not have enough to give them, but because I prefer that they shall be supplied from a clear, running stream, rather than from a stagnant pool." We must also be natural. Imitations are always sickly or feeble. Copyists generally follow the defects, not the excellences, of those whom they attempt to imitate. Into the pulpit of this day every man should carry his own personality. The apostles did this. Each stamped his own individuality on every word uttered. Paul was Paul, and not someone else. John was John, Peter was Peter. Each presented the truth in his own way; hence the charming variety, as well as the marvellous unity, of that first group of Gospel preachers. So should men in the pulpit now be themselves. It is thus that variety will be secured which God has designed, and which is so necessary to meet the requirements of the people. One man will have one way of presenting the truth, and another man another, but in God's variety there will be no confusion, for the diversity of gifts proceed from one spirit. In this way real seers will enter the pulpit unshorn of their strength, and the most richly dowered human souls will spend their finest powers in feeding the flock of Christ. In

this way will the pulpit of the age attract, ennoble, and save the world it seeks to serve.

#### IV. THE AGE NEEDS A PULPIT WISELY, SKILFULLY ADAPTED.

The universal cry of this age is for skilled workmen, in medicine, in music, in art, in science, in education, in mechanism ; in every department the demand is the same. Not less so does the pulpit of the age require wise adaptation as an essential of success. Now the preacher has to show men how wrong, how unreasonable, how dishonorable, how ruinous it is to act wickedly, and then to exhort with a love, a tenderness, a pathos that would win the doubting or cheer the downcast. The next day he will have to brook failure, and wait and be quiet amid the disappointment which mocks hope, because reluctant men provokingly prefer fables to truth, and turn away from sound teaching to have their ears tickled because they itch. Nothing tries the mettle of a true minister more than this. He will need much wisdom to keep his spirit against discouragement, to keep his temper against resentment, to keep his manhood against disgust, and to keep on in his work faithfully. But faith and skill the hardest problems solve, and, with this conviction, the true minister must endure hardness, however hard it is. He must meet the diversity of character and temperament and experience around him by seeking to become all things to all men. A preacher must not be a mere cast-iron machine for turning out sermons and doing ministerial duty. He must be a manly, godly man, tremulously alive all over, not to his own things only, but also to the things of others. Alive with sensitive love, quick to take hints, quick to read faces, quick to catch meanings, quick to feel chivalrous, quick to live in other

lives, quick with tact. If I were asked to define a great preacher I should say, a man who combines depth with brilliancy, accuracy with ardor, sound judgment with fervid enthusiasm, a capacity of logic that will baffle the sceptic, with a skill in rhetoric that will attract the crowd. Yet, with all these rare accomplishments, a preacher, to be great or useful, must have *tact*. The true preacher must be a workman to whom the secret of his craft has been revealed. He will have a subject, and marshal his thoughts and choose his words fitly, and set a proper value on gesture and manner and delivery. But to him these will be but the tools, the methods to accomplish his object. In all his preparations for the pulpit he will have in view the people. He would help out of the darkness and bondage of the present into the light and inheritance of the children of God.

To this end our preaching must have the skill, the aim, of a wise adaptation and directness. A sermon that might be very acceptable and do much good at one time, might be wholly unsuited to the necessities of another. Our preaching must go straight to our audience. What would you say of a man who, taking his gun, went out into the field and fired away all day into the air, aiming at nothing in particular, but hoping that something would happen to come in the way of his shot? Would you call him a sportsman, a success? No! And this drawing the bow at a venture and shooting at random from the pulpit will not do much more execution. The pulpit needs *skilled marksmen*. The wise minister, while he uses great plainness of speech, will also be very careful of the *manner* in which the truth is preached, so as not unnecessarily to give offence on the one hand or fail to win a soul on the other. At times he will see that the way in which the truth is spoken excites opposition, rather than the truth itself, or the manner in which

it is urged wins easy and direct access to the heart. Seeing how much depends on himself and the skilful use of the pulpit, the preacher will use all lawful and proper means if haply he may save some. We have but to take the case of two preachers, and let them preach precisely the same sermon before the same audience, to see the great difference between skilled and unskilled workmen, and how much depends on the way in which the truth is presented. The one has an ear for modulation and emphasis, and knows the charm and power of a felicitous and forceful phrase; the other lets his words fall out as they will. The one calls to his aid all the accessories of adroit and life-like delineation; the other limits himself to monotonous and simple detail. The features of one light up with the glow and radiance of oratory, and his whole countenance speaks; the other is cold and awkward. Is there any difference in the effect produced? The one has carried all hearts with him and attracted and melted and swayed his audience at will: he has held them as by a magic spell; while the words of the other have fallen on the ear of the people with an insipid flatness that left them inattentive and careless. Beyond all other callings, the pulpit needs trained and skilled workmen.

V. THE AGE NEEDS A PULPIT, CLEAR, WHOLE-HEARTED,  
AND ENTHUSIASTIC.

A preacher should never carry his doubts into the pulpit. Whatever questions may at times perplex or exercise him, let him bring them to God and the light of His Word in the solitude of his study; but from the pulpit the preacher should proclaim only what is clear—clearly revealed, clearly understood, clearly defined. A preacher, with a commission and a revelation from God, to have only doubts and suggestions to communicate to the people, is an impertinence

and a mockery. The truth which Paul proclaimed was not vague and indefinite, but clear as the noon-day, and such is the demand of the pulpit of this age. Our preaching must have about it the ring of certainty. Don't let a word from the pulpit suggest doubt rather than faith, lead to scepticism rather than Christian confidence, guide to barren wastes rather than to green pastures, poison rather than feed. Above and beyond everything else, we are cultivators of the heart, and in delivering it from sin, and reconciling to God, and transforming it into a spiritual temple, we must know the way of truth to be able to guide that heart in the way everlasting. If ever you are tempted to mock its hunger and agonies by flowers of rhetoric, or gems of poetry, or the illusions of philosophic dreamers, listen to the rebuke of Joab to Ahimaaz, "Wherefore wilt thou run, my son, seeing that thou hast no tidings ready." I know that the close study, the wrestling with truth, the fasting from self, essential to a pulpit that will never give forth an uncertain sound, will require the most whole-hearted consecration. That is what the age demands and what we should ungrudgingly present. Let us so feel the greatness, the exceeding greatness and overwhelming responsibility of our work, as never to cease to be whole-hearted in that work, laying all our powers under contribution to fulfil our vocation of God. As the Apostle Paul puts it, "Give thyself wholly to these things, that thy profiting may appear." Do not let us be divided or exhausted by other occupations, however tempting the speculation or remunerative the opening. Let us feel that the ministry is the one great and absorbing business of our life. Let us also bring to the pulpit the ardor and enthusiasm of the most impassioned earnestness. We should cultivate zeal and arouse ourselves by the most



weighty considerations to the most fervent devotion to our work. The very conviction that the message we deliver is God's message, should quicken us with an energy beyond our own. When we remember that Christ's honor and dominion over souls may be largely determined by the way in which the message is declared; that the salvation or damnation of men may hinge on our sincerity; that souls may pass on thoughtless, lost forever, through our carelessness, or be saved forever amid the wealth and splendor of a sun-bathed heaven through our pleading urgency; the very possibility of this should inspire the pulpit with the deepest enthusiasm. The world is constantly presenting to us brilliant examples of self-sacrificing zeal in the cause of science, or literature, or discovery, or commerce, or patriotism, or duty; and shall we applaud the courage, the consecration, of those who have taken their lives in their hands and gone forth to explore some unknown land, or sacrificed themselves as victims to science, or died defending some perilous post of duty, and then apologize for zeal in preaching the unsearchable riches of Christ. What would Paul, and John, and Polycarp, and Ignatius, and other eminent leaders of the early Christian Church, have thought of an apology for being thoroughly given to their work. Let it never be said that duty, and brotherhood, and love for souls, and love to Christ, cannot constrain to the most heroic and self-sacrificing labor in the pulpit. Let it be seen that Christianity has fire enough in its heart to kindle the most impassioned devotion, and that when the lips are touched with fire from off the divine altar, and the heart throbs with the life-beats of God, tremulous with loving entreaty or eloquent with irresistible appeal, the pulpit, glowing with the white heat of all-constraining love, is on fire for souls.

VI. THE AGE NEEDS A PULPIT MORALLY BLAMELESS  
AND EMINENTLY SPIRITUAL.

Nowhere is character so observed, so scrutinized, so rigidly exacted, as in the Christian pulpit of this age; and it is best and right that it should be so. The demand of the Gospel, deep sympathy with our work, a clear insight into the highest forms of spiritual truth—the chief condition of great and permanent success—requires eminent piety—a piety as deep as it is visible, and as visible as it is deep—and a character pure, strong, consecrated, Christlike. The pulpit cannot accomplish its true work of bringing men to think and act according to the will of God, and rise above all its difficulties, and be equal to its most exacting sacrifices, without exalted spiritual character. How can a man successfully preach truthfulness to others while he prevaricates, or purity while he is impure, or forgiveness while his own actions breathe the spirit of retaliation, or heavenly-mindedness while he is greedy after the things of the world, or humility while his own heart is proud, or sympathy and humaneness while he is cold and uncharitable, or a life of ideal goodness for others to follow while his own is a counterfeit? Insincerity, inconsistency, unholiness, would neutralize, would paralyze, the most clever, the most richly endowed pulpit. It is not the business of the preacher merely to teach how to think, but to show how to live. To this end he must overcome selfishness, tread down pride, escape besetting sins, and be filled with the spirit of Christ. Power begets power, faith begets faith. It was after Jacob had wrestled and prevailed with God that he prevailed with his brother. It was after Elijah had earnestly pleaded with Jehovah that the fire came down and consumed the sacrifice and convinced the people. It was

after Moses had been alone with God in the mount that his countenance shone with a glory that awed the children of Israel. It was after the high-priest had entered the holy of holies that he came forth radiant and rich with blessings for the congregation. It will be as the result of the closest fellowship with Jesus that the pulpit of to-day will have power with God and with man; and until we have power with God we cannot succeed with man. Let us then go often into those holy solitudes where God holds secret and prolonged communion with men, there to break our deepest want and roll our conscious sin on the Sin-bearer; there to acknowledge our most subtle and peculiar temptations and obtain grace for the solemn responsibilities of our calling; there to receive strength and completeness and unutterable peace in the infinite presence; there to see sights and hear whispers, and bathe in the flood-light of the divine fellowship; there to receive nutriment and unction from the living lips of God.

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## II.

### EARLY PIETY.

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“Remember now thy Creator in the days of thy youth.”

—ECCLES. xii. 1.

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**T**HE VERY period of life is fitted to awaken the most solemn reflections, but none more so than the season of youth. Climb with me the hill-side that overlooks the sea, and behold that splendid vessel just putting out to sea. The winds are filling the unfurled canvas, and the vessel is gliding along delightfully toward the land she is chartered for. But thought begins to speculate. Will that vessel ever reach its desired haven? The sea is so deceitful. Rage and tempest sleep in its bosom. Often has it received a vessel with sunny smiles, afterward to cast it a wreck on some foreign shore. Will the vessel be stranded. Solemn and unavoidable are such reflections as you gaze upon a ship sailing away to her distant port. But still more painful is the reflection as you watch young life just putting out to sea to make its voyage. Bright and clear may be the day of sailing, but as night falls the clouds are heavy, the wind moans, and tempest and rain thicken till not a star appears, and the billows run mountains high. Then the question arises, Wherewithal shall a young man cleanse his way? how shall he make the voyage of life securely? by what guidance or under what pilotage can he make sure to shun every danger and reach his desired

haven safely? The answer comes: "Remember now thy Creator in the days of thy youth."

I. THE PERSON WE SHOULD REMEMBER—"Thy Creator."

There can be no doubt as to who this is and what thoughts should immediately impress us, for there is but one Creator. The term Creator at once suggests *Originator*, *Owner*. The Lord is our maker, and we are the work of His hands. It is He that formed us and not we ourselves. He made all things above, below, far and near. He created the heavens and stretched them out, and formed the mountains, and clothed and beautified the landscape, and holds the waters in the hollow of His hand. The noble powers by which we are distinguished—powers of thought, reason, and will—are His production. From Him they are derived, and by Him sustained and preserved. For in Him we live and move and have our being. So that, as our Creator, His right to us is complete and absolute. In this respect He owns us, and hath an infinitely greater claim to us than one creature can ever have in another. I beseech you consider the rightfulness, the unchallengeableness, the perfectness of the Creator's claim upon you, and respect and acknowledge that claim. What the Creator demands and deserves from His creatures is *obedience*, instant, unreserved, complete obedience. It is but reasonable to say that our obedience should be as complete as His claims are just and true. We are *capable* of yielding to our Creator the returns, the service, He requires. In fact, when we look at the powers with which God hath endowed us, and the culture and care He hath bestowed on us, and the relation He sustains to us, we read plainly: "This people have I formed for myself." It is a terrible perversion of our reason and understanding and affections and soul faculties to lay out

these for mere carnal and selfish ends. We descend beneath ourselves and forget our true moral dignity when we lay out our powers merely to amass wealth, or secure distinction, or gain fame, or promote personal aggrandizement. The original and true intent of our Maker concerning us is definitely declared in the command, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Don't let us rob God of that unconditional obedience and service which His transcendent perfections and essential goodness and infinite love and supreme authority should instantly command. Remember thy Creator, *i.e.*, keep Him in mind, meditate on Him, let Him dwell in thy thought and heart. Remember Him gratefully, reverently, constantly.

## II. WHEN WE SHOULD REMEMBER HIM—"Now."

This means in youth, so that the question to be considered is the urgency, the advantage, the blessedness of early piety.

1st. *Remember thy Creator now, because youth is the period which presents fewest obstacles to the practice of piety.* This is clear if we consider external circumstances, natural powers, or moral habits. In youth we are most free from those troubles which embitter, those schemes which engross, those engagements which hinder in more advanced and connected life. Then the body is healthy and vigorous, the mind active, the memory retentive, the affections easily swayed, the habits unformed, and the conscience susceptible and tender. Under the Hebrew economy the first was to be presented to God. The first-born of man, of beast, or the first-fruits of the field, were to be yielded up to God. The young alone can spiritualize and fulfil this idea, by giving to Him who merits all the

first of their days and the first-fruits of their reason and affection. Never had they such an opportunity to show the goodness and sincerity of the motives by which they are influenced. What does an old man offer when he turns to God? His wealth? He can use it no longer. His pleasures? He can enjoy them no more. His honor? It is already withered on his brow. He flies from the world because he is burnt out. He enters the temple that he may take refuge at the horns of the altar. He gives to God the gleanings of life after the enemy has reaped the harvest. But they who consecrate their youth to God freely, readily yield to Him the best of themselves. A religious life formed at such a time and entered upon under such circumstances is far more easy and safe than at any other period. We have often seen the power of habit, and know that it is formed gradually by the repetition of acts which in time mould and fix the character. The real stamp may not at first appear, but sooner or later the evil or the good will mature itself and stamp the man and life. Now it is a much easier thing to break the force of habit before it is confirmed and settled than afterwards. Therefore, upon this showing, it is much easier to serve God in youth than in after life. More than this, early piety will save from the entanglements and consequent embarrassment of godless relationships and evil associations. To be safe and to make our religious life more easy and pleasant, no one can begin too soon.

2nd. *Because it will preserve from those sins and jollies into which youthful inexperience may rush.* In all periods of life men feel the force of influences prompting them to sin, but there are circumstances connected with youth which render it a period specially liable to sin. Youth is a season of comparative ignorance—ignorance of the deceitfulness of

the natural heart and of the wiles and snares of the outside world. The world, to the young, is a charming fairy-land, with no disappointments, or discords, or griefs, just because they look at it through glasses stained with the wild poetry of a buoyant hope. It is not to be wondered at if, voyaging over life's sea, exposed to rocks and pirates and sleepless billows, without the chart of knowledge or the compass of experience, the youthful vessel becomes a total wreck. Then add to this the force of passions. In the early stages of life we are largely the creatures of sense, influenced and governed by impulse. The intellect or belief is not supreme, but the mind is the vassal of matter. Under the influence of passions pleading for indulgence and struggling against restraints, is there not a fearful liability to sin? Judgment is weak and passion strong in youth; and the enemy often tries to gain his point by urging the gratification of appetite. The first sin was the sin of appetite, and the tempter made his thrusts at Christ in the wilderness through the same means. The history of humanity and the saddest experiences we have known show the desolating power of unholy appetite. Persons sometimes speak about young men sowing wild oats. You have never known that kind of seed to produce a good harvest. In every way it is best for youth to place itself early under the restraints and obedience of the divine laws. Further, add the susceptibility to influence, so characteristic of youth, and you see its keen exposure to wrong,—that very susceptibility exposes youth to all the corruptions of its age. Nothing can effectually preserve the young from the power and influence of evil but the fear of God.

3rd. *Because of its beneficial influence over the life.* Youth is the spring of life, and by this will be determined the glory of summer, the abundance of autumn, the provision of



winter. Just as the farmer who neglects the cultivation of his land in spring will suffer for it in the biting winter, or the merchant who neglects the conditions of commercial success will find it out to his ruin, so the youth who neglects early piety will feel the effect of it afterwards on both his physical and spiritual nature. The connection between body and soul is intimate. The passions that disease the body and deform and wear it out prematurely affect also the spiritual constitution by darkening and corrupting the intellect, hardening and blighting the heart, crushing and withering the sympathies, condemning and degrading the soul, smiting with paralysis the whole moral nature, or sweeping like the moaning winds of a wintry night over the dethroned and ruined man. Such is the effect of sin that late religion cannot restore what early piety would have prevented. Often do the sins of youth affect a man years after their performance, and perhaps years after they have been forgiven in Christ. Their being washed away in the blood of Jesus does not efface them from the memory of the man, but they fetter and cloud the joys of life. What a difference there must be between the experience of an aged Christian who commenced his religious life young, and the aged man who spent his first years in sin and was converted late in life! One is untrammelled by the past, the other has to grapple with old habits that are like so many fetters, taking years of devout toil and resistance to master and completely overcome. It is a tremendous fallacy to suppose that it is as easy to get off the line of evil as to get on. The first sin is the hardest, and safety lies in never crossing the threshold of evil. Sin holds with almost unconquerable tenacity when once it has taken root. There is nothing in the world so difficult to get rid of as an evil habit. It is so hard to conquer. Long years of restraint and watchfulness

and prayer have been necessary to preserve men from the very tendencies of their own nature. Every wrong done becomes a scar which, long after the evil is forgiven, may leave its mark.

Then the bearing of the past life upon society will agonize that man converted late in life. A converted old man who has spent most of his life in sin cannot review his history without being painfully conscious of the influence for evil which he has exerted upon others. The memory of some who have passed away forever whom he might have assisted to save, but did help to ruin, must overwhelm him. Would we be saved from such memories of remorse and agony, we should early lay our life at the feet of Jesus and serve Him.

4th. *Because of the joy and triumph it will shed on the closing scene of life.* Youthful piety crowned with manly grace makes the close of life beautiful and blessed. I know of no sight more saddening than that of an old man shuddering on the brink of the grave without hope and without God. There is something about age with its oppressive cares, worn frame, enfeebled strength, dimmed sight, tottering limbs, shattered nerves, benumbed feelings, and fled life, that is saddening in itself. But to sink into the grave without a hope of heaven is terrible. Now, the old age of true piety is bright, hopeful, triumphant. Visiting an old Christian some time ago, who has since crossed the river and entered the pearly gates, it was remarked, "You have toiled long for Christ, what have you to say about His religion now?" "Say of it?" said he, "it is the better part, the only thing worth having now, the one thing most precious." In that dying Christian there was light at eventide; and the saint of fourscore years calmly, hopefully passed through the valley shouting, "More than conqueror through Him that hath loved us!" Incomparably grand is

the peaceful close of a holy pilgrimage, when the curse is turned into a blessing, when the house of sorrow becomes a scene of triumph, when the troubled waters die into a waveless calm, when the winding sheet becomes a bridal robe, when death becomes the entrance into life, when the farewell of friends below is exchanged for the greetings of celestial friendship, and the soul lays down its diseased body to be clothed upon of God. But such a victorious termination of life must be preceded by early, by entire dedication of the life to God's service. If we do not serve Him truly, worthily, heartily through life, we cannot hope for a triumphant close.

It is impossible to overestimate the value of early piety. It makes sure of what is all important, and what, if deferred, is rendered uncertain or impossible. "Allow me, my children," said an old man, "to warn you from my dying bed. When young I enjoyed religious privileges and was the subject of serious reflections. At sixteen I was urged to seek religion, but not being willing there and then, I deliberately promised God that when I became a man I would give myself to Him to love and serve Him. My anxieties then left me. But at twenty-five the monitor returned, reminding me of my forgotten promise. I acknowledged, but deferred, and vowed with increased solemnity that when the cares of life were less I would seek religion in earnest. Again my vows were forgotten and life passed on; but at fifty, I remember, the monitor returned with strong pleadings and said, 'Seek religion now, fulfil thy promise.' I knew that I had promised to do so, and was dissatisfied with myself that I had not kept my pledge with God and served Him long years before. But again I put it off, hoping for a more convenient time. And now I am old and dying. I have trifled with conviction until it is too late. I have refused

God, and now He hath cast me off. Oh, my children, be warned by my example and seek religion at once, and don't, like me, put it off to die in despair, a lost man."

Let everyone feel that while a spiritual change is not impossible to God at any period of life, to begin early to serve Him is the one safe and sure way of attaining spiritual manhood and spiritual victory. Young friends, knowing that you have a soul to save and a spiritual character to build up, enter at once upon the holy and necessary work. While the heart is tender, and the conscience susceptible, and the judgment unbiassed, and the affections unpolluted, remember your Creator, and He will be your best Friend and Guide and Saviour, for time and eternity.

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### III.

## CHRIST AT THE DOOR.

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“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.”—Rev. iii. 20.

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**T**HESE words were spoken to and of the Church at Laodicea, the last of the seven Asiatic Churches. Laodicea at this time was a large and flourishing city of Phrygia, beautifully situated and abounding in wealth and luxury. The Church there, though numerous, was not by any means spiritually-minded. It partook too much of the character of the people. They were proud, haughty, ease-loving, effeminate, and self-satisfied. No one can read the graphic description of their state given in this chapter without weeping over their vanity and fatal self-confidence, leading as it did to the threatened punishment, “I will spue thee out of my mouth.” Laodicea has long since become an abandoned ruin. Earthquakes have engulfed a large part of the city and desolated the country around. There, amid her six or seven hills, Laodicea now sits like a lonely and desolate widow, with the walls grass-grown, the temple demolished, the theatres peopled with wolves and foxes, and the name perished from under heaven, while the winds that moan and wail through the deserted ruins sound like the sarcastic laugh of time exulting over the destruction of the proudest and most self-confident of people. It was to this people thus conditioned that these words were originally addressed. To them in their loathsomeness and sin Christ

thus graciously stoops. But the same Saviour to-day graciously condescends to knock at the door of the poorest and the most sinful of men. so intense is His desire for the salvation of all.

I. CHRIST AT THE DOOR.—“*Behold, I stand at the door and knock.*”

1st. *The suitor*—“I.” Here is a sight to make angels wonder, the condescension of an insulted God stooping to plead with a rebellious world. The offended Sovereign of the universe entreating the sinner that has despised and rejected Him to accept a free salvation purchased with the offended One’s agony and blood. Well might we wonderingly pause and ask, Who is this that knocks? *Who?* Jesus, the Son of God! He in the beginning was with God. By His power the worlds were brought into being—the One who formed us and preserves us day by day. The Creator at the door of the creature, the Master at the door of the servant, the King of kings, than whom there is no greater, standing like a beggar at the door. The Saviour who ransomed us with His blood, the Intercessor who is exalted to give remission of sins, the Judge who shall one day condemn or crown all men, it is He who stands without. Shall it be said, “He came unto His own and His own received Him not.” Would a child keep his *father* outside in the pitiless storm knocking for years at a closed door? Would a diseased patient keep a *physician* outside in the cold till his patience was exhausted? Would any man of common courtesy keep a *friend* knocking at his door repeatedly and never open it? Will you keep out your best Friend and Benefactor, who stands at the door and knocks with a hand that bears the mark of the nail that pierced it? Will you dare longer to keep Him, the blessed, the holy, the loving, the condescend-

ing Saviour, outside the door, despised or unheeded, while you harbor guests with whom Christ could not dwell.

2nd. *Christ's attitude*—"I stand at the door." The word is properly translated "I stand," to denote continual and unwearied attention. He not merely has stood, but he stands, patiently waiting an introduction to the soul. He once stood personally and bodily before men in the days of His flesh. He now stands spiritually and representatively there. Of the *door* at which Christ stands we may but briefly speak. There is the door of the *mind*. It is not difficult to see how that door is approached, and that it must be the first to open. Until there is a conviction there will be no spiritual awakening, and conviction can only come intelligently through reflection. We must know before we can love, or imitate, or follow. As the mind thinks and reads and learns about Christ, so the eyes of the understanding will be enlightened, and Christ will enter readily through the door of thought to the door of the *heart*. Through the heart all our sympathies and yearnings and affections pass, and Christ longs that its door should open to Him. No one is so worthy of your heart, and no one can make it new again like Christ can. Let us throw the door of the heart wide open, and bid Christ a royal welcome. He also stands at the door of the *will*. Through that door desire, intention, purpose, passes into action and service. Christ is most anxious that this door should also be open to Him without resistance and without delay, so that every yearning of love and pleading of emotion and aspiration of thought may become consecration and service, that the brain and heart may be marshalled by a strong and resolute will into perfect harmony with the will of God. Through these doors or avenues to the town of Man-soul, Christ seeks to enter.

3rd. *Christ's action*—"And knock." He knocks in a variety of ways, outwardly and inwardly. He knocks by *physical reverses and visitations*. When the soul has deadened itself in relation to God, and will not hearken to His appeal, God's only opportunity of asserting His sovereignty may be through a physical medium. Where doctrine fails plague may succeed. Where love has been mocked the sword may prevail. Where goodness has been despised want may lead to reflection. So you see again and again physical retribution has followed moral disorder, and no man should complain of this, for the same law operates in the common walks of life. When a child sins, a wise and loving parent inflicts punishment. When a citizen breaks the law, imprisonment or some bodily punishment is inflicted by the magistrate. When a servant or workman is unfaithful to his employer, he is dismissed or punished in some form. All this is admittedly right and proper and necessary. Then shall unreasoning and impious men grow excited and be mad if God, in vindication of the purity of law or the claims of righteousness, should inflict punishment, if He should shut up the rain, or blight the harvest, or sweep away by devastating storms, or change the tides of commercial prosperity till fortune is withdrawn, or send a fatal plague upon our homes or permit affliction to take health and strength away, till man has learnt that it is God who takes away. He knocks by *sickness and death*. In this way God teaches many a thoughtless man to think, and makes him to see the measure of his days, so that he may apply his heart unto wisdom. How many have said with David, "It was good for me that I was afflicted, for before I went astray, but now have I kept Thy law." From the bed of sickness many have risen to walk in newness of life and become the servants of God unto holiness. The knock



was long, and every nerve quivered at the sound of it, but it led to the opening of the door. Sometimes, where sickness has not been heeded, death has knocked still louder. A loved child, or brother, or parent, or friend, has been taken away, and in the terrible stillness and solemnity of that hour a knock has been heard, so clear and reiterated that the most hardened have been sometimes constrained to open the door. He knocks by *conscience*. Oh, what histories might be written of consciences stifled, or lulled, or bribed, or seared, to prevent their hearing the Master's knock. But with all their attempts to override or silence the voice of conscience, there are times when it does and will speak for Christ, and ask and urge His claims to be admitted within the soul; that conscience within us is one of the most faithful of Christ's servants, and through it He perpetually knocks at the door of the heart. He knocks by his *Word*. The Word of God is called a hammer, to break the heart of stone, and in numberless instances that Word, by its invitation, or promise, or warning, or rebuke, has broken the heart of hardened man. It was the passage, "Not in rioting and drunkenness, but put ye on the Lord Jesus," which awakened Augustine. It was this verse, "The blood of Jesus Christ, God's Son, cleanseth from all sin," spoken by John Wesley, that led a highway robber to become a true and faithful Christian. It was the verse, "Wherefore doth the wicked contemn God," that led a French colonel from a life of dissipation and the passion of a duel to seek reconciliation with God and man. It was that precious passage of the Word, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life," proclaimed by a South Sea missionary, that led the first native convert to Christ. This Word of God, which has

called so many into His fold, is still knocking at the door of the world. He knocks by *the Spirit*. Sometimes the Spirit strives powerfully, mightily, and it is difficult for the most hardened to resist his appeal. At other times the Spirit knocks gently, tenderly, pleadingly. But in whatever way He knocks, it is with a view to Christ's admission into the heart of man.

II. MAN'S DUTY AND CHRIST'S PROMISE—“*If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.*”

1st. *The invitation or appeal is indiscriminate*—“If any man.” Alluding to the Eastern custom that he who knocked spoke, to let it be known who it was that stood without, Christ says, “If any man hear My voice.” How free and universal is this blessed invitation. It is in strict agreement with the teachings of Holy Scripture everywhere. “If any man” means that there is no restriction to the man of wealth, or social position, or scholarly refinement, or wide culture, or refined taste. It is not for the privileged few, but for all the world, that Christ's invitation is sent out. The wealthy from their mansions, and the toiler from his cottage; the merchant from his busy market-place, and the idler from the street corner; the Pharisee from his self-righteous exclusion, and the sinner from the street; the infidel who wanders through the world without a Father, and the prodigal who longs to return; the worldling who knows no desire beyond the present, and the profane blasphemer whose words pollute wherever they fall; all, all are invited. “If any man” voices Christ's invitation without any miserable quibbling, and bids all men welcome, if they will! but hear and obey Him. Let the invitation of the Master go

forth everywhere with its offer of love and blessing, so free, so generous, so general, that whosoever will may come.

2nd. *It is man's duty to open and admit.* Christ's knock implies and expresses in the intensest form His desire to be admitted, and His recognition of the right and prerogative of man to admit or exclude. Christ will not force the door, nor will He intrude Himself unwelcomed upon the soul. Man has the great and perilous gift of free-will, and God does not put force on him and compel him to accept blessings. This point and principle of human freedom we must recognize. We are all invested with the attribute of personal freedom. We are not mere machines, impelled or compelled by the despotism of circumstances. We are free to choose, to prefer, to admit. Oh, it is this power, this prerogative, *that is the real majesty of man, which even God respects!* The wide ocean, the lofty mountain, are the embodiment of power, but *unconscious* power. That pale man sitting there in his study finding out a path for the lightning, or graduating the planets, or tracing the course of the comet, is mightier than all the great physical things about him. He can look in the face of the sun or of the stars and say, "I am greater than you. You *must* travel the course and obey the laws your Creator has set for you; I *may*." Oh, this power of choice, this attribute of freedom, enables man to break with his surroundings and rise superior to sense and sin, and choose the sublimest possibilities and blessings for himself, and forever; or to sink in his self-asserted freedom lower and lower, until man and fiend become one. In the act and moment of conversion we cannot too clearly recognize this prerogative of freedom and power of will. I have no faith in Luther's declaration of a "passive righteousness" in which the soul does nothing and receives everything. The soul receives all things in doing something.

God helps us to help ourselves. He works not for, but with us and within us. If you choose to put it differently, He works for us only as we let Him and become workers together with Him. In conversion Christ comes to a man, as He came to the impotent man, or the leper, or the man with the withered arm, and bids him do the impossible. But as we attempt to stretch forth the withered hand, it is made whole; or go to the priest, the leprosy departs; or take up the bed and walk, the power comes, and we are made every whit whole. As we resolve to live a life of love and service, the power to love and serve comes to the resolving, determined soul. But no man comes into the spirit and freedom of the life which is in Christ by being plunged impotent into an angel-troubled bath, but by the resolute purpose to vanquish sin and live the life of faith upon the Son of God. Let us then look fairly at the condition upon which Christ will consent to share with us the temple of the soul, and accept the full responsibility of His admission or exclusion.

3rd. *Christ's promise*—"I will come in to him, and will sup with him, and he with me." Here is intimacy and friendship—"I will come in to him." Here is grand and royal feasting—"And will sup with him." Here is communion and gladness in return—"And he with me." Oh, what a promise of large and liberal benefactions! what a feast of fat things! That supper shall supply every want of the soul: light for the understanding usurped by error; pardon for the condemned who were under sentence of death; freedom for the enslaved who were bound by habit and sin; joy for the sad and mournful whose sun had gone down; precepts for the guidance of the life that longed to serve and do; counsel for the most perplexing and difficult experiences; rest from every fear that disquiets the

heart; purity to make the soul all like God; heaven to reward and crown the life forever; and Christ, the grandest, holiest portion of all! Oh, what a banquet, when the soul shall sit down with Christ at the the royal supper which He supplies! God help us that we may not be so foolish, so unworthy, so wicked, as to shut out Christ and all His blessings, to the impoverishment of our souls for time and eternity.

Come, oh, come to the royal banquet, sup with Him and let the feast be everlasting love! Open wide the door to Christ at once. Can earth afford a more painful sight than man spurning the invitation of his imploring Saviour, and with contempt rejecting the greatest possible good? I am afraid men still too much resemble an old picture I once saw of a man in his little room counting his gold, with three bags of it standing in front of him on his table, and others scattered before him that he was carefully piling up. Just on the side was a door that led into his little room, where stood a noble and beautiful countenance, gently knocking, the head inclining forward as if listening for the answer that would admit him. The countenance was anxious, as though it pitied the man inside and would fain bless him if possible. But the man within goes on counting, simply lifting his hand to say, "Can't stay to admit anyone. Be off, be off, I am too busy, too absorbed for anyone's company." Do not men in the busy occupations of life so treat Christ still? Other claims are responded to, but the first and greatest claim of all is deliberately and persistently declined. Let this be so no longer, but let Christ enter with all our heart's welcome, and then let us retain Him as our guest forever.

IV.

PROFIT AND LOSS.

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“For what shall it profit a man, if he shall gain the whole world, and lose his own soul?”—MARK viii. 36.

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A DISTINGUISHED moralist once observed that the necessities of the body were the proper measure of our care for the things of this life. An inordinate desire for the present world lies at the bottom of much of the misery beneath which society groans. You will have observed that the heart which is the farthest from God is most engrossed in the pursuit of the present world. It is still a great inviolable truth of Scripture, that no man can serve two masters. When the world is enthroned within, and the whole affections prostrated at the shrine of mammon, it leaves no room for things of a higher moment. Though religion comes with winning looks and silvery voice, seeking admittance into the heart, she is rejected. Although at times, by her clear logic and heart-melting appeals, she forces an acknowledgment of her claims, yet mankind are so blinded as to exclaim, “Go thy way for this time.” To all such the heart-searching enquiry of Christ comes with overwhelming appeal, demanding that this great question shall be weighed and duly considered.

I. THE OBJECT GAINED—“*The whole world.*”

The Saxon language defines the term world as something wearing old and wearing out. A description most striking

and suggestive. You observe the possession here indicated is unlimited and complete. The *whole* world, not a part. So that Christ supposes a man to own the world to a degree beyond what any man has yet reached. And then He asks us to consider what the man has gained. To this point let us briefly look.

1st. *We may suppose a man to gain the whole world by power.* What does a man gain if he gains the world by power? Perhaps we may best understand this idea by looking at a few illustrations. Take for example Alexander the Great. A more striking instance of absolute, unlimited, universal power the world has never known. He could say of his dominions, although they had their limits, that he did not know the nations who were not tributary to him. He could travel to the limits of the then known world and claim it only as the boundary of his kingdom. He had at his command millions of armed men. His word was law throughout his vast empire. But did power satisfy and profit him? did pre-eminence of empire and unlimited power make him a happy, contented man? No. One world was not enough to gratify his ambition, and he is said to have wept unmanly tears for another world to conquer. You have another illustration in the person of Napoleon the First. His supreme ambition was to reach the throne and then found a universal monarchy. Rising from obscurity until he became the commander-in-chief of the French army, he waded his way through a field of blood to the Imperial throne. But in his ambition to found a universal empire he lost his army amid the snows of Russia and the battle-field of Waterloo. As you look at him in the height of his proud ambition, or a prisoner in the Island of St. Helena, you have a striking illustration of the unsatisfying nature and uncertain continuance of power. Hear the

mutterings of this man in his island prison: he cries, "I am no longer the great Napoleon; my strength, my faculties forsake me; oh, why did the cannon ball spare me to die in this wretched manner?" And if you were to select other instances and illustrations of power, you would find no more satisfaction or pleasure to be found in its possession. A man may gain all the power that it is possible to put into the hands of one man, and yet be as wretched and unhappy as he can be.

2nd. *We may suppose a man to gain the world by wealth.* Is wealth more satisfying, or desirable, or durable, than power? A Scottish nobleman once took a friend to the summit of a high hill and bade him look in every direction, reminding him that all he could see belonged to him. "Your Lordship must be a very happy man," said his friend; to which the nobleman replied, "I do not believe that in all this region there exists a man as unhappy as myself." To him wealth brought no profit. Look again at another illustration, William Bickford. Inheriting an immense fortune, he pulled down a splendid mansion erected by his father at a cost of one million dollars, to build an abbey of the most imposing grandeur, the floors of which he covered with the richest Persian carpets, while the ceilings were gilded and painted in the most superb manner. On his table were vessels of silver and gold. His furniture was the most luxurious, and his banquets the most splendid. Add to all this a princely income, and you may well ask, Was he not happy? did it not profit him? An unexpected reverse came upon him and he was driven from his gorgeous mansion to spend his last days in misery and dependence. No matter where you turn for your illustrations, unsanctified wealth can never bring satisfaction and happiness to the heart of man. It is not in the power of



fortune, no matter how great, to buy contentment and bless the soul of man.

3rd. *We may suppose a man to gain the world by fame.* Let us see if this is a real gain to the man who obtains it. Take for example Pitt, the great statesman. Endowed with the finest gifts of nature, he rose rapidly to the foremost place in the kingdom of his day. Practically prime minister of England at twenty-five, the greatest men of the realm bowed before him and the highest offices of state were in his patronage. Every morning when he arose he could say that throughout the British Empire the sun shone on no man more powerful than himself. But fame failed to satisfy or gratify him, and he died at the age of forty-seven, careworn and wretched, an example of the truth that the greatest and most famous of statesmen might be as miserable as he was mighty. Byron is another instance of the same melancholy truth under another form. Suddenly, and in very early life, he rose to the highest pinnacles of fame. Everything that would stimulate or gratify or delight was offered to him. The highest circles of society courted his presence, a hundred drawing-rooms bade him welcome, the applause of the nation was offered as an incense to him, all that fame could bring he had, but was he happy? No. Addressing himself, he said,

"Count o'er the joys thine hours have seen,  
Count o'er the days of anguish free,  
And know whatever thou hast been,  
'Tis something better not to be."

The man, however brilliant his genius or great his fame, that could not count twelve happy days in his life, is a sad illustration of the unsatisfying character of earthly fame. Sir Walter Scott is another illustration of the same truth.

Never, perhaps, did literary talent receive so universal a homage as that of Scott. His reputation was co-extensive with civilization. Wherever he appeared he was the lion of the day. His company was the most select, his domestic enjoyments all that heart could desire, and his literary productions yielded him an ample fortune. But ambitious to found a family, he got into debt, and in old age he was embarrassed, bereaved and ruined. When leaving Abottsford for the last time, he mournfully said, "I have only one hope left, the long halt will come at last, and I shall find rest in the grave." Fame, from whatever source it comes, and to whatever pinnacle it exalts, is incapable of profiting or satisfying an enlightened soul.

4th. *We may suppose a man to gain the world by pleasure.* Is this a more successful way of finding satisfaction and profit in the world? Solomon is the most striking illustration that history supplies of the attempt to find happiness in the pleasures of this world. A monarch of great honor and power, a man of much wisdom and experience, he had all that heart could wish, or wealth command, or wisdom select. Surrounding him was the most cultivated society of his kingdom; his ear was greeted with the sweetest strains of music and psalmody; mighty armies upheld his power; beauty charmed his palace; riches poured their treasures at his feet; the world revered and wondered at his knowledge. We should readily conclude that his was the climax of joy, a life of the fullest possible happiness. But listen to his own confession, "Vanity of vanities, all is vanity;" and if Solomon found worldly happiness, derived from so many sources, incapable of satisfying him, can any man hope to find true pleasure from this world? Worldly happiness may give momentary pleasure to an unreflecting and worldly man, but only so long as he can forget the

truth of God or the realities of eternity. It is not in the nature of the world to satisfy the cravings of a soul, and therefore its pleasures cannot intelligently and permanently please, from the very nature of things. That which brings pleasure must be suited to the nature and sufficient to meet the cravings of the heart it would delight. And while the world remains what it is it cannot profit any man's soul if he could obtain all its pleasures and enjoyments; there would still be a void.

## II. THE LOSS SPOKEN OF—“*The soul.*”

The word here translated soul is in some places translated life. It would seem that our translators regarded the terms as convertible, and so they are. The soul is the man, the life. Take that essence from us which we call soul, that which thinks, feels, acts, recalls the past and anticipates the future—take this soul from us and we cease to be men, we are only corpses. And if the soul be to all intents and purposes one's self, how shall we estimate its value or loss? Who, who can tell the value of a soul immortal, or estimate the loss of that soul?

1st. *Look at its immateriality.* Ignorant as we are of the extent of the universe, it were presumptuous in us to pronounce decisively on the variety of substances God has created. But as far as we have become acquainted with creation, it may be divided into two classes, *matter* and *mind*. The material includes a great variety. The earth, the ocean, the atmosphere, the bodies of men, all the worlds that roll in space, everything, in fact, that is subject to the perception of sense, is material. Mind has its variety also, but to what extent we know not; mind is not matter in any sense and cannot be received and examined by the corporeal sense. But mind is not only distinct from matter

but *superior* to it. That superiority appears in various ways. The qualities which are most esteemed and valued are mental. What are any of the properties of matter compared to such mental qualities as intelligence, freedom, feeling, sympathy, or any other attribute of the soul? But the chief evidence of the superiority of mind or soul lies in this, that the most glorious being in the universe, the supreme and absolute God, is a Spirit, and the soul is the counterpart of that eternal Spirit, partaking of His own essence. Matter is what God *creates*, mind is what God *is*. From this resemblance to God we begin to see from its very nature something of the value of the soul.

2nd. *Look at the soul's capabilities.* The soul has great *intellectual powers*, nor can we limit the strength and knowledge which the soul may ultimately acquire. Even in this world, short and unfavorable as our position is, the intellect often attains great power and vast knowledge. But what the intellect may become, what fields of thought it may traverse, what treasures of wisdom it may amass, beyond this, we know not. Without doubt it will attain wonderful, sublime heights of knowledge amid the fields of boundless exploration in the limitless, tireless future. The soul has great *moral capabilities*. Depraved through sin though it be, it is nevertheless capable of complete renewal and restoration to the image of God. Though the gold has become dim and mixed with base alloy, yet through the divine process the Refiner may purge it of all its dross. And of what moral excellence is not the soul capable when renewed by grace? The faith which honors God, the love which cleaves to Him, the hope which lifts its head above the clouds of earth, the charity which banishes selfishness and lives to do good, the humility which accepts at once the will of God without a murmur—whatsoever things are just

or good or praiseworthy—these are the attributes of which the soul is capable. These are the perfections in which the soul shall shine in the image of God forever. How great then the endowments and capabilities of the soul, if it can attain so much distinction and felicity and life. If in time it can acquire so much in a world like this, what may not eternity yield? And from these wonderful capabilities you may form some idea of the value of the soul.

3rd. *Look at the price paid for its redemption.* We are not left to conjecture what the price was that was paid for the redemption of the soul. Peter tells us in the first chapter of his first epistle that we were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ. In the book of Acts Paul speaks of the Church of God which He had purchased with His own blood. In several other part of Scripture the same great and wonderful truth is clearly and repeatedly taught. Do you estimate the value of a captive by the price paid for his ransom? Do you judge the worth of an estate or property by the price paid for it? In this view how great must be the value of the soul to call forth and justify so great a sacrifice as the sufferings and death of the Son of God! A price all price beyond. The greatest price that God Himself ever did or could pay. The gems and jewels and precious stones and valuables of earth all piled together would be but dross to this great price of the Son of God. Then when you would seek to set a value upon the soul, think of the purchase price of it, and tremble at its immeasurable worth.

4th. *Look at its immortality.* Duration gives importance, swells the price. An angel, if a creature of a day, what would he be? A trifle of no weight. Or stand or fall, no matter when he's gone. Immortality stamps everything with worth; and to understand the real value of the

soul you look at its endless duration. The nature of the soul, the indestructibility of spirit, the instinctive longings and the desires of the soul, plainly suggest existence beyond; while the Word of God teaches clearly that the soul will live forever, a thinking, conscious, active being, dwelling eternally in heaven's glory and blessedness, or in hell's appalling wrath. A soul that cannot decay or decompose must live forever somewhere. Formed for an eternal state, the soul's duration will be coeval with Him who sits upon the throne of eternity. It is a solemn thought that we have life upon our hands that we cannot get rid of, but we must spend an endless existence somewhere. The very thought of the eternalness of the soul's destiny causes every promise to breathe in balmy sweetness and every warning to roll in deeper thunder. Then think of what value that soul must be which will thus live forever, and how impossible it is to measure or declare its value. And as you put together these thoughts that in any way help you to form an idea, however faint, of the value of the soul, see if you can answer the Master's question urged in our text.

III. THE QUESTION ASKED—“*What shall it profit a man, if he shall gain the whole world, and lose his own soul?*”

1st. *What shall it profit a man in death.* Men are generally anxious to acquire wealth, to attain to positions of eminence, to gain the esteem of their fellows, and all no doubt to an extent share in this feeling. We do not condemn it. It is not sinful except when cherished in excess, so as to interfere with the motives and pursuits of a higher good; but that it is so cherished by many no one can doubt, and we know of nothing so fitted to suppress the feeling as the reflection that it will profit us nothing in the grave. What does it matter

whether you amass wealth or die in poverty? it will be all the same a hundred years hence. What does it matter whether your neighbors speak well or ill of you? can it affect you in the world to come? You may build a splendid mansion, surround it with beautiful grounds, and collect within it everything that could gratify the taste; but what will your success be worth when you are borne from that mansion a lifeless corpse? What profit is there in a fortune when the key drops from your nerveless grasp and a spendthrift heir squanders to his ruin the wealth which you had accumulated? You may rise to an exalted social position, but what will that do for you when mouldering in the dust? You may realize great success in business, but what will that avail when you pass away to everlasting contempt? To have lived a Christian life will be infinitely better than accumulated millions. To have saved but one soul will be better than the largest fortune. To have offered one true prayer, or to have performed one God-like act, will be far better than the largest earthly treasure or the world's loudest applause. What are the late prominent actors on the world's theatre the better now for the applause they received in life? Wealth does not pass current in the invisible world. Kingdoms are worthless to him who has come under the dominion of death. The voice of fame never breaks upon the stillness of death. We could see reason in your ambition were you to live here always, or could you in the next world derive profit from your rank or wealth or reputation in this, or could your wealth procure you a mitigation of the pangs, or, an augmentation of the joys, of eternity. Did present elevation secure a corresponding rank among the hierarchy of heaven, then we could commend your ambition; but when we remember that very soon—it may be only a few hours hence—it will

not matter what your temporal circumstances were, and that in consequence of a too eager pursuit of the things of earth you may forego the possession of heaven, and sink into everlasting perdition, we urge you to weigh well the claims of the soul and do not barter it for that which will profit you nothing in death.

2nd. *What shall it profit a man in the day of judgment or in eternity forever?* The day is not distant when Christ shall come to close up the great drama of earth and summon all nations to His bar, and what will wealth or rank or fame do for us then? The distinctions and decisions of the day of judgment will be based on moral character without respect of persons. Then wealth will find itself no longer popular or powerful, and poverty will be no longer feeble or despised. Rank will have no influence and obscurity no disadvantage. Earthly distinctions will be laid aside, and every man shall give an account of himself to God. Then virtue and goodness alone will be found to have true worth and dignity, and sin, however arrayed, will bring disgrace and dishonor and damnation. And when the soul is thus launched into eternity, lost, forever lost, what can it profit a man to have once owned great fortune or great fame or great possessions? Will it mitigate his agony or change the character of his eternity? You instantly see that there can be nothing more dreadful, more overwhelmingly awful, than the fact of a soul being flung upon the dreary, naked consciousness of its own being, without one ray of hope or happiness forever. Oh, I urge you to remember that worldly gain cannot profit you in the eternal state beyond. The rich man's hell was not less fearful, but by contrast more awful, because of his worldly position and pleasures. To gain the world without God is but to hang a millstone about the neck to sink you deeper into the gulf of perdition. If it were possible to carry any



of the world's possessions into that future state it would be but as beauty to the blind, or music to the deaf, or luxury to the dying; it would only mock the desires that it could never satisfy. But when you know that the soul can carry nothing with it of this world into the next, what can it profit if you gain the whole world and lose the soul? Even in this life the gain of the world has so many drawbacks that it is a doubtful gain. But in eternity it will appear as the most terrible, the most guilty of all deeds, for a man to have sacrificed his soul's interests forever to the infatuation of a day.

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## THE PRODIGAL LEAVING HOME.

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“A certain man had two sons: and the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.”—LUKE xv. 11-16.

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**F** the primary application of this wonderful parable two different views have been entertained. Some regard the two sons as referring to the Jew and Gentile world. The younger son's departure from his father's house sets forth the apostasy of the Gentiles, and his return their reception into the privileges of the new covenant; while the elder brother is a type of the Jew abiding in the divine house and family, but narrow and exclusive. Others take another view of the parable, and see in the younger son a pattern of all, whether Jews or Gentiles, who have departed from God, and after tasting the misery and degradation of sin, are by divine grace brought back to the true source of life; while they behold in the elder brother a form of self-righteous, self-satisfied Pharisaism. Now, which ever opinion you adopt respecting its original reference, all will admit that the parable reveals character

and principles of world-wide application, and in this discourse we propose to look at the degrading and ruinous effects of sin as seen in this young man's far-off wanderings and experience.

### I. THE PRODIGAL LEAVING HOME.

1st. *Observe his desire to be independent.* The young man wanted to be free, and have the unrestricted disposal of his property, forgetting that liberty does not consist in serving one's self, but in acts of disinterested good. He looks upon liberty as freedom from parental restraints and being his own master. There is a proper feeling of independence which will not allow itself to hang on and live upon an aged parent. But the prodigal's independence was selfish and self-seeking. "Give me the portion of goods that falleth to me," was his demand. Not disputing his legal right to the property, his request showed a spirit of inconsideration and ingratitude, a loss of confidence and filial affection. This is the picture of the sinner going away from God through unbelief. Losing confidence in God's fatherhood, he ceases to trust and believe God altogether. Then the desire that spurns God from the thought demands "Give me the portion of goods that falleth to me." The words may not come from the lips, but they do from the action. Let me dispose of all that I have just as I will. Give me my *body* to gratify its appetites. Give me my *mind* to employ its powers as I will. Give me my *heart* to bestow its affections as I like. Give me my *time* to waste or spend, or use as I choose. Give me my *talents* to use or bury just as I like. Let me be self-indulgent and live wholly as I please. I need not remind you that such a separation from God and such a rejection of divine paternity is sinful, is criminal. It is the very essence of wickedness. Self-restraint

is not only a duty, but the highest form of liberty, and the most fatal fallacy into which any young man can fall is to suppose that liberty is license. The highest evidence of liberty is self-restraint, the supremacy of conscience, the reign of law in the soul.

2nd. *The father yields to the request of his son.* His request, though wrong, was granted; and, strange as it may seem, God often acts thus with sinners. The miser, the ambitious, the vain, the vicious, often receive their portion, and in the glee of mad revelry say to the shrivelled soul, "Thou hast much goods laid up for many years." God does not, when the request is presumptuously urged, slay the body, blight the mind, or withdraw the life. He allows the sinner to fill up the measure of his iniquity. It may seem marvellous that God should allow a man power to steal, or lie, or swear, or be wicked in any way. But remember, power to do is not deed, or necessity. Man acts independently and from himself, taking his own God-given portion to himself, and thereby he assumes the full responsibility and consequence of his own actions. He may spend in wrong ways, to his own ruin, the noblest portion with which God ever entrusted a man, or he may spend it for the highest uses to which it could be possibly applied. But having demanded his portion the outlay of it is man's own act, for which he must be responsible.

3rd. *The prodigal's departure.* Probably the few days from the time of receiving his portion until his departure were used by the prodigal in exchanging his property for money or jewels, or what he could conveniently carry with him. Leaving his father's house was necessary to this young man's idea of independence, for the presence of his father would be a rebuke and a restraint. Is not this the emblem of every man's departure from God through sin?

He desires to live away from God's presence in some far country ; and though no sinner can succeed in flying from the presence of the Lord (for no darkness, or solitude, or distance can exclude the All-seeing One, who besets us behind and before), yet he does depart from God in spirit by forgetting and despising Him. Thus a man blots the sun from himself, though not from the sky, by closing his eyes and shutting out its light. Thus a man departs from a friend by shutting him out of his heart. Local separation is not necessary to moral or spiritual departure. By ceasing to love and obey God, by refusing to walk with him in meditation and prayer, a man practically lives away from God. And though God sees him and spares him, yet he heartlessly wanders on utterly regardless of God. Days may pass, or even years, before the moral departure fully reveals itself; yet after the neglected duty, the forsaken service, the disregarded home, open sin will follow, and this separation from God be manifest in the saddest of departures.

## II. THE PRODIGAL'S EXPERIENCE.

1st. *The riotous course he pursued.* He speedily spent the property his father gave him by playing the fast young man and giving full scope to his appetites. The voice of conscience is lost amid the din of passion, and reason becomes the tool of lust. He lives and spends simply to gratify his bodily appetites and carnal nature. Is not this the life-like portrait of a sinner in his unrestrained search after sinful pleasures. Despising every appeal and remonstrance, he wastes his substance in riotous living. Having forsaken the fountain of living waters, he hews out cisterns that can hold no water. In referring to the many ways he wastes his substance, you see he wastes the body, or time, or money, in mad intoxication and self-seeking, and wastes his

influence by using it in the cause of evil, and wastes his affections by bestowing them on forbidden things, and wastes his mind by neglecting its cultivation or misapplying its powers, and wastes his life in squandered opportunities, and wastes his higher manhood in the decay and riot of sin, thus allowing the most splendid of all fortunes, the most noble of all possessions, God-given functions of being, to be worse than wasted, to the debasement and eternal ruin of the soul.

2nd. *His ruin and want*—"And when he had spent all, there arose a mighty famine in the land; and he began to be in want." The famine might have existed long before the prodigal felt it, for while his money lasted he was screened from want; but when that was gone, and he was incapacitated for honest labor, he felt the result of his foolish and unrestrained course of life. "He began to be in want." It is true everywhere that waste brings want. The sinner who wanders far from God may not at first feel the pressure of famine. For a time the cravings of the higher nature are forgotten amid the fascinations of society. The love of earthly objects, the indulgence of tastes, the excitement of pleasure, are all-absorbing. The creature takes the place of the Creator, and in that partial supply the want of the infinite is forgotten or unfelt. But a change comes, the famine sets in, and a sense of want and hunger and destitution agonizes the soul. The soul needs food as well as the body. Its want is not gold, or acres, or earthly possessions. Man's soul, related to the infinite God, seeks a divine supply. I do not say that every sinner knows his real need, and those around him may know no better than he; but he is in terrible want notwithstanding. As truly as the eye was formed for sight, or the ear for sound, or the tongue for speech, so truly was the soul formed for God, and

as long as it is without God it must be in want. Nothing can supply its deep, inner cravings short of the God who formed it. The soul created in God's image, partaking of God's nature, can only be truly supplied and satisfied from God himself.

3rd. *His degradation*—"And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine." What a change for a young man well brought up to become the slave of a foreigner, who sends him into his field to feed swine. In the estimation of a Jew this was the most degrading of all work. Swine were unclean and forbidden under the Levitical law; therefore to a Jew this occupation was degradation degraded. How striking the scale and graduation of this life of sin! The young man of indulgence becomes a slave, then a swineherd. This is the graphic picture of the progress in sin of the wicked hireling of the world, the flesh, and the devil. Every sinful step leads to slavery. Every sinful act forges a link in the chain that fetters the soul. Though he dwells in a mansion and boasts of his liberty, every sinner is the hired servant of pleasure, of the world, of sin, of Satan. In that servitude he often enters the lower service on the descending scale to gratify his baser self. How many prodigals will remember with sadness and overwhelming grief that bad company was a chief instrument in their ruin! This prodigal joined himself to a foreign citizen, a citizen of that country to which he had gone, and that sealed his degradation and ruin. In how many instances does the prison cell and the hovel of crime echo the same painful truth. Men join themselves to foreign usurpers and abandon themselves to the company and habits of those with whom they unite, and through the influence of that company descend to the deepest shame,

the foulest wrong, the wickedest lives. The excitement and example of evil company is a powerful factor in the ruin of young men. Then let every one shun the company that would only send him into fields of deeper degradation.

4th. *His impatient self-feeding, but cold refusal*—"And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him." The man who had become the disgust of his tribe would now feed on swine's food. The husk was the fruit of the *carob* tree, which grows in pods, is hard and woody, and only eaten, Eastern travellers tell us, by the very poorest to escape starvation. Would not the sinner fain fill himself with what is utterly unfit for the soul? Away from God he pines and hungers and is sick. Unfound the bone, unfed the hunger! I cannot multiply all the husks on which the sinner seeks to feed, but everywhere you can see the tokens of the eager, impatient hunger of the soul. It drives some madly forward through burdens and toils that would be rank oppression to a slave. It shows the uneasiness of others by new schemes, new plans, new positions. It is shown in others by their excessive attempt to over-supply the body and make its appetites receive double. It shows itself in others by their closeness and selfishness and greed. The grudging heart is pinched by its own destitution. The hunger of others is seen in their quarrels and discontents and fraudulent practices. Others seek to feed on ambition and flattery and vanity. But all these are only husks that the swine do eat. You that fret and complain of the poverty of the present life, don't blame the world, but yourselves. Remember that a Godlike soul cannot feed on anything below Him. He must be the complement of your weakness and the crown of your glory. We are only fed perfectly when we are filled with all the fulness of God. God longs



that life should be full of wholesome pleasures. They are His good gifts ; but no man will find gratification or enjoyment long in feeding on husks. But you are staggered to read, "and no man gave unto him." How cold and selfish is sin ! Will you ever remember that sin is essentially selfish ? It will get or keep, but it never gives. It will drain the life or pocket or powers, but when it has got all it never turns round to sympathize or help. Riotous companions are false and desert a man, like Adonijah's guests, as soon as he has spent all. The man who has spent his last dime in the tavern or gambling-room is flung out unpityingly to shift for himself or die in the gutter. Sin never loves, never sympathizes, never pities ; it is not in its nature. Then don't pursue so cold, so heartless, so cruel a course as a sinful life must be. Turn from its Arctic regions to the warm sunlight and beneficent tenderness and holy philanthropy of Christian fellowship and love. The company of the good will not desert a man in the day of trial, but help him, and befriend him, and lift him up into strength and citizenship again.

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## VI.

### THE PRODIGAL'S RETURN.

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“And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat and be merry: for this my son was dead, and is alive again; he was lost, and is found.”—LUKE xv. 17-24.

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**A** PARABLE is to compare things natural with things spiritual. Its scope and design is to be seen by the declarations affixed to it. As a form of teaching it had the advantage of attracting attention, and when understood of being well remembered. Our Lord's recorded parables seem to group themselves under three different types or forms. The first are drawn from the world of nature, and have for their subject the laws of the divine kingdom; the second are drawn from the life of men; the third are prophetic, in part of the rejection of Israel, and in part of the great retribution at the coming of the Lord. Most of the parables of the first and third groups are found in Matthew's Gospel, who has been aptly called

the Evangelist of the kingdom. The parables of the second group are found chiefly in Luke's Gospel, the Gospel which dwells most on the sympathy of Christ for all men. This incomparably grand and tender parable, that has been rightly called the pearl of parables, is drawn from life and men, and is wonderfully true to life. It merits the first rank of parables, not merely because of its graphic and powerful delineation of the effect of sin upon life and character, and of the natural course of sin upon a life's history, but also because of its inimitable description of the love that welcomes and receives the returning one. In the former discourse you have seen the prodigal take himself in charge, and have marked his retrogressive course as step by step he passed down to want and ruin. You have now to see him in his extremity waking up to a new life and making one desperate effort to retrieve his lost position and dwell again under the old roof's shelter, amid honor and plenty, to his father's relief and delight.

#### I. THE PRODIGAL'S RETURN.

1st. *There is rational awakening.* "And when he came to himself," you say; was he not himself before? No! He went to indulge self and lost himself in self-seeking. He found that independence was slavery, and selfishness absolute ruin, and in his degradation the man was verily mad. Is not moral separation from God a departure from one's better self, and coming to God in moral affinities really coming to one's self? It is not too strong to say a sinful life is moral madness. If you saw a man pursuing his shadow, grasping bubbles, living on dreams, you would not doubt his insanity. And on what are sinners living but the veriest shadows? A sinful life is an incredible folly. What more insane conduct can there be than to know that there

is a hell, yet never shun it; or to know that there is a heaven, yet never seek it; or to know that there is a coming judgment, yet never prepare for it?

2nd. *Calm and salutary retrospection*—"How many hired servants of my father have bread enough and to spare, and I perish with hunger." In his wild and abandoned course he never thought of the past. It was on, on, till he groaned in hunger and pined in want. But the moment he began to think, the past of comfort and plenty appeared before him, and in that retrospection his folly hurried him. Is not spiritual awakening the result of salutary review, or of God's overruling of some conscious extremity into which men are brought? When men have become dissatisfied and disappointed with the world, or when rejected by wicked ones who curl the lip of scorn; when want or affliction or death pinches sore, have they not at times, as the last resource, lifted the broken heart to the healing Saviour and looked and longed for home? Has not the thinking sinner, while the Spirit strives with him, been led to ask, What have I done? what have I attained? am I living right? have I achieved my life's mission? Then he sees his criminal forgetfulness of God, his wicked perversion of himself, his abuse of all the powers entrusted to him, the grievous wrong and mistake of his life, and he cries out in the agony of his heart, "I perish."

3rd. *A good resolution put into practice*. The prodigal resolves that the remains of himself shall be united in one desperate effort to reach home again. His resolve takes the right shape. Some men's resolves are too feeble to climb into purpose and ascendancy. They wither in the germ and the man is the tomb of his own intentions. But the prodigal's "I will" marshals every activity and energy of his nature into successful daring. "I will" and "he arose,"

taken connectedly, show us that reflection, desire, purpose action, all unite in a true return. As you mark the determination fearlessly executed, you admire that coming home to his father through a long, intricate, dangerous journey over trackless plains, up steep mountains, across foaming streams, enduring hunger and fatigue, yet deterred by nothing. So must every sinner decide and act at once. Say "I will," and then arise, making action follow swiftly upon the heels of resolution, and going straight along the Godward path, whatever difficulties may arise, pausing only in the rest and peace of forgiveness. I urge this strange paradox, if you perish, perish crying after God. When right feelings move the heart let them not smoulder in sighs or songs, but flash them into living acts. It is the grand crisis of life when the wanderer returns home, and with the change of journey he knows a change of heart.

4th. *Here is full confession*—"I have sinned." He does not say, I have been the unfortunate victim of temptation or impulse, but with a conviction that his conduct was his own he says, "I have sinned." He acknowledges that his conduct is a crime against heaven as well as earth. Such contrition and confession must ever mark a sinner's return to God. There must be no disposition to enter on self-defence or self-justification of past wrong; but with Job he must feel, "If I justify myself, my own mouth shall condemn me; if I say I am perfect, it shall prove me perverse." Feeling that all sin of every kind is against God, he will acknowledge, "Against thee, and thee only, have I sinned." A man may with sorrow confess the wickedness of his conduct if it injures his worldly prospects, alienates his friends, or plunges him into ruin, and yet such grief be selfish, not penitential. We cannot feel contrite till we feel that our sin is against Him. Then this confession must be compre-

hensive and unreserved. The heart must be laid open, dissimulation must be laid aside, and the prostrate, self-abased spirit, like David, or Nehemiah, must confess all to God. This confession, to be genuine, must come from the heart.

5th. *True humility*—“And am no more worthy to be called thy son: make me as one of thy hired servants.” Here was a keen sense of past misconduct and personal unworthiness; and such an acknowledgment becomes everyone in approaching God. Some seem afraid that God will not receive them because they are unworthy; but when will you be more worthy, or merit sonship as a right? Staying till we are better is a foolish presumption. If we come to God aright, it must be as outcasts and unworthy. There is no language more befitting a man than this, “I am not worthy”—not worthy because of original sin; not worthy because of actual sin; not worthy because of the demerit of sin; not worthy of forgiveness, or peace, or acceptance, or citizenship, or heaven. If ever we are saved, any of us, it will be according to God’s abundant mercy.

## II. THE PRODIGAL’S RECEPTION.

1st. *His reception was generous and affectionate*—“But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.” Words cannot express the father’s deep and tender compassion. I have read of instances of parental love before which one weeps, but this is unprecedented. There is the prodigal turned towards home, his feet shoeless, his back ragged, legs bleeding, person filthy, face haggard, eyes swollen, a shattered wreck. He has not gone far in his tattered garments and lacerated flesh before he asks himself, “Will my father see me? shall I ever reach him and home?”

Then he starts off again, to die, if he must, on the threshold of the homestead; and on he journeys, till he sees in the distance the old mansion home. It is a fine morning, with a clear and cloudless sky. The father is where he has often been, standing upon the brow of the hill and looking as far off as the eye can stretch, hoping to catch a glimpse of his son before he dies. Presently his attention is arrested—there is a moving something just descending that distant hill. He looks and sees that the object is approaching. That object is a man. Can that be my son? asks the anxious father. Oh, it cannot be! My son was a fine, well-clothed young man, and that object approaching is only a mass of sapless bones, the barest outlines of a man. Presently he remembers that his son has been leading a wicked life, and thinks it may be he. He strains his eyes as the object approaches nearer and nearer. At last the father moves toward that son with a speed and swiftness beyond his years till he comes in full face of him, and there for a moment they pause. The son sees his father so grey and haggard, and fears that he is coming to forbid him the home. The father looks upon his son and for the moment doubts if it can be he, for it is only a shadow of his former self. But presently a voice cries, Father, and the father runs to embrace and forgive him. When the father is sufficiently recovered from his convulsive joy, he breaks the silence of love's blessed reconciliation by assuring his son of his welcome and restoration. Then he takes him home and orders them to put on him the best robe, and put shoes on his feet, and a ring on his finger in token of his restored dignity and sonship. But how shall we, even from this act of prompt and generous love, image forth the forgiving love of God, so deep, so immeasurable, so divine. To say that the first step in the return is of God is a mere truism, but this seeing in the father of God is supremely Godlike.

The first sigh of contrition, the first sincere prayer, the first groan of the heart, the first true resolution to return, He sees, and hastens to strengthen and deepen and fulfil. Burying the past sins in loving forgetfulness, blotting them out forever, He covers with the robe of righteousness the restored and adopted son, and bids him welcome to the privileges of the family of God.

2nd. *His reception was joyous*—"And bring hither the fatted calf, and kill it; and let us eat, and be merry." The best provision to be found the father willingly gave to celebrate the restoration of his son. What a feast of joy as they sat down to the grand banquet of mirth, each heart present mingling in the gladness of the hour! Need I say that the restoration of a lost sinner is a joyous event to every true and noble spirit in this world. Nor is the gladness confined to the good on earth, for we are told there is joy in heaven over one sinner that repenteth. Up yonder repentance and restoration, the divorce of the soul from sin and its turning to God, awaken supreme and abiding interest in the bosom of glorified spirits. As they see sin blotted out and salvation brought in; as they see death and hell robbed, and a new heaven and a new earth, wherein dwelleth righteousness, become the possession of the restored son; as they see God glorified, and Christ's heart gladdened with unutterable joy as He sees of the travail of His soul and is satisfied, in the admission of the saved one into the divine family again, the angels of heaven gladly share in the banquet of love and delight. So that among the good on earth and the glorified in heaven a sinner's restoration is celebrated with rapturous delight.

3rd. *The prodigal gratefully accepts the father's generosity.* Before returning the prodigal resolved to say, "Make me as one of thy hired servants." But with a father's arms



about him, his broken heart could go no further than, "I am not worthy." That was far enough, if he did not wish ungratefully to refuse the blessing of sonship and ask again to be a slave. That would have been a false, an ungrateful rejection of the reality of his father's love and forgiveness. The prodigal wisely and in a childlike spirit receives his pardon, and opens his heart to all the benefits offered. That is the way in which all of us should receive the saving blessings of God. When as penitents we return to our Father and acknowledge that we have forsaken Him, and forgotten Him and sinned against Him, then we should readily receive His pardon and restoration through the merits of Christ, instead of saying, "Make me as one of thy hired servants." When God forgives you, and saves you in His abundant goodness, don't say, "I must wait, the change is too sudden; I must still be a hired servant, to groan, and weep, and pray, and repent, and doubt God's generosity." Readily accept God's free and forgiving love in your moment of penitential seeking and believing trust. When the arms of love embrace you and the kiss of pardon seals the Father's acceptance, don't doubt God; for instead of pleasing Him by that doubt you will grieve Him much. Receive His blessings with a heart as ready and responsive as His love is generous and sincere. Then you shall be a hired servant never more, but a son, an heir of God forever.


VII.

THE PRODIGAL'S BROTHER.

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“Now his elder son was in the field : and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him.”—LUKE xv. 25-28.

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NE cannot study this wonderful parable without marking the great difference of these two sons of the same father. You would fancy that every child in a family would be alike, just as two coins struck from the same mould resemble each other; but experience contradicts such speculation. There may be a hunting Esau and a home-loving Jacob in the same family, or, as in this case, a runaway and a stay-at-home. How different the impression these brothers have made upon the world. The prodigal every one has heard of, and around the story of that prodigal multitudes of the homeless and characterless have gathered to warm themselves, and in doing so have felt a new hope awakened in their hearts as they have thought of him, one of themselves, recovered and saved. But this elder brother, so cold and staid and self-righteous and stiff, the personification of respectability and selfish conceit, very few ever cared for. We have already traced the story of the wild but repentant prodigal, and now we turn to look upon this proud, self-

satisfied elder brother, and seek to trace his character and learn the lessons of his example and life.

I. THIS ELDER BROTHER LACKED SYMPATHY WITH THE  
RECONSTRUCTION OF HUMANITY.

The younger brother had been reinstated into the family home. The shattered temple was rebuilt. The long disinherited prodigal had become a son once more. One would have thought that the spectator of such a change would have exulted in the sight of that haggard and degraded criminal becoming a man and a Christian. But a frown darkens the countenance of the elder brother; he has no sympathy with the restoration. Judging from his conduct, we are forced to conclude that this angry man was content that this brother should pursue his career of ruin until prodigality ended in damnation. I am afraid this angry brother is not alone. There are people who profess to be good, but never receive a penitent with gladness. Not having been sorely rent by the power of temptation themselves, they cannot sympathize with those who have yielded to the demon force. Having always lived moral and prudent lives, controlled and self-controlling, their hearts never melt unto tenderness over those who have terribly fallen. Respectable men, they seem as though they would enter heaven by merit rather than through the mercy of God; and fancying everyone ought to have been as prudent as themselves, they turn unpityingly away from the fallen seeker or lost one who has been restored—unlike Him who spoke kindly to the trembling women, or mingled with publicans and sinners that He might bless them, or whispered forgiveness to the dying thief, and never rejected the poorest outcast who crept to His feet for shelter. Having always passed as decent members of society, they fling

the stone of retribution at the returning prodigal, instead of eyes filled with tears of sympathy and a hand that warmly clasps a returning brother. All that such persons wish to see kneeling at the Church's altar are carefully collected specimens of blamelessness, people who have never figured in the statistics of crime. But if we are in sympathy with Christ we shall delight in the moral reconstruction of the most abandoned. Instead of a narrow, pretentious bigotry, we shall, like Christ, go about doing good, and seek to save the lost. Men who truly understand the principles of the Gospel, and the example and spirit of Christ, will never commit the egregious blunder of supposing that the Christian Church is simply a museum for the collection of carefully prepared specimens of blamelessness. They will seek with their whole heart to rescue the perishing, to care for the dying, to snatch the most degraded from the brink of woe, and raise them into the fellowship and sonship and citizenship of God. They will eagerly welcome returning prodigals.

II. THIS ELDER BROTHER JUDGES THE SOLEMN CRISIS IN  
A BROTHER'S LIFE BY THE STANDARD OF HIS OWN  
SELFISHNESS.

Throughout his reply to his father he is always referring to himself—his spirit, his doings, his friends, his consistency, his *property*, his behavior. His ruling impulse is selfishness, and that leads him to disfranchise his brother. Instead of kindling into delight at this great crisis of family history, and obliterating all unhappy memories by a generous forgiveness, he instantly falls back upon his own position in the family, thinks of his rights, and grieves that the fatted calf is killed. His selfishness not only ignored all brotherhood, but it treated the paternal spirit with

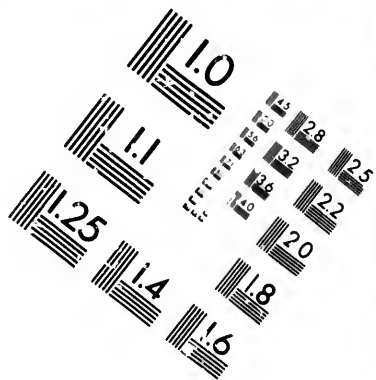
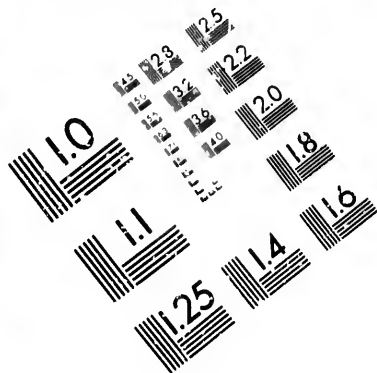
irreverence. This is the type of a man who is obedient for the sake of advantage or gain. This man's obedience was an investment from which he expected large interest. And are there not many who thus serve God still? While the summer smiles, and the wind is fair, and everything is prosperous, they are good and their goodness passes unchallenged; but let God interpose an event for which they are not prepared, let Him send a severe trial to the home or test their service by discipline, and instantly they grow angry and sometimes curse Him to His face. But this man's selfishness made him reverse the expressions of his life and filial relationship; instead of "My brother" he said, "This thy son," and then meanly recounts the supposed misdeeds and sins of the brother. Noble-minded men, true-hearted Christians, never call up or allude to the misspent and irrecoverable past. They seek to forget evils that are atoned for and forgiven, and blot out in affectionate silence, or by a river of tears, what cannot be recalled. That is how God deals with penitent sinners when He casts their sins behind His back to be remembered against them no more forever. So should every Christian rise to the dignity of a joyous oblivion of the sinful past of a restored man. Never drag a grand crisis down to your selfish standards, but rather rise to the greatness of the occasion and the hour and be unselfishly generous and forgiving.

### III. THE EXPRESSIONS OF THE ELDER BROTHER SUGGEST THAT EAGERNESS TO ACCUSE ANOTHER IS NO GUARANTEE OF PERSONAL GOODNESS.

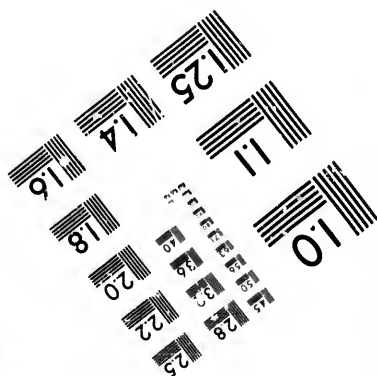
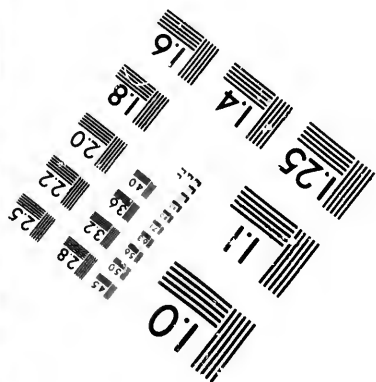
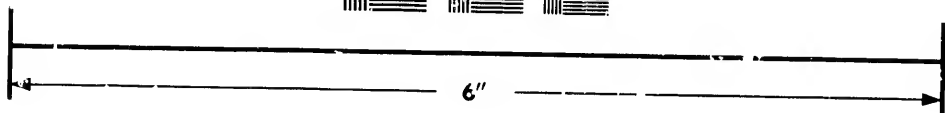
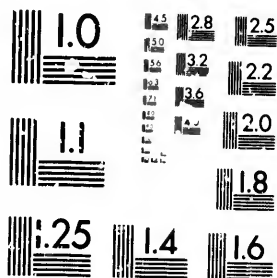
As you see and hear this man stating his brother's crimes so emphatically, you might conclude that he had never sinned; yet such a conclusion would have been utterly false. It was not the sanctity of home he was concerned about, or

he would have quivered with sorrow over his erring brother ; and instead of branding him with crime, have cast over him the mantle of love ; and instead of treating his father's tenderness with cruelty, he would have applauded his noble and frank forgiveness. The chief difference between the accused and the accuser was, that the sin of the prodigal was open to the eyes of the world, and the sin of his brother veiled in a cold and selfish nature. How mournful that one sinner should so accuse and brand a fellow-sinner ; but such men are to be found every day, and almost everywhere—men who imagine that by thus condemning other offenders they prove their own goodness. But such men, however flushed their cheek, have not the spirit of Him who frankly forgave the insolvent. The Pharisees were far more ready to condemn men than Christ was, and there are sectarian bigots to-day who would hurry men to perdition because they are not of them ; but eagerness to denounce another is a poor, poor pledge of personal goodness. There is a man yonder who drinks freely at home, yet he turns scornfully away from a drunkard in the street. There is a stingy, shrivelled soul that hardly affords himself or his family common necessaries, who accounts himself clever if he can grind down his workman, or cheat his storekeeper, or get a thing for half its value in the market, yet he turns disdainfully away from the prodigal in the street. There is a proud, haughty man who never felt for the weak or assisted the needy, or smiled upon the life of another, yet he can turn reproachfully away from prodigals like this. There is another who can spend hours to slander, or dishonor, or belittle another, and yet regard himself as so far above a prodigal. It makes one's heart sad to think how one child of guilt can brand another and say all manner of evil against him. I would not for a moment have you ignore the clear





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distinction between honor and dishonor, between true manhood and wicked deception; we owe it to the dignity of virtue to maintain proper distinctions, and anything that lowers character or belittles the moral law is fatally hurtful. But let the law be administered by those who are holy; let personal innocence precede reproof; let him that is without sin cast the first stone; then will men deal gently with the erring one, as God hath dealt with them.

#### IV. IN THIS ELDER BROTHER'S SELF-EXCLUSION HE CASTS THE BLAME ON OTHERS.

“He was angry and would not go in”—there is the explanation of his misery and discontent and exclusion. Day by day we are meeting this angry elder brother. He is in the Church, the market, the street, in business, in daily life, everywhere you cross this discontented angry brother. Accustomed to quiet, the least change unsettles him. He prefers to stand still rather than make any change, and the moment a reform or alteration is proposed he is angry and will not go forward; but he always manages to blame others for his own self-exclusion. I would have you beware of this elder brother either in the Church, or in society, or in the State, or anywhere; he is a most unsafe man every way. The Church that does not study wise adaptation will fail, and deserves to fail. The principles of God's Word abide, and the aims of the Christian Church should ever be single and God-honoring; but methods must vary according to altered circumstances and the needs and conditions of men. This idea cannot be too clearly presented and urged at the present hour. Many well-meant efforts of good men fail partially or utterly because of a want of adaptation. Tact, skill, suitable methods, all must be brought into requisition by Christian men to push forward the triumphs of the kingdom of

Christ. And instead of sitting down and growing angry, and becoming rigidly exacting and resistive of all change, good men must become all things to all men if happily they would save some. And the man who excludes himself from the Church, or from society, or from the activities of Christian work, by this temper and spirit, must not blame others for his exclusion. If a man has no relish for the royal banquet, or sympathy with restored prodigals, he would do better to seek a new heart and a right spirit rather than to stand off angry and complaining. From the example of this elder brother you may see much to shun or overcome if you would be a worker together with God or a benefactor of your fellow-men. If all the world were modelled after this example no prodigal would ever be restored or welcomed back into a new and noble life. The whole aim and mission of Christ would be frustrated, the spirit and genius of the Gospel would be falsified, and the world perish unpitied and unhelped. Let every man, then, as he values his own life and usefulness, and the call and claims of others, and the will and intentions of God, seek to have a heart full of compassion and sympathy for all.

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VIII.

CHRIST ON THE MOUNT OF  
TRANSFIGURATION.

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“And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him.”—MATT. xvii. 1-5.

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THE mountains of the Bible were the scene of many of the greatest events of sacred history. It was upon Mount Ararat the ark rested after the deluge. It was upon Mount Moriah Abraham gave the sublimest proof of his obedience, by offering up his son Isaac. It was amid the solemn grandeur of Mount Sinai that the Law was given by God. It was on Mount Nebo Moses beheld the promised land, and then passed home to God. It was on the mountain of Jerusalem Solomon reared his magnificent temple. It was on Mount Carmel Elijah tested the rival faiths of Israel, and grandly vindicated the claims of Jehovah. It was on the Mount Christ preached His model sermon. It was on Mount Calvary Christ died for man's

redemption. It was on the Mount of Olives Christ parted from His weeping followers and passed home to His eternal throne. And it was on a mount that this transfiguration scene occurred. Whether Tabor or Hermon was the scene of this wonderful event we cannot decide. An ancient tradition—as early as the middle of the fourth century—locates the transfiguration on Mount Tabor, the lofty and beautiful mountain of Galilee. And so eagerly was this tradition accepted that churches and monasteries were built on its summit, to correspond to the three tabernacles which Peter was *not* permitted to build. There is no evidence in favor of this tradition, but strong evidence against it, for the summit of Tabor was employed as a fortification at the time, and hence unfit for quiet seclusion and the scene before us. Modern critics favor Mount Hermon, the highest of all the Lebanon Mountains, and the chief and most conspicuous mountain of Palestine. We need not trouble ourselves about the name of the mountain on which the transfiguration scene occurred, because it is with the glorious event that took place there we have to do. Let us go up into this high mountain apart with Jesus, and catch the bracing air, and drink in the holy lessons and teachings of this wonderful event.

#### I. THE TRANSFIGURED CHRIST AND HIS CELESTIAL VISITORS.

1st. *Christ transfigured.* Whether the glory which clothed the Messiah came *to* Him, or proceeded *from* Him, is a matter of opinion and speculation. Bengal and other critics have thought that Christ always possessed the glory in Himself, and at the transfiguration the enshrouded Deity burst forth. But be that as it may, we read that His raiment became shining exceeding white as light, and His face as the sun. He took so much of that glory which now

adorns Him as might raise the admiration without confounding the faculties of the spectators. And to the wondering disciples how changed must Christ have appeared. Up to this time His divine glory was concealed, and He was known as the man of sorrows; but now the divinity shines forth with overwhelming splendor, and the Godhead is no longer hidden. What a striking assurance this furnished to all beholders of His true Messiahship, of the illustrious majesty and glory with which Christ will appear in heaven, and of the beauty of glorified humanity when clothed upon of God!

2nd. *The celestial visitors.* I cannot think of the appearing of Moses and Elijah on that mountain with Christ but a twofold reflection arises. Their appearing is typical of the great events of Christ's second advent. Hundreds of years before this Moses died, and was buried in the valley of Moab. And though his grave was unknown, yet no one doubted his death and burial. And when he appeared in his glorified body, he fitly represented those who shall come up from the grave and stand with Christ as resurrected saints. Elijah, the seer of sublime courage and lightning speed, was charioted off to heaven without seeing death. And he is the representative of those saints who, living when Christ shall appear, shall be changed without seeing corruption. Thus they are types of the glorified company who shall surround Christ at the great assize. These men appeared also as the representatives of the Law and the Prophets. Moses was Israel's great lawgiver; Elijah its great prophet. And it is not too much to say they came to lay down their offices at Jesus' feet. And when the cloud was gone, and Jesus left alone, it was a symbol that the former dispensations were closed, and that Christ and His economy had the pre-eminence.

## II. THE CONVERSATION OF THE VISITORS WITH CHRIST.

Our curiosity is excited to know what subject would be selected on this wonderful occasion. Surely glorified ones and Christ would discourse of something great and grand; something to which heedful multitudes might listen with bated breath. Their theme, we are told by Luke in a parallel passage, was *Christ's decease*. Then it is natural to infer that this decease was to be different from the death of other men, else why was it the topic of conversation at such a moment. It is not difficult to show that the decease of Christ centred in it what no other death ever did, and was distinguished by characteristics altogether its own. It was the first instance of the death of a perfect and *sinless* man. Men had died universally before this, but because of sin; Christ was without sin. It was the only instance of *man* dying for sin. The Jew was familiar enough with animal sacrifices, but man sacrifice was a new idea. And then it was the only death which was to give moral life to the world.

1st. *They conversed about his decease because it was the chief object of Christ's incarnation.* You will remember from the Word of God that the death of Christ was contemplated in the councils of heaven, and pre-arranged from the beginning,—“He is a lamb slain from the foundation of the world.” It was the substance of the promise made to Adam before his expulsion. It was the central truth of all subsequent revelations in promise or type or prediction. And also the grand central point of interest to the moral universe; the key to interpret the mysteries of the moral empire of God. And when Christ came His eye, His heart, His life, was set for its accomplishment. You remember that passage which makes death the goal of Christ's life,—

“I have a baptism to be baptized with, and how am I straitened till it be accomplished.” *Christ lived to die.* He became man to acquire the possibility of dying. It could never be said of any one but Christ that he was born and lived that he might die. Death with us is not an object, but an accident. The death of man is a necessity, the death of Christ was a *choice*. Men die because they cannot live longer; Christ laid down His life of Himself. Men die when nature is worn out and diseased; Christ gave up the ghost. Christ lived to die, that through death He might destroy him that had the power of death.

2nd. *Because it was the sole ground of their admission to heaven.* While on earth it was a subject in which they felt a deep interest, because their typical sacrifices could never take away sin, but derived all their merit and value from that true sacrifice which was to be made in the fulness of time. So that their admission into heaven was purely on the ground of the anticipated death of Christ. Their sins could not have been forgiven, and they could not have been glorified and sanctified, but for the pre-determined sacrifice of Christ. Had not God made that perfect atonement for sin absolutely certain in His own *intention*, and treated those things that are not as though they were, Moses and Elias would never have entered heaven. All the glorified saints, from the days of Paradise to the days of Calvary, entered heaven through faith in a coming Saviour. How anxiously then must they have anticipated the awful hour when the crisis should come. And how anxious must they have been to encourage Christ to go forward to that death by which He should perfect forever them that are sanctified.

3rd. *They conversed with Him on His decease from a desire to strengthen and encourage Him.* Sympathy has great



power to nerve men for noble deeds. A smile, a word of encouragement, will sometimes save a heart from breaking and invigorate it for the holiest service. The human heart of Christ craved sympathy. His greatness only made His susceptibilities the more keen, sensitive, and appreciative. And in this particular matter of His decease He especially needed sympathy, for even His own disciples rebuked Him in this, and parted company with Him on the question of His death. He had to tread the wine-press alone, and of the people there were none with Him. It was meet then and right that the glorified ones should seek to strengthen and encourage Him for the successful accomplishment of this event. And who was so well prepared to strengthen Him as they? Suppose you were engaged in some hard and self-sacrificing labor to raise your fellow-man from degradation to great exaltation. Suppose at that moment a gentleman of noble birth and bearing passed along and spoke most encouraging words, and gave you his sympathy and help. You would feel grateful to him, and greatly encouraged in your work. But imagine one of equal nobleness and standing coming up just at that time and saying to you: "Take courage, I was once as low as any you seek to raise, but by your efforts I am what I am." You can easily see what encouragement and stimulus would be conveyed by the expression; and how much greater would be the encouragement and inspiration from the one whom you had rescued and saved. Now, here were men raised by Christ from the depths of depravity into the fellowship and citizenship of heaven. In them He could see what a ransomed world would be. And so for the joy thus set before Him He endured the cross. How anxious should everyone be to encourage the Saviour in His blessed work of saving men, by accepting His love and forgive-

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III. GOD'S DECLARATION OF CHRIST—"*This is my beloved Son in whom I am well pleased.*"

1st. *God is well pleased with Him, because Christ's mediation magnified the divine attributes.* Amid all the demonstrations of majesty given by God under the Jewish dispensation there was no figure or similitude of His person or properties. Thrilling voices and burning clouds were Israel's protraiture of God. But by assuming human nature Christ exhibited to mankind all that can be known of God. Standing in the midst of an evil generation, but manifestly a being of another sphere, whatever may be conceived of the sublime and tender, of majesty and compassion, of grandeur and meekness, on a contracted stage, of this was Christ the personification. And when evil spirits fled, and storms hushed, and disease and death obeyed His voice, and humility and love was exhibited in all His actions, was there not a manifestation of the ever-living God that eclipsed all former revelations of Him? Never did the majesty of Jehovah shine out so clearly as in the person of Christ. Never was the grandeur of Deity so fully magnified as in the mild loveliness of Christ's perfect humanity. The only perfect revelation of God's greatness and character is seen in His infinite Son. He was truly God manifest in the flesh. Then add to this the fact that Christ glorified the Father by His suffering and obedience in our stead. Had no mediator interposed when man fell, not one could have been rescued from eternal death. We have no right to speak as if there could have been a choice of remedies. Without Christ's suretyship the curse which disobedience had provoked could never have been repealed or

mitigated. And had we been left to perish in our sins no solitary tongue could have been raised against its perfect justice. But contrast such an universal ruin with the glorious things of redemption. Contrast God's justice as magnified by the penalty expected from man, and the pangs sustained by Christ. Contrast God's law as honored by the punishment of its violators, and by the obedience which fulfilled it. Contrast God's hatred of sin displayed in man's eternal destruction, and in the restoration of Christ. And in all Christ did God is clearly, blessedly glorified. Who can see this amazing combination, a guilty world, a just Saviour, a divine Justifier, and not perceive that the Son crucified is emphatically the Father glorified? And if Christ in His mediatorial capacity thus magnified the perfections of God, and whilst delivering man revealed the magnificence of the eternal Jehovah, can we wonder at this voice of divine gratulation and delight?

2nd. *God is well pleased with His Son because His mediation met the necessities of man.* We are not to imagine that God, enthroned in inaccessible splendor, could survey without emotion the guilty world. It may indeed appear that if the world had been blotted from creation so soon as profaned by sin, there would have been no void in God's universe. The whole expanse might then have spread itself before Him without shadow or crime. But however unable we may be to explain how the love of such a one as God could fix itself on man, the fact is unquestionable. The whole tenor of Scripture warrants the assertion that with exquisite tenderness our Heavenly Father regarded the lost world; that all heaven was occupied with the scheme by which the guilty might be restored. And if such be the yearnings of God over fallen man, when the Mediator presented Himself, into whose person was collected

every capacity for arresting the wandering world and restoring it to its original place and purity—the Mediator who could bear the world's guilt and supply the world's wants—may we not suppose that even God rejoiced at the thought of so great and grand a result; that His heart thrilled at the prospect of the greatest sinner becoming a ransomed saint to dwell with Him forever in His kingdom? He was pleased with Christ's work, so should we be.

#### IV. PETER'S EXPERIENCE AND EXPRESSION.

The *experience*, "Lord, it is good for us to be here," was true and delightful. As Hebrews, it must have been delightful to them to be in the presence of Moses and Elijah, whose deeds and courage and heroism their fathers so proudly boasted of. And above all, to behold the transfigured Christ and gaze upon His glory must have been good indeed. Who of us would not rejoice, if holy enough for the sight, to behold the glorified form of Christ, and the saintly ones that have slept in Christ. Peter was right in his experience and description of it. It was good to be there. And it will be good for all of us to get as near as possible to Christ, often, always; to sun ourselves in His smile and strengthen our life in His communion. It is always good to be where Jesus is. But the *expression* of Peter, "Let us make here three tabernacles," was wrong every way. His idea was to take up permanent residence in that delightful spot and company. Peter's wrong lay in his wish to be separated from the world and its cares and duties. He was in a good frame and place, and did not wish to have his joys marred again. Well served to-day, he wanted to remain at the banquet board permanently, leaving the world to look after itself or perish. But we imitate Peter when we wish to live self-indulgent lives and

think only of ourselves, and covet enjoyments and blessings simply for the pleasure of them. We are called, not simply to *accept* salvation, but also to *communicate* it. I am afraid the theological rather than the philanthropical side of Christianity is too often seen and acted upon. The idea is current that it is enough for salvation humbly to trust in the merit of a work which Jesus did for us eighteen hundred years ago, without feeling the necessity of sharing the *spirit* in which Christ did that work for us. We are told that salvation is a free gift to be received trustfully for ourselves, and advised to take for our motto, "Simply trusting, nothing more." The motto and the truth is good if not abused by a wrong spirit. But the Word of God clearly teaches, "That if any man have not the spirit of Christ, he is none of his." That is not a saving faith which boasts of the completed work of Christ, if it does not save us from selfishness. True faith in Christ is a fellowship of spirit and of endeavor with Christ. It is not simple contentedness to be saved. It is not mere willingness to receive. It is equal forwardness to impart. It gladly sacrifices self to communicate and share with others the good received. And to accept salvation and spiritual enjoyments simply for ourselves is a terrible Christian delusion. If saved we must be ready to sacrifice our fancies, or follies, or indulgences, or time, or preferences, or resentments, or opinions, if need be, at the call of duty, at the demand of service. The world needs the Christianity of the true Christian in all its vocations and at all seasons, to restrain its sins and to educate a noble and Christlike spirit. The Christian is as much needed in trade, in society, in the world, as in the sanctuary of God. And fellowship on the mount should fit us for service in the world. Converse with Christ should fit us for Christlike work. Be-

holding His glory, however faintly, we should be inspired to concern that others may behold Him. Let us delight in prayer and to go up alone with Christ, that we may borrow strength and endurance and love for service. Let the Sabbath and the sermon and the song and the revealed presence of God make us more upright and manly and true and self-denying and faithful to the humblest service. Let us never selfishly covet to abide in pleasure and enjoyment while others around us are perishing in sin. While there is one soul in the world unsaved, let us covet the honor of being God's instrument of blessing it. Then in God's time of fuller manifestation and glory we shall not need to think of building tabernacles, but shall find **MANSIONS** prepared and ready for us.

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## IX.

### NOAH'S FAITH.

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“By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.”--HEB. xi. 7.

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**T**HE moment we refer to antediluvian times, our curiosity is at once excited. We ask a thousand questions, which no one can solve. We enquire what sort of people were they that lived before the flood? What were their manners, and customs, and habits of life? What form of government did they live under? And in what way were their laws taught and proclaimed? What language did they speak? And did all the people speak one tongue? Were they divided into separate nations, with all the features and phases of nationality as at present? Did they then war and aggress on each other as nations do to-day? These, with a number of other enquiries, press upon us until we turn somewhere hoping to find relief or solution. But the Scriptures, the only correct and authentic history of the world before the flood, do not satisfy our curiosity or aid our difficulty. The account given in the Bible of this world before the flood is so brief that it is but a sketch rather than a historic record of the men, and times, and deeds, and events that happened in that early era of the world. Of the celebrated personages that then

flourished the names are seldom mentioned, and the transactions in which they engaged are not specified in detail. The inhabitants of the old world pass before us like the shade of departed greatness, with an infallible judgment passed on their character, and a distinct declaration of their doom. But amid the deep and universal pollution that then abounded, it is pleasing to find that God had at least one witness for Himself—a man whose genuine piety, eminent principles, sublime religiousness, and distinguished character, enabled him to shine forth as a brilliant light and example amid surrounding depravity and sin. No wonder Paul places this man Noah on the muster-roll of the heroes of faith.

#### I. NOAH'S FAITH.

1st. *Noah's was a faith of obedience.* Being warned or commanded of God, he prepared an ark. In the Book of Genesis you read, "Thus did Noah according to all that God had commanded him, so did he." This was said of him with special reference to his compliance with the Divine directions respecting the ark. Viewed in all its aspects, this is one of the finest instances of obedience on record. That which he was commanded to build was a vast structure—a work of years. The labor and experience necessary to prepare the materials, and then construct it, was immense. Its dimensions and description and materials are fully outlined in the Book of Genesis. According to Hebrew measurement the ark was about five hundred and twenty-five feet long, eighty-seven feet wide, and fifty-two feet high. Thus, you see, it was an immense structure, by far the largest vessel that ever floated upon the waters. The principal material used in its construction was gopher wood, *i.e.*, pine, or cypress. With lower, second and third



stories he was to make it, and with rooms or apartments for the different kinds of animals, and for the accommodation of the living inmates. There were to be windows for light and ventilation, and a door for ingress and egress. It was not modeled like a modern ship, or equipped with rudder and sails. Had it been built like a ship, from a keel, with curving bottom, it could not have afterwards rested on dry land without falling over on its side, to the danger of its occupants. It was a large vessel, answering exactly the purpose for which it was designed. Concerning the *place* where the ark was built, conjecture has said strange things. One supposes it was built in Palestine, another in Mount Caucasia, another in China, another in America. In the absence of definite information, it is most probable from tradition and inference that it was built in the land of Shinar, on the banks of the Tigris. If asked whether Noah took the whole of the one hundred and twenty years to build the ark, we should reply, No, for in that case, without a miracle the first part of the vessel would decay before the last was finished. This huge craft, constructed for an unwonted emergency, Noah built at the command of God and in obedience to His word.

2nd. *Noah's faith was persistent and persevering.* Being warned of God of things not seen as yet, he believed God's word and accepted it as true and certain. The length of time that intervened between the first intimations of the deluge and the actual flood afforded many striking proofs of the mental and moral character of Noah, and the strength and persistence of his faith. When God indicated His determination to destroy the world for its iniquity, without doubt unbelief often whispered, Surely this cannot be God's voice? Will God find it in His heart to destroy every living thing? And where will He find water enough to

drown the world? And how will the creatures to be preserved be collected and kept in the ark? And a thousand other difficulties unbelief would suggest in all these years. Yet Noah perseveres. And while going forth as a preacher of righteousness, he would require no small courage. It is a comparatively easy thing to preach righteousness when public sentiment is on our side, but it is a hard and difficult work when sin hath universal dominion. Yet this man, undaunted, went forth to instruct and warn and reprove the people, telling them of God's purpose unless they repented of their sins. Some would laugh and scoff, others turn indifferently away. Yet he continued to remonstrate and warn up to the last moment of divine forbearance. What faith and boldness! What an example to us who are ashamed or afraid to express our abhorrence of evil, or adherence to virtue's side! What a reproof to those timid spirits who are afraid to reprove popular wrong! We need more men like Noah, who in love and pity will ceaselessly toil to urge people to repent and escape the menacing doom, and yet, with iron nerve and manly courage, will speak out boldly the words of truth and dare to be singular for Christ's sake, and persevere in this course unswervingly, amid ungodliness and opposition, or unfaithfulness and unremunerative fields of waste. In your faith and fidelity be like Noah, firm as the rock that hath weathered a thousand storms. Let not allurements withdraw or terror drive you from the adherence to the right. Though mockery and reproach, menace, or whatever hell can invent or depravity perform, be tried upon you, "cleave unto the Lord with purpose of heart."

3rd. *Noah's was a faith of patience.* Noah's faith was tried not a little. The length of time, one hundred and twenty years, was a severe tax itself. It is rue, viewed compara-

tively, the length of time, compared with the life of man before the flood and now, was only about the eighth part of a life. But the years were not less because of the length to which men lived. For a man to wait all these years till the cup of iniquity was full—till the long-suffering mercy of God was exhausted—without any sign to confirm his faith, with nothing but the testimony of God, was a patient continuance rarely equalled. But then Noah had to meet much that was hard to bear. His patience, as well as his integrity, was severely tested. He was exposed to scoff, and insult, and ridicule. Whilst collecting materials and building the ark, sneering ridicule would diligently ply its weapons and pour out its abusive tirade, and there is scarcely anything harder to bear than this. Many have shrunk from glorious enterprises rather than be objects of ridicule. Many have left the path of duty, with their work half done, because they could not bear the scoffs of men. But Noah executed all the work assigned him. He preached all the days he was appointed, and fulfilled his other tasks, notwithstanding all that he had to meet. He bore up bravely to the last, and only ceased his work when the Lord shut him in. Now, as you see Noah's faith bearing him up amid the fiercest trials, and nerving him to perform the most trying and sin-condemning work, you cannot wonder that it is said he became an heir, or possessor of the righteousness which is by faith—was ranked among its most illustrious examples and heired its richest heritage.

## II. NOAH'S FAITH CONDEMNED THE WORLD OVERTHROWN BY THE FLOOD.

How Noah's faith condemned the guilty world is easily seen, and requires no elaboration. The saving of a good man is as a sentence against the sin and negligence of all

who are unsaved. They having the same means, and privileges, and opportunities, they might have embraced the same salvation and blessings.

Several questions will arise that should be briefly answered. It may be asked, "Had Noah *no other sons* than these three who were saved in the ark?" Undoubtedly he had, for he was five hundred years old when Japheth, the eldest of these three, was born. In all probability Noah, like the other antediluvians, began to sustain the parental relation at about fifty years of age, so that it is only reasonable to infer that Noah's family in more than four hundred years must have been large. But very likely, under the pernicious influence of that age, they had become corrupt and depraved, and therefore undistinguishable from the ungodly world, so that they shared the fate of the multitude whose example they had imitated; while, in all probability, these three sons, born after Noah had received intimations of the deluge, he exercised over them a more rigorous and restraintive influence, and suffered them not to wander unrestrained, as the others had done. So that Noah's faith, like many a godly parent's now, condemned some of his own household.

It will be further asked, "*Was the deluge universal?*" The language of the Bible plainly indicates that it was, for it says, "All the high hills, that were under the whole heaven, were covered." It is clear from the testimony of Scripture that all mankind except those in the ark were destroyed by the flood. Whether the waters extended over the whole surface of the globe, I cannot say, for I know not whether the whole world was peopled then. It is certain from the age of the world, and the length of human life, that the population at that time must have been equal to the present population of the world. And if

all the habitable parts of the earth were then peopled, in the most literal and geographical sense it was submerged. The *geological* argument for a universal deluge, founded on the fossil remains discovered in the rocky strata of the highest mountains, I leave. It is from the variety of every climate collected in the ark, and from the clear testimony of Scripture, that I see the absolute universality of the deluge.

It may be further asked, "*Where did all the water come from* by which the earth was overflowed?" You observe the Bible says, "Then were the windows of heaven opened." So that the water, instead of descending in drops, fell in torrents. It is also declared that "the fountains of the great deep were broken up"—an expression that many old writers thought denoted a vast ocean in the interior of the earth, from whence the waters came. But science has shown that the interior of the earth is a bed of fire, instead of water, so that the expression indicates that the waters of the globe were lifted up and made to overflow. Thus you see that the rain which fell for forty days and forty nights was assisted in its work of ruin by the overflowing seas.

What must have been Noah's feelings when the Lord shut him in! With what emotion he must have gazed forth from the window of the ark upon the dying world, and witnessed the wide-spread death struggle, and heard the shrieking out of universal life! Without doubt his whole soul was stirred when he saw the gates of death so crowded, and not a few of his relatives lost forever. But who shall describe the feelings and expressions of the condemned ones themselves? You have seen or read of partial floods and inundations, when dams have given way, or great rivers, swollen by the melting snows or abundant rains, have

spread desolation and death for miles around, and that scene of ruin and distress has made your flesh creep. But what is that to the deluge here referred to? What is the destruction of a few to the loss of a world? Oh, you cannot realize that day, that scene, when the heavens poured down their floods in merciless torrents, and the great deep lifted up its voice, and roared its dirge of death, and when the foaming waters on every side met to cut off the last hope of man! I have seen pictures vivid and heartrending, but they are only pictures; the reality of this scene defies description. See those men who had scoffed and mocked for long at the old fanatic's faith, when the waters had actually commenced to rise, rushing toward the ark and imploring shelter when it was too late. Entry was then impossible, for God had barred the door. See them then turn toward the highest tower, or rush frantically to the top of the highest mountains! The aged and the sick are swept down the flood, with no one to relieve. The mother, frantic and wild, lifts her child on her arms to keep it out of the water in which she herself is drowning. There the young man of strength, who has climbed the highest tree with his sister in his arms, holds on till his limbs are stiff and they fall helpless into the foaming flood. From those high cliffs men and beasts drop one by one in their exhaustion. Those on the high mountains, who have been watching the awful swell of waters, now feel the terror of their lot. Hunger and want pursue them like armed men and add to their despair. The waters rise, and the area of possible existence narrows until at last every barricade and tower and mountain is overflowed, and the last survivor shrieks out his despair and sinks to share the common ruin. What a scene that drowned world presented! What a sound that death groan of expiring humanity! But as you think of that

scene of desolation, and remember the sin, the unbelief, that condemned that world, and the faith that outrode the storm and came forth from the flood to be the father of a new generation, look on and on to the end of time and the grand assize of the last day, and think of the second deluge of fire that will one day consume this world, and then remember the millions whose faith in Christ shall forever shut them in with God, while all that lived in sin and died in unbelief shall perish without hope, or shelter, or refuge. "For shall not the Judge of all the earth do right?" And remembering that, fly at once to the refuge set before you, so that you may be prepared for that awful day whenever it shall come to pass, and enter through the gates into that city whose builder and maker is God.

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## MOSES' FAITH.

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“By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.”—HEB. xi. 24-26.

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**A** GRAND chapter of heroism is this eleventh chapter of the Epistle to the Hebrews. In it you have a very brief summary of that holy war, in which the most distinguished saints of former times so nobly engaged. It reveals the principles by which they were inspired, and the grand achievements by which their names are handed down to a worthy immortality. It shows you that the battles they fought were bloodlessly achieved, and their victories peacefully won, over foes the most powerful, and trials the most severe, and suffering the most protracted. In this bright constellation of ancient worthies you have described the same faith, but very diversely exercised, under very different circumstances, showing that while faith is one in essence, it is many-sided in its forms of expression and power of service. In looking at the faith of Moses, you see a man of rare gifts, and great wisdom, and much culture, and distinguished bravery, and great possessions, and brilliant prospects, made yet greater by faith.



## I. MOSES' FAITH AND ITS ACHIEVEMENTS.

1st. *The nature of his faith.* We read "that he endured as seeing Him who is invisible." Thus you see his faith realized the unseen and future, and brought it into his present consciousness. The man who has no true faith lives only in the world that is seen and present. The pressure of outward and visible things limits and restricts him. The claims of business, or pleasure, or trial, are all absorbing; and being so engrossed he is blind to and almost unconscious of all beyond. But faith penetrates the thin partition of matter which separates the unseen and invisible from us, and makes us conscious of its reality and power, and we at once feel that the future is present; the hidden, real; and that the eternal incloses us on every side. We feel constrained to live as if heaven were real and eternity everything. In this way the faith of Moses exerted its legitimate influence and brought him into real and living sympathy with eternity and God; and he accepted God's will and word and purposes concerning him, with unhesitating faith and devotion. He did not doubt, but believed with a persuasion and confidence that banished all hesitation and fear. The want of assurance is the secret of the limited influence which Divine truth exerts on many who professedly believe it. A celebrated historian has remarked of the Roman philosophers, "That they professed to believe in a future state, but it had no influence over them because they were so uncertain." The same may be said of a great many of the professors of Christianity. The truth they profess has little influence upon them because they do not receive it with assurance and certainty. They are not sufficiently convinced of its reality. They profess to believe what they really and practically doubt. But in the case of Moses, as

it should be with all Christians, the heart was purged from the skepticism and doubt which depravity engenders ; and the mist and fog, with which sin clouds the vision of the soul, were cleared away ; and his heart found rest and peace and satisfaction in God. And he was enabled to endure all hardships and sacrifices and sufferings as seeing Him who is invisible. Faith elevated him above the ties of common life, and the enchantment of worldly possessions, and enabled him to live a life of true boldness, and self-reliance, and divine dependence—a life that was God-trained, God-directed, God-like.

2nd. *The choice of faith.* Moses' choice involved singular self-sacrifice. His position was one of no ordinary character,—the only son of Pharaoh's daughter, all the honors and privileges and advantages of the finest earthly prospects were waiting for him,—but he voluntarily renounces it at the call of duty. Not, remember, that there is any *necessary opposition* between the present and the future. Serious evils have arisen from the unscriptural notion that there is a necessary opposition between the world and religion. This opinion has given rise to the existence of monasteries and nunneries, and has been the excuse of others for not being more spiritual and consistent ; but, in truth, the proper claims of business and life, instead of being opposed to spiritual culture, may greatly promote it. The man of toil is called by that very labor to the exercise of endurance and self-dependence—a most essential element of Christian character. The man of business has an opportunity to get an insight into human nature and test his own principles. The man who labors anywhere must by that effort grow in vigor of character and manliness of purpose, if he works under right principles. Any thought of a necessary antagonism between the present and the

future is opposed to the Divine teachings, and the very end for which man is placed in the world. I know there is a danger of being absorbed in the present, to the exclusion of the future. It is possible to become carnalized and mammonized, but this is not of *necessity*, but of *perversion*. There are times when the world stands in direct opposition to the claims of religion; then the duty of separation is clear and imperative. This was the situation into which Moses was brought when, at the call of God, he made this noble and self-sacrificing choice, and renounced all the advantages of his position.

*He renounced the ties of obligation and chose dependence.* There appears no room to doubt that Pharaoh's daughter had always considered him and treated him as her son, and in all probability he would have worn the crown of Egypt at Pharaoh's death. Egypt at that time was the greatest and most powerful of kingdoms, and in all the land of Egypt none could take higher rank than Moses. Treated with the greatest possible consideration, filling the highest offices of the state, the heir to the wealth of Pharaoh's daughter, all the ease and luxury and privileges were within his reach; yet with a sublime faith he voluntarily relinquished all the ties of obligation and love, separated himself from the home and person to whom he owed so much, and for whom he felt such true regard, preferring the path of duty to every other tie. And by this choice he renounced the *treasures* of Egypt, and these treasures were many and varied. There were the treasures of *Wealth*, for it was the wealthiest land in gold and silver and precious stones. There were the treasures of *Literature*, in exceptional abundance, and one learned in all the wisdom of the Egyptians might have found great attractions there. There were the treasures of *Art*, and so abundant were these collections of sculpture and

architectural beauty that they are even now the boast of the world. Nothing was beyond him except the throne of Pharaoh, but, by faith, he refused to be called the son of Pharaoh's daughter, and *chose the sufferings of Christ rather than the pleasures of sin*. I am not prepared to describe the special pleasures here intended. We may justly suppose that they were innocent enough in themselves, and rendered sinful only because duty required their relinquishment. They were most likely the pleasures of wealth and power and science and position and honor and comfort. These pleasures were both innocent and right till duty crossed their path. But as soon as God had laid His hand on Moses and bidden him separate himself to another work, his duty was clear: to honor God was his first obligation, and to delay or refuse from any other consideration would have been sinful disobedience. But Moses does not hesitate to renounce all at the call of God and go and join himself to his enslaved and down-trodden brethren, and share their afflictions and their future with all its trials and privations and perils and persecutions. All honor to the man who could become a slave while his brethren groaned beneath the tyrant's lash, that he might comfort and help and deliver them.

3rd. *The period of choice further suggests the strength and power of Moses' faith.* It was when he was come to years that his faith rose to this magnificent self-denial and heroic surrender for God—the years of mature and deliberate understanding and appreciation of all that he surrendered, and when he was best prepared to enjoy what he gave up. So that you see the time of his choice emphasizes immeasurably the strength of the faith that inspired to it. It was not when he was old and incapable of enjoying the world he surrendered, just like an old sinner burned out by his

pleasures, and so tries to escape to shore on some broken piece of wreck, if haply he may be saved ; but it was in the very prime of his intellectual power, at the moment when the world spread all before him, like a bewitching panorama, and seemed most fascinating and attractive ; then he voluntarily, deliberately chose rather Christ's riches than the treasures of Egypt. It is to the young, in the very pride and vigor of their manhood's life, this example appeals. To you, young men, who have power to work and life to work in ; to you whose fame is not paralyzed, or passion fires exhausted, or sun gone down ; to you who yet own life in all its fulness and sparkle and music and power ; to you it says consecrate all to God. Do not wait till famine has pinched you sore, or until you are the worn-out and used-up pensioners on the dregs of Divine bounty, or until life is all gone and you have nothing to offer but chaff and husks and sin. Now, in the very morning of life, let your faith, like Moses', inspire to immediate, complete, and life-long service for God. Give God the best, give Him all.

II. THE REWARD OF FAITH.—“ *For he had respect unto the recompense of reward.*”

Future glory, the reward of a virtuous life, is frequently expressed in Scripture under this designation—*recompense*. Not that the term is to be taken in its literal signification, as though virtue merited future blessedness, for man's greatest service could never merit God's smallest gift. But it must not be forgotten that as rewards sweeten toil, so there is something in Christianity analogous to this. It helps us to see that a life of future blessedness will be the fruit of present devotion and service, for that follows as closely and clearly as cause and effect. Thus you see that the future state will compensate us for all our sacrifices,

indemnify us for all losses in the service of God, and give back to us, in overwhelming interest, the results of all we have done or suffered for God here; and it further suggests that God takes special pleasure in man's obedience and seeks in every way to encourage and promote it. In speaking of the reward of faith you must consider two or three distinct points.

1st. *It was a sure reward.* Whether we shall possess it or not may be a matter of grave uncertainty, because it is possible we may not be of the description of person to whom it is promised, and falling short of the conditions and the meetness, we may never inherit the recompense. But the reward itself is certain. In this respect it bears a striking contrast with the rewards of earth. The most ardent votary of the world is never sure that he shall possess an adequate reward for his toils. The world often mocks her followers with delusive hopes, and after unremitting labor the object pursued is as distant as ever; and at the close of a life of disappointment many are compelled to confess that they have sown to the wind and reaped the whirlwind. Of the many prizes the world presents before its competitors not one is *certain*. Success depends on circumstances often beyond man's control, or the uncertainty arises from the folly and competition of rivals. But how different is it with the reward of faith, the rewards of God in the heavenly home. There no well-meant effort shall go unacknowledged. The jealousy of rivals cannot interfere where there is enough for all and enough for evermore. And not only the service performed shall be remunerated, but that which it was our intention and desire to have performed if opportunity or means allowed, will be rewarded. In this world some of the most devoted and disinterested of men have fallen victims to the caprice of others, by being made

answerable for events beyond their control. And often the most important services have passed unobserved because performed in a humble way, or by an obscure person. But the rewards of heaven are not exposed to such fluctuations and uncertainties and ficklenesses. They are secured by the oath, and promise, and veracity of God. God hath promised, and His faithfulness and unchangeableness can be depended on. As God is true, heaven is sure.

2nd. *A satisfying reward.* How far this feature belongs to earthly rewards universal experience can attest. Instead of satisfying they often inflame the desire they cannot gratify. The pursuit of wealth is one of the most common and attractive objects sought in this life; but no sooner has a man gained the portion he sought than he thirsts for more; and what he previously esteemed wealth he now calls a common necessary, and he transfers the name to ampler possessions and larger revenues. Nor is fame, however high it has climbed, more satisfying. Nor can a man find satisfaction in the pleasures of the world. His desires often make him a prey to uneasiness, because of some fancied good he has not. A childish impatience of the slightest disappointment often poisons the most sparkling cup of worldly pleasure. Look at Haman; he enumerates the various ingredients of a brilliant fortune, and then adds, "All this availeth me nothing while Mordecai, the Jew, is at the gate." But the rewards of heaven satisfy fully and completely. There is no desire unmet, no wish unrealized, no expectation unfulfilled; the most ardent dream and hopeful outlook are abundantly satisfied in the mansions of glory. Nor can any desire ever arise that heaven cannot at once meet and supply; there in the fullest sense the inhabitants will hunger no more, neither thirst any more.

3rd. *The reward is eternal.* Everything of this earth is



short-lived and passeth away, but man's soul being immortal must have possessions that do not grow old or fade away.

Imagine an immortal being—a glorified saint—sunning and basking himself in the full blessedness of heaven. Imagine his mighty power waxing stronger and stronger as the field of his knowledge enlarges. Imagine this glorious being rising higher and higher in capacity and enjoyments until he has attained a dignity and rapture that at one time seemed impossible. And then, suppose a revelation suddenly made to this exalted spirit that his glory and blessedness would end. That intimation would paralyze his energies and incapacitate him for further enjoyment. The intense delight that previously thrilled his soul, the soaring and Godlike conceptions that crowded upon his aspiring thought, would give place to doubt and fear and overwhelming disappointment. All his capacities and endowments, his love to God, and his sinless perfection, would fit him for endless service and blessedness, but all this would be as nothing if there was no eternal life to enjoy. But, be it remembered, the rewards of heaven are eternal. They fade not away, they are as permanent as the eternal throne, as lasting as the crown of life, as endless as God. The river of life never runs dry; across the walkers of the golden streets there shall never pass the shadow of an end. Heaven's communion shall never know an interval; its light shall never dim. There the inhabitants die no more, but are forever with the Lamb.

Let me entreat you, by all the hopes and promises of the gospel, do not let this life pass without putting forth your best efforts for Christ. Yet a little while and the shadows will drape your home, and if faithful you shall pass to the skies. Meanwhile seek to maintain a character and lead a life in harmony with your future prospects. Look forward



and live with the light of heaven constantly upon your path. Let the recompense of the future be a strong and impelling motive to glorify God in the present. Let your eye ever be on the recompense, and by all means make your calling sure. When trials assail or sorrow overwhelms, look to the recompense. When pestilence darkens the dwelling, or bereavement crushes the heart, look to the recompense. When slander wounds the reputation and reproach is heaped upon your name, look to the recompense. When temptation seeks to corrupt, or the world tries to pollute, look to the recompense. When discouragement damps the zeal, or unfaithful examples tempt to despair, look to the recompense. When life is ebbing to a close and you stand face to face with death, look to the recompense. It will make you holier in solitude, and braver in public, more patient in suffering, more heroic in sacrifice. It will deliver you from the insane madness of preferring the present to the future, this world to eternity, and lead you to look forward by faith to the home and reward of everlasting life.

## THE THREE HEBREW MARTYRS.

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DANIEL iii. 14-30.

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**N**IMROD appears to have founded the city and kingdom of Babylon upon the site and about the time of the tower of Babel. And from that time it continued to grow in wealth and strength until the days of Nebuchadnezzar, when it reached the height of its splendor as the capital of the Chaldean Empire and metropolis of the world. The city was surrounded by a wall sixty miles in circumference, three hundred and fifty feet high, and eighty-seven feet thick, while the river Euphrates ran through it from north to south. But its greatest boast was an artificial mountain four hundred feet high, reared in its midst by Nebuchadnezzar, and formed into hanging gardens and terraces of exquisite beauty. It was upon this that the king is supposed to have been looking when he exclaimed, "Is not this great Babylon that I have built?" It is also called the Golden City, because of its immense wealth, for in it was treasured the riches and spoil of conquered nations. But Babylon in the midst of its greatness was wickedly self-indulgent and idolatrous. Of this you have the most painful confirmation in the chapter before you. The pagan idolatry of the city and people must have added much to the trials and sufferings of the exiled

Hebrews. The three young men to whom our text refers have been previously introduced in the first chapter of this book, as some of the exiled Jews, of noble descent and well-favored and gifted, and of rare merit, whom the king wisely sought to train and nationalize and win for the good government and consolidation of his empire. The king and his chief steward, under whose special charge they were, hoping they had succeeded in changing their language and manners and principles, gave them Chaldean names, to identify them more intimately with the land of their adoption. Hananiah they called Shadrach, "Messenger of the king." Mishael they named Meshach, "Servant of the god Sheshach." Azariah was changed to Abed-nego, "Servant of the god Nego." But altered names and customs and high promotion could not change the beliefs and principles of these servants of the living God. They had already with Daniel stood one severe test of their principles, and come off victorious. Now they are called to another, a more severe and public trial of their high and holy principles. And the question is asked, Will they endure this testing time also, and pass safely through this solemn crucial crisis? Let us see.

I. LOOK AT THE TEMPTATIONS AND DIFFICULTIES THESE MEN HAD TO RESIST IN CARRYING OUT THEIR RELIGIOUS CONVICTIONS.

1st. *They had to resist the authority and command of the king.* Nebuchadnezzar had won and consolidated an immense empire, throughout which his command was absolute. But not content with receiving from his people civil obedience, he planned to secure their religious homage. He set up, in the plain of Dura, a vast golden image resembling the one he saw in his dream. And to make that image

as impressive and attractive as possible, he collected around it the charms of music. Perhaps he thought by making sure of the *eye* and *ear*, the *heart* would yield. A gifted writer has sarcastically said, with too much truth, that if you secure the five senses of men you may calculate upon all the rest. Men are too often led by their senses, and worship appearance rather than truth. The image set up, the decree proclaimed, every one at the signal of music must fall down and worship the *idol*, or be cast into a fiery furnace—the mode of capital punishment peculiar to the Chaldeans. In that trying situation these young men refused to bow down and worship the king's image. They must have felt it very undesirable and trying to take such a position. They would feel it to be very ungracious for a subject and a captive to rebel against royal authority, and oppose the proclaimed will of the monarch. And then the king had been very kind to them, and they owed him gratitude as well as loyalty. But they felt, as we should ever feel, that duty to God is stronger than all other claims; and they would not worship the golden image. This disobedience was soon reported to the king, who at once sent for the young men to know why they refused to worship his god. The thought of anyone refusing to obey his command the king would not tolerate. And the king said unto them, "Is it true, O Shadrach, Meshach and Abed-nego, do not ye serve my gods, nor worship the golden image which I have set up?" And they replied, not insolently but firmly, "O Nebuchadnezzar, we are not careful to answer thee in this matter." Neither charms nor threats could force them into idolatry and sin. What noble moral heroism; what sublime devotion and fidelity to God. And gathering strength for the struggle they said, in the depth and power of their convictions, "Be it known unto thee, O king, that we will

not serve thy gods, nor worship the golden image which thou hast set up." So should men ever feel. Yielding the readiest civil obedience to the government and constitution under which they live, but causing man's rule to end where that of conscience begins; recognizing and defending at all costs the sole and absolute supremacy of God.

2nd. *They had to resist popular custom and practice.* They lived amid a nation of idolaters. Idolatry was the religion of the throne and people. And when the king set up this golden god and summoned the nation to its worship, the people promptly obeyed. There is too much reason for believing that the Jews generally followed the national example. But these three, unmoved by custom, were faithful to God; never stopping to ask or see what others did, they dared to be true to their convictions in the face of a nation of idolaters. What bravery, casting into the shade earth's proudest warriors! I commend to you this sacred regard to the claims of conscience, to the dictates of duty; this cleaving to the right amid the scorn and roar of popular reproach and opposition. There is nothing more contemptible than the spirit that crouches down to popular custom at the sacrifice of principle, and which follows the multitude to do evil. It requires very little courage to assume the Christian name when it is fashionable. When truth is popular the veriest coward can sing its praise. It is the storm that tests the vessel and shows the quality of its timber and iron. It is the make-up of the opposing army that shows the qualities and valor of the soldier. And it is when expediency and custom and ridicule confront the Christian man that you see whether he is a moral hero or a heartless coward. What we need to-day is that stern fidelity to truth which will not yield to the claims of custom. Custom is now, as it ever has been, the stern foe of sincere

piety. There lies our danger. Religion has found general favor, but the favored religion has a large amount of worldliness mixed up with it. Men say, "Business is business," and try to show that strict morality and right will not apply to the shop or market. In their view, to apply Christian rules to secular callings would be ruinous. Religion, they affirm, is all right for the Church and the Sabbath, but what has it to do with trade and daily life. Now we must show these men of the world that Christ's spirit and likeness may and should be carried into every department and vocation; that there is no place or business in this world where Christian principle cannot and should not reign. So that instead of yielding to custom and going down to the world's level, let us change the customs and currents of life, and bring them up to the standard and will of God.

3rd. *They had to resist the claims of self-interest and gain.* The cost and sacrifice at which they maintained their convictions was great. Disobedience to the king must cost them loss of position and life. They were to be instantly hurled from place and power into the fiery furnace. In such circumstances as they now stand we ask, "Will they submit and live, or obey God and die?" Nothing moved from their Christian steadfastness, they are equal to the crisis, and remain firm and true; not even counting their own lives dear unto them, that they might finish their course with joy. Their confidence in God was perfect, and therefore their triumph over self-interest was complete. Such instances of prompt and unwavering devotion to God have not been wanting in other ages of the Church. Tertullian says of the Christians of his day, "We are thrown to the wild beast, we are burned in the flames, we are banished to the islands, but all have failed to make us recant;

we are true to God." Cyprian, when urged to preserve his life by the denial of Christianity, answered, "There can be no deliberating in a matter so sacred." Chrysostom, when threatened with banishment by the Roman emperor, replied, "Thou canst not banish me, for the world is my Father's house." Said the emperor, "I will slay thee." "Nay, but thou canst not, for my life is hid with Christ in God." Then replied the emperor angrily, "I will drive thee from every friend." "Thou canst not, for I have a friend in Heaven, who will never leave me; I defy thee, there is nothing thou canst do to me, for I am God's." Self-sacrificing moral heroism is not wanting in every epoch of the Church. Are we thus self-denying for Christ and truth? Have we the martyr's spirit, so that if need be we could bear the martyr's testimony? Do we serve God faithfully in our present positions, or are we temporizing and cowardly through fear of man, or from self-interest? I am afraid some religious people seek to make capital out of their allegiance to the Church. The same persons would sell their convictions and risk their eternity to-morrow if the temptation of gain was on the other side. May I urge that no allurements or prospect of advantage should ever tempt you to desert God or disown the truth. It is better to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

## II. THE RESULT OF THEIR UNCOMPROMISING FAITHFULNESS TO GOD.

1st. *They proved that no believing trust in God is misplaced, but that He is true to His people and His promises.* The young men said to the king, "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king." Miraculously,

or otherwise, just as it shall please God, He will deliver us. And you see their confidence was not misplaced. God did deliver them. As Nebuchadnezzar walked forth, in sight of the fiery furnace, he saw four men loose, walking in the midst of the fire unhurt. The fourth, he said, was like the Son of God. The expression "Son of God," does not indicate that the king knew or thought of the Messiah; he thought it to be an angel, who were commonly termed sons of God. The king plainly recognized Divine interposition and deliverance. And hard as his heart was, and proudly as he had acted in this matter, he is compelled to say, "There is no other God that can deliver after this sort." Sometimes it pleases Infinite Wisdom to place His people in those circumstances in which they cannot doubt His faithfulness; in which they are so shut up as to see and feel that the door of escape or deliverance must have been opened by God. In this instance friends and foes alike witness God's preservation and care for His own. All that happened to these good men in the furnace apparently was the burning of their *bands*. Not an hair of their head was singed, neither were their coats changed, nor even the smell of fire had passed on them. They were not only delivered, but came out of the furnace freer than they went in. So shall it ever be with God's people who trust in Him perfectly. He may suffer them to be cast into the furnace of trial, or suffering, and that furnace or trial may be *very hot*; but it will only burn their bands. Out of the furnace they will ultimately come, purer, freer, holier, better every way. Whilst in the furnace God will be with them, and when the last band that binds them to earth, or self, or sin, is burned, He will bring them forth as gold *refined*.

2nd. *You see the power and influence of true, consistent example.* The monarch, impressed with the superiority of



these young men's faith, with the depth and power of their convictions, and the wonderful interposition of God on their behalf, issues a decree which shows his profound impression and conviction. While, on the one hand, it betrays his ignorance of the nature and genius of true religion, on the other it shows how thoroughly he was convinced that the God of the Hebrews was the true God. Such a change of sentiment reveals the power and influence of consistent example and life. God has often used a *lived* Christianity to promote His cause and kingdom in the earth. There is a power in the preached Gospel that has achieved wonders in the world. But there is a silent power in a lived Gospel not less mighty for good. In removing prejudices, correcting misrepresentations, and attesting to the Divinity of truth, there is nothing more potent than a holy life. The life Christians lead, and the death Christians die, often exceed the pulpit in converting power. In this way every true life is an element of power, while history clearly shows us that the truth does not die with her martyrs, but rather they being dead yet speak.

3rd. *You see that the persecution which could not drive these men from their religious convictions defeated itself.* Instead of branding and overthrowing the Hebrews and their religion, as the persecutors designed, they only brought them and their religion into greater prominence. The king at once proclaims his will, and commands, under the severest penalties, that no one in his vast kingdom should speak against the Hebrew faith, or fail to reverence the Hebrews' God. Now, while we must condemn the king's *method* of spreading the religion of the true God, as opposed to the spirit and plain directions of the Divine Word, and as too much in keeping with the king's arbitrary and despotic way of ruling his own kingdom, yet we can greatly rejoice that

the persecutors are defeated, their mean and malicious designs frustrated, and the cause of the God of Heaven triumphant. And this is not the only instance in which persecution has outwitted itself, showing the vileness, the malignity of the cause and person of the persecutors, and, by contrast, the moral worth and power of the religion of Christ. The voice may be silenced for a while by the door of a prison, or the authority of an arbitrary decree, or the bigotry of councils and sectarian zealots; but soon the great liberator will come that way and walk into the very midst of the furnace or prison, and proclaim liberty to the captive and the opening of the prison doors to them that are bound. And the cause that God undertakes to defend and extend He will not fail to help in every time of need. Even the bitterest persecutor may be compelled to confess the claims of the very God he sought to overthrow.

4th. *The experience of these men proves that fidelity to God and truth shall not lose its reward.* "Then the king promoted Shadrach, Meshach and Abed-nego in the province of Babylon." This is not the only instance in which fortitude in subduing trial, and faith in conquering death, has led to eminent secular honor. Joseph, the slave in Egypt, raised to great power and honor; David, the shepherd, crowned a king over a powerful kingdom; Daniel, the captive, made the first president of the greatest empire of his times;—are striking instances of the high places of the earth to which the best of men have been promoted. And of this we may be sure, that if fidelity to God does not bring secular honor and dignity and wealth, it will bring everlasting honor at the right hand of God.

## XII.

### DANIEL'S INTEGRITY.

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“Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.”—DAN. vi. 10.

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**D**ANIEL, the prophet, was one of the most pure and faithful of saints. His character and life is at once a study and an example. Born in the city of Jerusalem, and descended from the royal tribe of Judah, his hundred years' pilgrimage was full of strange and wonderful history. His first years were spent amid the decline of the Jewish monarchy. The most of his life was spent in the seventy years of Babylonish captivity. His last days witnessed the restoration of his fellow-countrymen to their native land. So that his life, sharing the changes of his tribe and people, was full of painful interest. He was a man of scholarly refinement, great genius, eminent wisdom, unblemished life, and close intimacy with God. God Himself, in the Book of Ezekiel, bears unmistakable testimony to his eminent character and Scriptural holiness, where He says, “Though these men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness.” Daniel's character was one of the purest ever lived on earth by man. You cannot wonder that he was prosperous even in adversity, free even in exile, had native privileges in strange countries, and that God made even his

enemies to be at peace with him ; and that he was admitted into the most heavenly visions and revelations. This chapter presents Daniel to your study in a wonderful, a unique position. Confronted by the most cruel and malignant opposers, he is called upon to pass through one of the most severe ordeals to which a human being was ever subjected. Let us see how he met the greatest trial of his life.

#### I. THE PARTICULAR DANGER WHICH THREATENED DANIEL AT THIS CRISIS OF HIS LIFE.

“The writing was signed,” suggesting the dark-laid plot, and the ominous sentence, which overhung Daniel at this hour.

1st. *There was the scheming of political avarice and malignity.* Darius, the Medo-Persian king, who now ruled the destinies of Babylon, saw something in the character and conduct of Daniel that fitted him for the highest position and responsibilities. He had witnessed his skill in solving a mysterious inscription ; he saw his prudence and wisdom and success in all he undertook. And though he did not understand Daniel's creed, he appreciated his honesty, his integrity, and his talents. Darius therefore determined, in his own interest, to array himself in a new honor by the wisdom and goodness of Daniel. Therefore the king preferred Daniel above the presidents, and made him the prime minister over the grandest empire on which the sun had ever shone up to that time. But Daniel's endowments and elevation roused the pride and envy of the partizan zealots, who saw themselves cast into the shade by Daniel's promotion. And it is said they hated him. They could not dismiss him, nor impeach him, but they could and did hate him. Not because his policy was bad, or that like most eastern statesmen he was eager to receive bribes. Not

because he aimed at the king's crown, or was disloyal, or untrustworthy, or corrupt. They could find no occasion of fault in him, inasmuch as he was faithful in all things. Why then did they so dislike him? Possibly it was because he was a Jew and a stranger, and the conceited and haughty princes of the realm were greatly offended and could not forgive the idea of one who was a captive being the chief ruler over them. But we think that the principal reason why these men so hated Daniel was because of his *integrity*. He was an honest prime minister presiding over a corrupt cabinet. He would not take bribes, and so his example and presence shamed their greed, and stood in the way of their unlawful money getting. And because his office was in the way of their power and supremacy, and his integrity checked and shamed their avarice, they formed against him a most daring political plot, as dark as it was cruel. And because they could find no pretext for his removal or destruction in his character or administration, they assailed him through his religious conviction. Here you see the hatred and opposition of these political rivals and schemers stopped at nothing. They entered the sacred region of personal conviction and conscience, and dared to dictate to the soul on the question of its relation to its Maker. How bitter the malevolence, how daring the blasphemy that would step in to prevent the soul from worshipping its God. But Daniel had more to meet than simply the scheming and plots of unprincipled rivals.

2nd. *The signed decree foreshadowed and threatened his complete ruin.* Having seen what political craft and scheming could bring about, to realize fully Daniel's peril you must look at the nature of the signed writing. It plainly contemplated the casting of Daniel into the den of lions—a mode of punishment peculiar to the Medo-Persians. So

that when Daniel looked upon the writing, he saw his own sealed death-warrant ; and the mode of carrying it out must have filled him with shuddering. To say that the king regretted and vainly endeavored to set aside his fatal decree when he discovered the foul murder that was to be perpetrated, is saying nothing to relieve Daniel. The sleepless monarch nor the rejoicing persecutors affected the changeless decree. According to that writing Daniel must compromise or die, renounce God or become a martyr. To die, especially through the scheming of wicked men, is most painful and unnatural. Man was never made to die. It was not a part of God's original design, therefore man shrinks from death. It is true when the believer dies he does not cease to be ; there is not even a suspension of the continuity of life. Death is to him the vestibule of glory, the beginning of the blissful, thrilling endless life of heaven. But still there is nothing unmanly or unchristian in recoiling from death—a thing superinduced by sin. And to shrink from such a death as this—a death brought about by plottings so disreputable, and scheming so utterly unworthy and malignant ; a death so terrible in the mode of its execution ; a death so horrible in whatever way we look at it—is not unworthy of this noble and heroic man. But let us see how Daniel met the situation.

## II. DANIEL'S FIDELITY TO GOD AND HIS RELIGIOUS CONVICTIONS.

1st. *You have Daniel's sentiment respecting the interference of the state in the concerns of religion.* For Darius as a man Daniel could have but little respect, for historians describe him as weak and cruel, furious in his anger and tyrannical in the exercise of his power. According to this narrative he allowed his nobles to make laws which he

signed and afterwards wanted to retract. He cast Daniel into the lions' den, and then wept over his own severity. He obeyed his nobles in punishing Daniel, and afterward in terrible revenge flung them into the same den. So capricious and despotic a tyrant, however arrayed in the trappings of regal splendor, no one could respect. But his authority as a king Daniel duly honored. In everything political and national he properly submitted to him. Good men ever have been the truest subjects, the best citizens of the state, and the most loyal to the government and laws of the nation under which they live. But Daniel correctly felt that he could not render to the king the homage which was due only to God. In the affairs of religion he must be free. The monarch might decide what death the prophet should die, but Daniel himself must choose what God he would worship. Hence, when forbidden to serve God he would not deviate for a single day from the custom of his religion or habits of devotion. And Christians everywhere should manifest the same fortitude and decision of soul. The right of private judgment is not only the birthright of every man but the legitimate and natural fruit of spiritual religion. Liberty of conscience is a right, a divine, inalienable right, which no man should barter or betray. He deserves not the name of a Christian who will not contend for the rights of private judgment on the question of religion as the dearest earthly possession. As Daniel, as the holy apostles and fathers of primitive Christianity, as Wycliffe, as Luther, as the Puritans, as the Covenanters, as the noble army of martyrs, obtained this freedom at great price, so let us maintain the form of sound words. It is no part of the secular government to teach or enforce religion. Religion is a matter too sacred for that; it is a holy thing between a man's soul and his God. The moral sense cannot

be controlled rightly by acts of parliament, or governments, or kings, or chief magistrates. *Within* the Christian Church there is no sphere for the exercise of the civil power; there it becomes an intrusion, a usurpation to be resisted. When and how we are to worship cannot be settled by any earthly force, but must be determined by the word of Him that liveth and abideth forever. Religion is emphatically personal and spiritual, the most purely personal matter in the world. Here we must listen to the voice of Him who says, "One is your Master, even Christ," and we dare not render unto Caesar the things that are God's.

2nd. *Daniel's steadfast adherence to religious duty in the face of danger.* In looking at the manner in which Daniel discharged his duty, at first sight he would appear singular, if not ostentatious, as he enters his room with his window opened toward Jerusalem. But as you look at his attitude and adherence to custom, remember the true explanation. On the top of every Jewish house, which was flat-roofed, there was what is called in the Book of Acts, "an upper room" or chamber, or domestic chapel, where the Jew always went for retirement and devotion. So that Daniel's *window being opened toward Jerusalem* was in strict agreement with the custom and worship of the Jews—a custom easily explained by two considerations: Solomon's prayer at the dedication of the temple, in which he asked God at all times to hear the prayer of His people directed toward that place; and the fact that that temple contained the only sign or symbol of the mediatorial intercession of Christ. Therefore Daniel, when he retired to that upper room with its open window, did not seek to *display* his religion, or to *defy* those who had conspired against him. He did that which he had always been accustomed to do in the same simple, beautiful habit that his inner life had been trained



to. Had Daniel gone to that room for prayer then for the first time, and opened that window as a signal defiantly, he would have been assuming singularity which is weak, if not wrong and contemptible. When duty makes singularity inevitable it is Christian, it is sublime; and we should never be ashamed to be singular for Christ. We never hear of men being ashamed of being called singularly rich, or wise, or great, or successful, they rather rejoice in singularity of that sort; and is not religion wiser than wisdom, richer than gold, greater than any earthly success? No man should ever *seek* singularity, but he should not *fear* it when duty requires and God demands. There are times when it is sublime to stand alone in that lonesomeness which throws a man upon himself and God—that lonesomeness which forgets the excitement of the throng in the inspiration of duty. Never let us hearken to policy or expediency, but pursue the path of conviction and right at all costs. Suffer, if needs be, rather than renounce the truth or dishonor a divine conviction. Imitate Daniel, and as you sometimes sing, "Dare to be a Daniel," rather than follow the expediency men that are all about us. It is the men who have the courage of their convictions that wrestle with the difficulties of their times, and rise above their surroundings to honor God and bless men.

3rd. *You have Daniel's attachment to devotion and prayer.* His very life seems to have been fed and expressed by prayer. It was his approach to God in the simplicity and earnestness of prayer that gave integrity and faithfulness to his life in every situation and trial. Prayer from the heart in that upper room when alone with God brought him strength and courage and power and self-mastery and endurance. Well would it be for men, for nations, for the world, if every statesman would take counsel with God.

And well would it be if every man would delight in prayer, and live and move and breathe in its holy communion and fellowships. Prayer is not only the wealth of poverty, the strength of weakness, the light of darkness, the refuge of distress, the joy of trouble, but it is the very breath and life of the Christian believer. Prayer has often reversed the struggles of war, defeated the craft of statesmen, paralyzed the arm of persecution, and brought to naught the counsels of evil men and the opposition of malignant devils; because prayer has moved the hand that moves the world. Good men must pray, but not to *inform* God: He knows better what we need than we can express; or to *change God's purpose*: He knows His own will; or to be seen of men. They must pray to obtain the refreshment, the nutriment, the power essential to a great life and service. Prayer is power in its highest degree and might.

### XIII.

## THE RIGHTEOUS SHINING.

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“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.”—DANIEL xii. 3.

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**A**MONG men of the most distinguished learning and piety the authenticity of this book has never been questioned. They have regarded it as written by Daniel, who claims to be the author in the expression, “A vision appeared to me, Daniel,” and written at the time and place it says: six hundred years before Christ, on the plains of Shinar. And if modern skeptics require proof of the veracity and inspiration of the predictions of Daniel, they may find it in the fact that it was received as authentic by the Jews, and existed in the Hebrew Bible, and was translated by the Hellenistic Jews into Greek three hundred years before Christ. And further, the direct allusions of Christ and His apostles to the book prove its inspiration. Josephus and other eminent historians also bear direct testimony to its authenticity. The predictions Daniel was inspired to deliver were most remarkable, as was also the clearness with which events were disclosed to him on the prophetic chart. God’s wisdom in veiling prophecy generally in obscurity is manifest. It secures the accomplishment of the Divine moral purpose without the interference of the agent. But Daniel was favored and honored above

others, for he was carried far beyond the ordinary range of prophetic vision. His eye swept down the stream of time, marking the rise and decay of kingdoms, and the revolutions of the world, until he saw established over all the universal kingdom of Christ before the end was. But amid the foliage of prophecy, the details of biography, the epochs of history, and the mysterious chronology of days and seasons, Daniel never fails to proclaim spiritual and saving truths—truths as profitable as they are sanctifying and divine. In the words before us we have stated with much clearness and wealth of suggestion the mission and rewards of life.

#### I. THE COURSE TO WHICH EVERY LIFE IS DIRECTED AND COMMISSIONED.

The terms “they that be wise,” and “they that turn many to righteousness” are so connected that you may regard them as correlative, if not synonymous. The wise man seeks to turn many to righteousness as the proper endeavor and end of life ; and they that turn many to righteousness wisely answer the Divine mission of manhood and bless the world. So that you have in this expression the character of a true Christian—a *wise man* ; and the suggestion that service and usefulness is the true object and commission of life.

1st. *He is a wise man who turns many to righteousness, because he overtakes the ruin of sin and assists to promote man's recovery and Christ's work.* I need not lead you down to the lowest strata of humanity to prove the truth and completeness of man's depravity. The world was not made what we find it to-day. It was created holy and beautiful. Every sound was once harmony, every sight was once lovely; sin has unhinged and disfigured it, and

brought upon it paralysis and disaster. The intellect is darkened by the vapors of sin, the judgment is warped by the prejudice of sin, the conscience is diseased by the corruptions of sin, the heart is the seat of all uncleanness through the pollution of sin. Every spot of earth, from the prison cell to the highest mansion, has echoed the voice of sin. It has trod softly the paths of shame, and burst wildly in the roar of revolution ; and wherever the stream of sin has flowed, human happiness has been swept away and only ruin and wretchedness remained. In this condition man is not only without holiness but without hope. He can no more restore himself than he can create a star, or turn a river up the mountain, or summon the dead to life. But while man was thus ruined by sin, Jesus came to seek and to save that which was lost ; exchanging the admiration of angels for the insults of men, the diadem of glory for the crown of thorns, that Calvary might behold God in human nature die, and depraved man find a perfect and available means for his complete restoration to the favor and fold of God again. And the man that turns many to righteousness overtakes the moral ruin of sin by leading the lost one in God's name and in God's appointed way to enjoy the renewal and blessedness of the saved, and, in the possession of the title and the qualification, the franchise and the fitness, for earth's sonship and heaven's glory, to become Godlike again. And when sin is thus restrained, and the ruin of sin thus overtaken by one turning to righteousness, the object of Christ's offering for sin and the end of Christ's work for sinners is fulfilled. And the man who thus elevates his fellow and becomes a co-worker with Christ is wise beyond all expression, and is wisely answering the best ends of his being in the salvation of his fellow-man.

2nd. *He is a wise man who turns many to righteousness,*

*because he fulfils the divine commission of manhood and faith.* Every man and every life is charged by the Creator with a mission to mankind. But the profession and possession of religion superadds a special and more inclusive service and responsibility. We are too forgetful of the claims of our fellows upon us as a part of the same great world family. But we can never overstate the solemn responsibility which our religious profession brings. By diffusing through us the spirit of Christ, and setting before us the example of Christ, and guiding all our actions by the precepts of Christ, spiritual religion lays claim to the entire man and service for the good of others. And if we become narrow, selfish spiritual epicure—living only to save our own souls, in the narrowest and most selfish sense of those words, and are concerned only for our own enjoyment of religion, or how we may escape the penalties of sin, instead of receiving religion that we may impart it to others, we violate the very condition and laws of Christian life. The Bible plainly insists on all who have felt the truth doing their utmost to save the erring. That is God's way of finding the lost. True, He could promote the good of mankind without our service, but our concern is not with what God can do, but what He does. That is His revealed and appointed means. The sun does not write His Gospel on the clouds, nor angel voices proclaim it through the world. He spreads before us the hungry, needy, ruined tribes of earth, and then says, "Go work in my vineyard." "Occupy till I come." The field of occupation may differ. One man may be a parent whose duty it is to watch, and form, and train, and guide, and develop the moral character of his family. Another may be the loving watcher at the bedside, or over the bent and helpless form of some aged paralytic, and it is his to let him down by a bed into the room

where Jesus is. Another may be a self-denying and earnest teacher of some Sabbath class, where every Sunday through much difficulty and after much self-fasting, he finds a field of toil for Jesus. One may be called upon specially to care for the physical wants and woes of suffering ones around him, and his chief duty is to soothe and heal and comfort broken or orphan hearts. Another may realize the deeper spiritual needs and hunger that is about him, and find his chief work in ministering to the soul. But whatever be the form of service all Christians have an apostolic commission, and may share the glories of an apostolic service. Nor must we forget that many Christians are becoming more and more conscious of their obligations, and looking with deeper interest into the needs and sorrows and claims of the fallen and dependent. We recognize with great thankfulness that this is an age of passionate pity for human suffering and oppression and want. Institutions with every charitable purpose are multiplying around us. Retreats and homes for the aged, asylums for the orphan and dependent, hospitals for the sick and incurable, industrial and ragged schools to grapple with ignorance and crime, and a thousand other institutions that are seeking to educate, and bless, and overtake the moral and spiritual needs of mankind. The haunts of vice are being explored by the feet of pitying love, the whole law of service is undergoing a change, and the lowest criminals are being rescued and changed into citizens and saints, as the choicest fruit of the Christian spirit. But I am afraid that even yet this principle of spiritual life is not sufficiently recognized by *individuals and churches*. We do not understand a drunken Christian, or a profligate Christian, but we seem to admit that strange paradox, an *idle* Christian, though the Bible distinctly affirms, "Woe to them that are at ease in Zion,"

and Christ commanded, "Cast ye the unprofitable servant into outer darkness." The man who sits still doing nothing, or only grumbling at what others do, will not receive the reward and commendation of the faithful servant. Let us remember that we have all a work to do for Christ and for man, and let us be Christian enough to do it.

## II. THE REWARDS OF SERVICE.

1st. *There is the reward of success and the gratulation and joy that attends it.* The expressions so connected, "they that be wise," and "they that turn many to righteousness" seem to suggest and insure that all wise and well-directed effort must be successful. There is neither doubt nor fear nor hesitation expressed. The same blessed assurance is conveyed in Paul's Epistle to the Corinthians where he writes, "Paul planteth, Apollos watereth, God giveth the increase." And whenever did wise, well-directed and faithful labor for the well-being of others fail of blessing? All departments of Christian toil—the home, the school, the temple, the wayside—bear testimony by a tribute of souls to the success of spiritual service. And in that success, with all its accompanying good, the Christian worker finds an abundant reward. John Newton once said, "If I might but soothe the grief of a child, or hold a cup of cold water to the lips of a beggar, I should feel that God had put signal honor on me." Elizabeth Fry once replied to a friend, who met her on her way to Newgate prison, and expressed her wonder that she (Miss Fry) who had known the rarest pleasures of the gay world, who was a daughter of the Gurneys, should be content to spend her time with outcasts and thieves, "I never knew real happiness until my dear Master and Lord revealed to me what life is for, and I learned like Him to go about doing good." Regarding all Christian



effort in the same high and holy light—to feed the hungry, to clothe the destitute, to wipe away the tear of sorrow, to pour comfort into the heart of the grief-stricken, to shed light and hope into the home of the poor and bereaved, to change the habitation of crime into a temple of God, and the criminal into a saint, to light up the room of the dying with an immortal hope, to lift a life into fellowship with Christ here and hereafter—is a blessed work that brings its own reward. And no one can know the joy, the ecstatic joy, of Christian service but those who engage in it.

2nd. *The reward of heaven with all its compensation and glory.* The word compensation will be accepted by all Christians in this connection with the full recognition of the limit which readily suggests itself. We can never *merit*, but we may truly and worthily *win*, the heavenly rewards. The moment the eye of a saint is turned toward the heavenly home it kindles into eloquent brightness. There he feels every want will be met, and every service honored. Nothing done, or suffered, or sacrificed for Christ will be forgotten or go unrewarded. While thrones and crowns and palaces and earthly grandeur vanish away, the thought, the tear, the gift, the toil for Christ will be remembered. Every pang shall become a pleasure, every scar an abiding memorial of honor, because representing the faithfulness which the diadem shall crown. Then shall the recorded word and look of kindness dropped by one who had no more to give, and the mite, and cup of cold water presented with a heart big enough to have given the world, be divinely acknowledged. And the service of the Sabbath and the life, multiplied a hundred-fold, shall then ripen into a glorious harvest. But while no work shall go unacknowledged, all the glorified will not be rewarded alike. It has been beautifully said, all the saints shall have *one* heaven; but surely

they who have led many to righteousness shall have *many* heavens in one. Rank, station, conduct, motives, sacrifices, services, all will appear and be duly acknowledged in the *degrees* of the glorified. And when our text speaks of the glorified saint shining as the brightness of the firmament, or as the stars forever and ever, you must not forget the other passage in the fifteenth chapter of the first of Corinthians which speaks of one star differing from another star in glory. Let it never be supposed that Paul, after a life of complete devotion to his Master's glory, shall have no higher heaven than the penitent thief, who was saved by a miracle of mercy when the pendulum of life was making its last vibration. God will carefully see, and heaven will delightedly acknowledge, to, the just claims and rewards of all the saved, so that every redeemed one shall receive according as his work has been.

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XIV.

REST AT LAST.

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“But go thou thy way till the end be: for thou shalt rest and stand in thy lot at the end of the days.”—DANIEL xii. 13.

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**T**HE VIEW prophecy in the light of a partial or complete fulfilment is a great advantage. It satisfies us that the prophet was inspired and his prediction true. Now, of most of the predictions of Daniel it may be said they are fulfilled and have become history. All his predictions relating to the kings of Babylon were fulfilled in his own time. And his predictions relating to the four great monarchies became history long centuries ago. The first or **GOLDEN HEAD**, viz., Babylon, swayed its wide sceptre over the nations with absolute power until its destruction, as Daniel predicted, by the armies of Cyrus. The second, **THE BREAST AND ARMS OF SILVER**, viz., the Medo-Persian, established an empire from the rising of the sun to the setting thereof, and continued supreme in power and dominion until the third arose, with **HIS BELLY AND THIGHS OF BRASS**, viz., the Græco-Macedonian, or, as they are termed in classic literature, the brazen-coated Greeks, because they wore coats and helmets of brass. Under Alexander the Great, and after the battle of Arbela, the Græco-Macedonian Empire became supreme and held universal sway. But it too gave place to a fourth and yet greater power, an **IRON KINGDOM**, “WITH ITS **LEGS AND FEET OF IRON.**” The Roman Empire arose and

extended and subdued until its power was universal and co-extensive with the known world. The Iron Kingdom swallowed up all the rest for hundreds of years, until it, according to this prediction, was divided into TEN KINGDOMS. And from that time, Daniel remarks, there shall be no universal monarchy set up on the earth until Christ shall have dominion from sea to sea, and from the river unto the ends of the earth. And this prediction has been singularly fulfilled. Charlemagne and Napoleon Bonaparte tried hard by the sword and by alliances to establish a universal monarchy, but both failed terribly because the Word of the Lord standeth sure. But some of the predictions of this book may yet remain to be fulfilled; and till God's time comes we are commanded in the right spirit to wait and work. Let us do so in the same spirit that Daniel did.

I. THE SUGGESTED COURSE OF A TRUE AND CONSISTENT LIFE—"Go thou thy way till the end be."

1st. *We see that the practical, not the curious and speculative, is the real destiny of life.* "Go thou thy way till the end be" is a standing rebuke to the curious seeking, while it reveals the essential practicalness of true living. It is as though Daniel while gazing upon dynasties changed, crowns tossed as bubbles amid the royal gambling of war, and sceptres and kingdoms and the most brilliant of earthly things a mere wreck on the heaving surge, felt lost in the mysteries of the wonderful vision and wanted still further to know of the times and seasons which God had withheld. And he said, "Oh, my Lord, what shall be the end of these wonders?" And God replied, "Go thou thy way, Daniel, till the end be." The words are closed and sealed till then, when they shall be unfolded and fulfilled according to the pre-arranged and Divine purpose. This one rebuke and direc-

tion was enough for Daniel and should be for the Christian world. To every one God's voice is, Work. Go thy divinely directed way of service to the very close of life, rather than waste brain and being in profitless and curious questionings. The counsel here given is needed by all, for there are events in every life, more or less wrapped in mystery, the difficulties or meaning of which we are sometimes impatient to know, and vainly strive to solve; whilst some by taste and disposition have little or no sympathy for the practical, but are always running after the curious. Noble and God-glorifying service they call *drudgery*; but they are willing, nay anxious, to talk from morning to night about millenniums, and second comings, and when the battle of Armageddon was fought, and about the seven plagues, and the seven vials, and the scarlet woman, and the lost tribes, and other utterly profitless questions. They could quote all the passages of Scripture that feed a favorite *ism*, but that precious text of the Master's own example, "I must work the works of Him that sent me while it is day," they never study or follow. To all the curious, and speculative, and unprofitable squanderers of life's precious hours and time's golden opportunities these words speak in strong and earnest rebuke, "Go thou thy way till the end be." As Christians and as Churches, duties press upon us, so many and weighty and overwhelming that there is not a moment or an opportunity to be lost. We are called upon of God to purify earth as well as to people heaven, to Christianize the laws and customs and habits of the people as well as to save their souls. And in seeking to sanctify human surroundings, and to dash the cup of poison from the drunkard's lips, and raise the fallen and debased to manhood and citizenship and Christlikeness, and to fulfil our duty to our nation as well as to individuals, to secure the ascendancy of Christian

principles in all representative and official positions, is a work so great and pressing that it challenges our best powers and exacts our most prolonged and self-sacrificing efforts always and everywhere. And that man is not a Christian who neglects his duty to God and to his country that he may gratify an idle curiosity.

2nd. *These words suggest that spiritual life should be maintained and spiritual service performed despite every dividing circumstance.* "Thou shalt stand in thy lot at the end of the days" reminds you in the most solemn tones that evasives and circumstances will not be accepted in the place of duty and fidelity to God, by Him who knoweth all things. We shall stand in our lot, *accepted* if we have been true, *rejected* if we have been false or unfaithful. We shall stand in *our lot*, apart from all persons and separate from all surroundings. Circumstances are influential, and we are often their victims. But we are not *necessarily* swayed by either favorable or unfavorable circumstances. Our moral freedom may, and should, assert its superiority to all surroundings. There is within us a greater power than our environment. Hence we are responsible for our character and conduct, and shall stand in our lot of accountability and destiny. Christian people should not seek to excuse or justify their delinquencies by pleading peculiarity of temperament or situation, for they must give an account to *God*. Let no Christian person suppose that he would be pure and angelic but for some unfortunate something that has prevented it. That is a false plea altogether. If a man cannot be a Christian where he is and where God has placed him, he cannot be a Christian anywhere. If one cannot serve God amid self-denial and difficulties and cross-bearing, he would not in more fortunate and agreeable circumstances. As we think of standing in our lot, and remember the

solemn, overwhelming isolation these words set forth, let us be true to conviction and opportunity and duty.

3rd. *The end.* The end here referred to is the close of time. The end of the days of probation and privilege. The end of the days of conflict and change. And what an end that will be! The end of disputes, and quarrels, and sectarianism. The end of despotism, and rebellion, and of evil. The end of toil, and weariness, and suffering. The end of names, and sects, and isms. The end of war, and want, and ruin. The end of sin and death. Then shall the desert blossom as the rose, and the valley become jubilant with praise. Then shall the nations recount God's marvels, and history retrace His footsteps, and the redeemed earth break forth in one grand harmony of song. Blessed end for the righteous, when all their days of warfare and weeping and trial shall have passed forever. When evil in every form shall have come to a perpetual end. When only goodness and blessedness, and salvation, and glory, and honor shall remain to all eternity.

## II. THE DECLARED BLESSEDNESS OF THE CHRISTIAN'S FUTURE—"Thou shalt rest."

The word rest is full of charm and sweetness to the tired pilgrim. Amid the weariness of the present we long for rest. It is nature's sweet restorer, and all nature needs and seeks it. The leafless tree in winter, the quiet bird in its nest, and the sleeping infant in its cot, all follow this same law. And the magic of night, as it noiselessly comes over the face of nature, and moves from land to land with soft and soothing touch, lulls the world to rest. God has made the very best provision to meet this inevitable need. Rest is the stimulus and need and preparation for work. The intellect must have its retreats

and seasons of quietude to sustain its exertions. The mind must have resting places of truth from which to start and to which it may return, or temptation will overwhelm it. The heart must have relaxation or it cannot bear long the strain on its noblest sympathies. The holiest sorrow or joy or love exhaust without repose. And even the spiritual faculty must rest in God, or it will sink into doubt and despair. But the allusion before us is to the rest beyond—the rest that remaineth for the people of God on the other side of the death river in the eternal home above.

1st. *That rest is not one of unconsciousness.* We cannot understand how any wise man can conclude that the human spirit, after death, is unconscious. A man may say, I cannot tell how there can be thought and consciousness in a disembodied spirit. Of course he cannot understand it, because it is outside and beyond the sphere of his present knowledge. Will you think for a moment of what *dreams* may foreshadow or suggest? Sleep is the image of death, and in it the senses are sealed up so that a man knows nothing of what is going on around him. Yet the spirit in dreams opens up new scenes, solves strange and wonderful questions, and seems to think and act in a world of its own. And if the spirit can thus act without the aid of the bodily senses, may it not be an intimation of the capability of the soul living in consciousness and acting freely while the body is lying in the grave. To-day you meet a man on the street, or in his home, full of life and power; five minutes after you hear that he is dead. Which is the conscious, thinking man, that which lies before you, or that which has passed away? That which lies before you is a lifeless body from which the consciousness has passed. If so, then the consciousness must be with the part that has passed away. You might readily conclude that



the state upon which the Christian's spirit enters in the life beyond is full of conscious blessedness from the statements of God's Word. Paul declared that to depart is far better. But with his intellect and range of sympathy and love for Christ and love for men, would he have said "To die is gain" if death was a passing into unconsciousness? Under such circumstances, to such a man, death would be a calamity to be shuddered at. But confident that after death he would enter at once upon a higher and holier life, in the full possession of all the powers and capabilities of his spirit, he hailed the change that freed him from the limitations of the body with delight, and longed for the grander existence beyond.

2nd. *It is a rest of tireless activity and complete victory.* It is rest in contradistinction to the toil and labor and sorrows and disappointments of earth. Can you conceive of a rest where there will be tireless activity and yet no sense of weakness or languor, but immortal vigor and youth and power and susceptibility. A rest of unwearied service, of ceaseless worship; where they serve Him day and night in His temple. A rest of calm, conscious victory over all that disturbs or destroys. A rest that no impatience or disappointment or ambition shall ever disquiet. A rest where the victory is so complete that every mystery shall be changed into a mercy; every Providence into a chapter of goodness; and death itself be swallowed up in victory. A rest where the whole eternity shall become a heaven of unutterable glory and coronation. A rest in the throne, room and bosom of the King of kings. A rest so glorious and perfect that its peace shall never again be disturbed, that its joy shall never again be saddened, that its purity shall never again be marred, that its victory shall never again be challenged. O glorious rest, forever with the Lord.

3rd. *It will be an uninterrupted rest.* In this respect how unlike the experience of earth this rest will be. Here we find rest for our faith, or heart, or hope, or soul confidence for a time only, to be again agitated and tried. And how often, amid the changeful and distracting experience of earth, we long for a rest unbroken and perfect. In heaven the Christian shall reach this experience of uninterrupted rest. Bereaved one, death enters not, slays not, sunders not there. Sick one, disease pales not, enfeebles not, wastes not there. Oppressed one, cruelty injures not, wounds not, crushes not there. Forsaken one, inconstancy disappoints not, chills not, mocks not there. Penitent one, sin exists not, embitters not, burdens not there. Weeping one, tears spring not, scald not, dim not there. Let us labor, therefore, to enter into that rest. Do not, through unfaithfulness, or perversity, or indifference, or sin, miss so grand a home and rest forever.

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XV.

REPENTANCE.

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“Except ye repent, ye shall all likewise perish.”—LUKE xiii. 3.

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**A**MONG the great crowd who were at this moment listening to Christ, was one who readily seized the opportunity to draw Him out on one of the oldest and commonest beliefs of the Jews. “There were present at that season some that told Him of the Galileans whose blood Pilate had mingled with their sacrifices.” Just when this slaughter of these Galileans occurred is not recorded. It must have been at some feast at Jerusalem, in the outer court of the temple, since the blood of the worshippers was mingled with their sacrifices. But the silence of Josephus the historian about it seems to indicate that riots and massacres during the Procuratorship of Pilate were so frequent that it was needless to recount them all. This piece of news was told to Christ to get His deliverance on the question of the connection between sin and calamity. The Jews believed that all physical maladies and visitations were a direct judgment from God on personal and particular sins. The proverb was commonly held by them: “The fathers have eaten sour grapes and the children’s teeth are set on edge.” The question put to Christ, “Who hath sinned, this man or his parents, that he was born blind?” grew out of a strong belief of the Jews that disease or affliction always implied moral and specific wrong. Christ

instantly corrected this view and taught them that they could not judge a man's moral condition by his material surroundings, or by physical laws. A man might be very poor, or afflicted, or tried, and yet be very godly; or a man might be very rich, or prosperous, or healthy, and yet be desperately wicked. Worldly or bodily conditions, He shows, are not the proper measure of a man's spiritual state; but character, the condition of the heart within and before God, is the true test of what we are really and spiritually. Having taught His questioners that every world and condition is governed by its own laws, and not by the arbitrary and foolish beliefs of men, Christ proceeds to show them the common need of man from a common moral state. As all have sinned and all are sinners, all must repent, and all must know the same spiritual change within. From this text we propose to set forth *the doctrine of Repentance*.

#### I. THE NATURE OF REPENTANCE.

It is not easy to draw a line of distinction between the direct approaches to repentance and the workings of repentance itself; or between those operations of the mind and heart which constitute repentance and the effects produced. What leads to and is of the very essence of evangelical repentance, and what flows from it in the experience and life, so interblend and act upon each other that a theologian, however metaphysically gifted, cannot analyze and describe them as the chemist does his drugs. There are points in the experience of genuine repentance not separable, not definable in exact terms and data. But the nature and place of true repentance one cannot fail to understand if he will seek and follow the leadings of God's Word.

1st. *Repentance includes deep and true conviction.* What means God will employ to produce this awakening of the

conscience that we call conviction—the first clearly marked step in the path of true repentance—we cannot determine. Sometimes God makes use of His Word to penetrate between the joints of the harness and search and scorch to the very innermost centre of the being. At other times He uses providential or national visitations, such as reverses, losses, devastating floods, pestilence, war, or some great overshadowing calamity, to awaken the slumbering conscience. At another time He enters the household and takes the child or husband or wife or idol of the family, hoping thereby to arouse the forgetful and unconcerned. The Holy Spirit is also waiting His opportunity to warn, or instruct, or appeal to the alarms or hopes of our inner selves. But whatever instrumentality God may use to bring about this first stage in a repentant state, true conviction there must be in order to true repentance. The mind taught by the truth, the heart aroused by the Spirit, must move the conscience to a deep and sincere conviction of sin. When the conscience is thus aroused, as if by the distinct and peremptory voice of God within, it will press through all questions and difficulties, borne on by the agonies of its own unrest, and the conviction of its own sense of right, to the footstool of the God of mercy. There it voices the soul-tumult, the conscience-deeps that wail and cry out for the living God; there it finds that the convulsions and upheavings of conviction but break the heart that it may be truly and effectually renewed; there it finds that the piercings of conviction but probe to the bottom that the hurt of sin may not be slightly but radically healed.

2nd. *Repentance includes genuine contrition.* A true and godly sorrow for sin is another essential feature in the experience of evangelical repentance. There is a sorrow for sin which does not lead to repentance. The man who

has impoverished himself and his family by his folly, may show unfeigned and fruitless sorrow for the loss of fortune, but that is not contrition. The man whose crimes may have made him the inmate of a prison, may lament over the consequences of his crime, and yet not feel one penitent emotion. The most craven may at times grieve because of the penalties of sin and crawl with abject meanness, until they become things of scorn, to escape the torture and consequences of sin, but shuddering at and dreading the results is not a godly sorrow for sin. Judas in this sense repented. He reflected on his crime with horror and trembled for the result, till goaded by terror he rushed upon a suicide's death! But that is what the Scriptures call the sorrow of the world which worketh death. Contrast with this the repentance of Job. When addressing the God against whom he had sinned, he said: "I repent and abhor myself in dust and ashes." Not dissimilar are the feelings attributed in Scripture to all true and genuine penitents before God. This deep contrition and self-abasement of soul must be felt by every one who truly repents of sin. Feeling that in God's sight he is guilty and that he does not deserve forgiveness, and that he can only hope for it through the love and sacrifice of Christ, he looks on Him whom he has pierced and mourns. Sincere contrition for sin will vary in its outward expressions, because we differ in temperament and experience. In one you may trace it in deep thoughtfulness and reflection; in another it may be seen in excessive weeping. In one it may produce a strange silence that cannot shed a tear to relieve itself; in another it may be frantic with grief. One it may plunge forward into more absorbing business pursuits; another it may unfit for the time for all business or common concerns. But however diverse the expression, real and contrite sorrow for sin there must be. Is it

not natural and right that it should be so? Who that has a proper conception of the foulness and guilt of sin could feel otherwise? When you think of the grand harmony of the universe deranged by the discord of sin; when you think of the strife of self-will in battle with the loving will of God through the opposition of sin; when you think of having had a spirit from God pure and noble, and then see that it has been dulled and degraded through the effects of sin; when you think of having injured another through time, through eternity, by the temptations of sin; when you think of the extinction of love in the soul, and, thereby, the quenching of a light brighter than the sun through the dominion of sin; when you think of sin dashing its angry waves and raging against the purity of the throne of God; tell me if any sorrow, even if it border on despair, can be too great to utter the agony, the horror, of a penitent heart at the vileness and hatefulness of sin. Every enlightened person will feel, as he looks upon the nature of sin and the estrangement it has created between the soul and God, that, if ever he is to receive the pardon of God and live in fellowship with God, his heart must be contrite before God. Well did the repentent Psalmist declare, "The sacrifices of God are a broken spirit, a broken and a contrite heart will He not despise."

3rd. *Repentance includes sincere confession.* I need scarcely say that the confession required in Scripture is to God, not to man. It is a wicked perversion of the teachings and genius of God's Word to declare that confession to man or to the Church is necessary in order to salvation. There may be instances where one man has greatly wronged or injured another, and when awakened and brought to Christ he may feel the guilt of that past injustice lying like lead upon his conscience. Then, as he values peace of soul, he

will have, it may be, not only to acknowledge the wrong done, but to make restitution to the injured. But an exceptional instance of acknowledgment between man and man is not the rule and guide for all, especially on great questions of spiritual concern. Let no morbid feelings within, or false teachings of any Church, lead you wrong on this important point. Confession to God there must be in order to true repentance. The Bible clearly shows that on the eve of a new life men were required to acknowledge the iniquity of the past. When David confessed, "I have sinned," then he heard the words of pardon, "The Lord hath also put away thy sin." When the publican humbly cried, "God be merciful to me a sinner," then he went down to his house justified. When the people of Ephesus came forward and burnt their books, and confessed and showed their deeds, then they rose into a Christian Church of power and spiritual character. So it will ever be. If we hide iniquity in our heart the Lord will not hear us, but if we confess our sins He is faithful and just to forgive us our sins. If from a diseased sensitiveness we shrink from the honest confession of sin to God, we must never expect the divine favor; but if we frankly confess our sins before Him, He will blot them out forever. Let us then not hesitate, when our hearts are touched by the Spirit of God, to come at once to Him in this spirit of true repentance. Don't delay to pour out before Him the stagnation and wretchedness of the awakened heart, that He may cleanse it from all sin and burst the shackles of the soul for the wider, purer, nobler life of faith. Then the conflict of passion and sin shall give place to the serenity of the new heart and the right spirit.

4th. *Repentance includes a change of heart and conduct.* If I were asked to put the final step of repentance into a sentence, I should say: the divorce of the soul from sin and



its turning to God. Whatever may be our convictions or resolutions, without a change of character there can be no genuine repentance. To be sorry for sin without turning from it is hypocrisy. Sorrow for sin must lead to that entire change of heart and desire and aim which turns utterly away from sin of every form, or, in the absence of such a change, the sincerity of our repentance remains unproved. Thus you see that repentance is more than feeling, or resolving, or confessing, or doing; it is feeling, resolution, confession, action, combined. We may say that repentance is a change of mind toward God in His being, and person, and dealings, and law, and requirements, and towards the whole range of spiritual truth and duty. We may further say that repentance is a change of disposition toward Christ, and the Bible, and the means of grace, and the service and work of God. We may further add that repentance is a change of conduct and life, lifting the whole deportment into new and nobler currents of action. But nowever we may subdivide the idea, there is the claim and obligation upon every repentant one to turn from sin and live to God. Repentance has never been better defined than in the words of the poet—

“Repentance is to leave the sins we loved before,  
And show that we in earnest grieve by doing so no more.”

## II. THE NECESSITY AND PLACE OF REPENTANCE.

1st. *Repentance is necessary to give us right views of, and to place us in a right relation toward, sin.* Properly to appreciate the great doctrines of revelation, or rightly to value the redemption that is in Christ Jesus, we must have a proper estimate of sin. Too much of the teaching of to-day tends to an underestimate of the sinfulness of sin. It is well to dwell more upon the remedy than upon the disease; but the disease must be seen in all its horror and loathsomeness.

ness if we would have it probed to the bottom and cured radically. It is not wise to be whispering "Come to Jesus," when we should be crying, "Repent and be converted, that your sins may be blotted out," and I know of no state of mind or heart that will give us such correct views of sin as a state of true repentance will. From every part of the Bible we see that men who truly repented saw sin and their own relation to it as they should, and from their experience we learn important teachings.

We learn that sin is a *wrong act and state*. Sin is an act of transgression. It is in this form that each of us first meet it in experience. Sin is an act of coming short or of passing over, and we are as culpable for stopping short of the line of command as for going over the line of prohibition. When a wrong act has been done, forthwith the soul of the wrong-doer is in a wrong state. The act is passed, but the guilty state continues. The facts are plain. When a sinful deed is committed, a sinful state exists, and that state is blameworthy and condemnable. We also learn that sin is *separation from God*, that it makes us so averse to God as to dislike Him, and shrink from Him, and say to Him: "Depart from us, we desire not the knowledge of Thy ways." A sinful character kept and persisted in, at length must snap asunder every cord that binds us to good, nullify every attraction that holds to hope and heaven, and inevitably separate between God and the soul forever. We further learn that sin is *unnatural and delusive*. Sin is a deviation from rule. We sometimes speak of the nature of sin, but properly sin is unnatural. Nature has laws, and order, and harmony. But sin is discord, disorder, lawlessness. Sin is delusive. It deludes as to its nature and results. It rarely appears in its true character, but often puts on the garb of virtue, and so blinds the mind of him who commits it to its moral deformity. It never yield

the enjoyment it promises, but deceives at every turn, until, in the end, its fruit is most bitter and ruinous. Finally, we learn that sin is *self-caused*, and that our personal responsibility is clear and unmistakable. We often speak about our sins being inherited, and assume that our nature is corrupt and our hearts evil because the first human sin corrupted human nature at its very source and thence in all its streams. In that way we often strive about words to no profit, and seek to confuse and shift a responsibility that the Scriptures make as clear as day. But when the heart is humbled before God in repentance, there is no attempt at self-justification or to shirk personal accountability. The cry is, "I have sinned," "I acknowledge *my* transgressions, *my* sin is ever before me," "Against Thee, Thee only, have I sinned, and done this evil in Thy sight." There is no attempt to lay the blame on a tainted nature or a tempting devil, but we feel that the blame and guilt is all our own. Then our personal relation to sin is rightly seen. We see that it is individual—my sin, not Adam's, not another's, but my own act with the consent of my own will. Satan tempted by his bewitching offers, but I fell down and worshipped him. I have been led captive by the devil, but I yielded to him and agreed to the plunder. Oh, it is *my sin*, my own guilty sin. I am responsible. Others have their responsibilities, but that does not remove mine. Upon me rests the guilt and crime of sin. I am self-cursed. I have cherished sinful thoughts and rejected good ones. I have looked at the faults of others and forgotten my own. I have yielded to evil desires and trampled upon good intentions. Oh, I have sinned, I am full of sin. Oh, God, cast me not away in Thine anger.

2nd. *Repentance is a condition of salvation.* We cannot be saved except we repent. Though, remember, it is only a condition. We are not saved *because* we repent. Do not

err in placing repentance properly in our reconciliation to God. Repentance must precede pardon, but do not hamper the Gospel with a network of human conditions and say that repentance must precede our coming to Christ. It is when weeping and humbled at Christ's feet that we best and truly repent of sin. Repentance is necessary to prepare the heart to receive Christ's forgiveness and blessing. The seed scattered upon the beaten highway will not root and grow, for the preparation of the soil is necessary. So the soil of the heart must be upturned and cultivated by a repentant state in order that the truth may grow and bring forth fruit unto eternal life. Just as hunger values food and prepares us gratefully to receive it, or as thirst values water and is so thankful for a draught, so the deep and earnest cravings of the soul awakened by repentance make us truly appreciative of the great and boundless generosity of our Lord. That God, who in His Word requires that men shall hunger and thirst after righteousness that they may be filled, that men shall feel themselves to be weary and heavy-laden rightly to come for His offered rest, wisely requires that men shall feel their need of Him in the upwelling and conscious yearning of the heart in order to salvation. A sovereign or a government might as well offer pardon to any part or province of their country in the heat of rebellion as God could press His forgiveness on men in revolt against his authority and law. The whole soul must go forth to meet Him in a proper attitude of thought, and affection, and trust, and self-surrender, in order that the Unseen One may safely come in and dwell with us unto salvation.

3rd. *Repentance is necessary to escape the punishment of sin.* Retribution, the punishment of sin in the world to come, is plainly taught in Scripture. I know that some would have us believe that future punishment is only a

childish superstition or the dream of a morbid fancy, and that hell is only a world of shadows. But the Bible does not teach so when it declares, "That upon the wicked God will pour indignation and wrath, tribulation and anguish," or when it declares of the impenitent, "These shall go away into everlasting punishment." I admit that much of the language of Scripture on this subject is figurative, but are they not figures of the most intense and unmitigated anguish? Do you say, God is love? Oh, yes, but look around you in the world to-day, and do you not see that His love does not shrink from sternness and punishment? Do you say that God is infinite in mercy? Yes, but He is also perfect in justice. To-day you see that sin operates like other things under the law of cause and effect. In that changed countenance, or emaciated frame, or ruined health, or wasted fortune, you may see one whose bones are filled with the sins of his youth. As you watch the result toward which sin works, and the final effect of which it is the cause, you clearly see that, "the soul that sinneth, it shall die." Sin and suffering are inseparable, and that law will not be reversed in any world while God is supreme. So, if we sin, we must suffer; and if we persist in sin, we must suffer forever. Nothing is more certain than that the Scriptures plainly menace the wicked with the punishment of eternal death, and if there is any meaning in language it will be *eternal*. We have no greater proof of God's eternity, or of heaven's eternity, or of the soul's eternity, than of the eternity of the punishment of the lost. When you think of the horror, the unutterable agony of a soul dying in sin and going unpardoned, unsaved, into the presence of Him who is of purer eyes than to behold iniquity, and being banished hopelessly to the perdition of the lost, with all its fearfulness of meaning, will you not flee from the wrath to come by bringing forth fruits meet for repentance,

XVI.

JUSTIFICATION.

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“Being justified by faith, we have peace with God through our Lord Jesus Christ”—ROM. v. 1.

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**A**MONG evangelical Christians there exists no doubt of the value and importance of this Epistle, and its value at the time of publication must have been immense. Paul reminds us that the Church of Rome had attained some celebrity among sister Churches, for their faith was spoken of throughout the world. But the Church had not grown perfect in Christian doctrine, for Paul longed to instruct and establish them. And to dispel their remaining ignorance, and inform them correctly on man's moral state, and God's system of spiritual recovery, he penned this letter. And from the first day till now this Epistle has been a tower of strength to the believing world, checking the encroachments of infidelity and antichrist, frowning upon apostasy and error, and furnishing a text-book to all who may desire to study in the school of Christ. It testifies with uncompromising severity against sin; it is the most graphic limner of man's depravity; it unfolds clearly the universal remedy of the all-healing Saviour, and contains and defines the most momentous of Christian doctrines. The doctrine here spoken of—justification by faith—was regarded by the apostles and reformers as vital to the life

and stability of the Church. Luther maintained that if this one doctrine were abandoned, the whole Christian system must perish with it. And this doctrine is inseparably connected with Christ's atonement for sin, as clearly set forth in this Scripture.

### I. JUSTIFICATION.

Many writers and speakers on this subject regard the word justification as a *forensic* term, borrowed from a court of justice. As we see it, the application is obscure and incorrect. The primary and distinctive meaning of the word "justify" would be this:—Suppose the person accused of crime was brought to judgment and an enquiry instituted as to whether he had violated the law, and the evidence brought failed to establish the charge, and being found blameless he would be pronounced just; but a case of pardon is perfectly dissimilar to a case of justification. The pardoned man must have been found guilty by evidence or confession, and justice pronounces his guilt; mercy arrests the sentence, and grants forgiveness and liberty, yet he goes forth to the world with the stigma of crime which nothing can reverse. The one who pardons the man cannot change his character or obliterate his guilt. To say that a pardoned man is justified is a perversion of language; and to say that an acquitted man is pardoned is a gross insult to the individual. Then the question would arise, how could any man be justified in the sight of God, "For all have sinned and come short of His glory." Therefore every mouth must be stopped, for the whole world is guilty before God. Man's moral depravity is proved by the clearest evidence, the most universal experience, by painful personal consciousness, and God's own attestations. The best men—the purest in the judgment of the world and Scripture, standing like

polished columns of noble, dignified, virtuous manhood—have ever felt in God's sight to say, "Behold, I am vile, for I have sinned against heaven and before Thee." This being the case, the only escape from the consequences of transgression must be pardon, the blotting out of sin, or passing by sin, through divine mercy. But this in itself is not justification; properly speaking, it is something extended to a man by pure favor on the very ground that he cannot be justified. Here it is that we see that the term has obtained an important theological significance, *a new sense* applying it to a case where it cannot strictly apply, indicating that some ideas have been *imported into it*, which were not there originally whose parentage must be traced to the New Testament, and that the term as used in the Scriptures, and in reference to sinners, is employed in a sense peculiar to itself, and without parallel in any human transaction. For with God *pardon is justification*. The forgiveness of sin is the recognition of righteousness. Strange and inexplicable as this may appear, Paul's idea of pardon is not merely forgiveness, but justification. One act implies and always accompanies the other. The subject has given rise to a great number of questions as to the *ground* on which the Divine action proceeds, the *principles* by which it is regulated, and the *way* in which it is accomplished. One thing is certain, that the whole transaction is based upon, and springs out of, the *atoning work of Christ*. In the substitutionary sacrifice of the Son of God the whole mystery is explained, so far as it may be explained, and that substitutionary work the Apostle thus epitomizes: "God hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him." Do not mistake the language or suppose that Christ was actually made sin, or a sinner; it means that by ready and voluntary con-



sent, Christ became the representative of the sinner, and accordingly was proceeded against as though He had been the sinner. "For the Lord hath laid on Him the iniquity of us all." "By His stripes we are healed." In the same sense as our *demerit* is imputed to Christ, Christ's *merit* is imputed to us. So that in the eye of justice, and for all the purposes of God's moral government, His sufferings are our sufferings, His obedience is our obedience, and we are made the righteousness of God in Him. Not that Christ's righteousness is actually transferred to us to make us personally meritorious, for moral character cannot be transferred. But the sacrifice for sin offered by the accepted, sinless substitute presented a complete satisfaction to God for man. "So that He could be just while the justifier of him that believeth in Christ." Justification is expressed and simplified in the parable of Joshua the High Priest. Joshua comes in clothed with filthy garments. The voice says, Take away those filthy garments, put a mitre on his head, clothe him in royal raiment, make him rich and fair. These filthy garments representing sin, and the changed state representing regeneration and justification; here you have a graphic picture of the glorious change wrought in man, and for man, through the justification of Christ.

## II. THE DIVINELY APPOINTED WAY OF JUSTIFICATION—

*"By faith."*

Faith is one of the simplest subjects of Scripture, not needing some elaborate treatise of man's genius to explain it. Believing is *breathing*, and every man understands that, though he cannot define it. Breathing is easy when the body is right; so is believing when the soul is right. Breathing is impossible to the dead; so is believing from the heart unto salvation to the man dead in trespasses

and in sins. Faith is the *vision* of the soul, supplying the place of sight. Faith is an *act*, not a *state*. Faith is an active creative principle in the soul; it seizes and draws the truth from itself, and appropriates it as a living element within us, vivifying and making part of ourselves the truth which reason or revelation leaves without us. Not a few have mystified faith by talking of different sorts. They have spoken of natural faith, historical faith, spiritual faith. They might as well speak of geological faith, or astronomical faith, or military faith, for faith; while it has innumerable objects, is in *essence one*. Believing in the depths of the ocean does not make it a marine faith. Believing the history of Moses does not make it a biographical faith. A justifying faith is the same in nature and substance as we exercise every day in common and temporal things, only the object to which it looks and on which it rests is different. God's wisdom in making faith the medium of justification is very apparent on the face of things.

1st. *Faith can be understood by all.* Faith, instead of being, as some have stated, the portion only of weak minds and diseased imaginations, is, in a sense, the common heritage of the race, and a thing of daily exercise. What can be done without faith? It is the law and condition and strength of social relations. That child accepts many things before he can reason or understand them for himself, and you applaud his faith in a parent's testimony. You send him to school and there is the same disposition and faith manifested towards the teacher. The mass of men accept on faith many facts which they have neither time nor talent to comprehend. The world's commerce and trade is carried on on this principle of faith. You believe in the existence of countries and people whom you have never seen. You must and do accept the most of your information

on the testimony of others by faith. You are ill, and send for a physician, and receive his prescription, and take his medicine because you have faith in his skill and art. The world could not hold together without faith. You go from your shop, or mill, or office to your everyday meal in faith, so that faith, as a thing of every day exercise, is and must be easily understood.

2nd. *Faith may be exercised by all.* Justification before God must be on the ground of *human merit* or *divine grace*. Men attempt in vain to unite the two as a conjoined basis of acceptance before God, but they are as discordant as a thing of *right* and a thing of *favor*, as that which you *claim* or *beg*. Paul argues, if justification be by grace, then it is no more of works, otherwise grace can be no more grace. It would lose its nature and cease to be what it is by the admixture, frustrating the whole scheme of redeeming mercy, and falsifying the representations of truth. Justification by any merit of ours is *impossible*. There may be some of you thinking to reach heaven by obedience to law; are you wiser than God? Is the atonement a mistake? Christ is become of no effect unto you who are justified by the law. Ye are fallen from grace. Go to the law and see if every requirement has been fulfilled, and then go deeper and see how far the spirit has been apprehended and lived. Have you loved the Lord with all your heart, and mind, and soul, and strength, and your neighbor as yourself? What answer does conscience force you to give? Is there not the blush of guilt on the cheek and the agony of condemnation within? And unless Christ takes you up into His infinite compassion and removes your guilt and sin, you are cast out forever, "For by the deeds of the law shall no flesh be justified." Justification by faith is the only ground of acceptance, the only standard of justification attainable by

all. The vilest, the most guilty, the most unworthy may find encouragement and hope here. While they remember that in the sufferings, and obedience, and death of Christ, God's honor has been consulted and man's condition met. Any other course or condition of justification must be limited and partial; all men could not labor, or purchase, or merit it if it depended on any of these. But all can accept a free gift, all may receive the bounty and benevolence of God.

III. THE RESULT OF JUSTIFICATION—“*We have peace with God.*”

This peace is peculiar, and new, and personal, and incomparable. Who can describe the peace which first flows into the forgiven soul, when the storm and tempest of sin and condemnation is passed, and the sweet calm and holy tranquility of Divine peace succeeds; when the soul is again reconciled and at one with God? For this is peace *with* God, that is, between the soul and God. The jarring discords and unrest of sin have given place to sweet communion and holy confidence in God. This peace is *real, conscious, personal*. “*We have peace.*” There is a peace which is not felt and real, but merely outside and superficial. The sunny sides of Etna smile with vineyards, grapes ripen, flowers bloom, birds sing, flocks play, yet beneath all this scene of placid beauty volcanic fires are heaving and young earthquakes struggle in birth throes. Such is the peace the world gives. The lips may smile, the eyes sparkle, and laughter resound, yet underneath all there may be a current of restless agony. We all live a *double life*. The life which others see and think we live, and the life of the soul revealed only to our own consciousness and God. The real life of every man is this inner life

of conflict, and trial, and hope, and fear, and remorse, and self-congratulation. There is nothing this side of eternity so sublime and awe-inspiring as this life-battle which *desolates* or *divines* the soul. You see a man with gentle movement bowing smilingly in his morning greeting as he walks the street. Nothing indicates disquietude within. But look within him in lonely hours, in midnight watchings, in seasons of forced reflection, what a despair flood rushes through him, hurrying him to temporal and eternal ruin. Remorse thunders through every avenue of the soul, passion charges his weak defences, till he cries out in very helplessness. Such is the world's gift to its devotees. The peace of youth and prosperity and pleasure the first storm overthrows; but the real heartfelt peace of the believer is very different. He may be assailed and drenched by the angry tempest without, while the grin of ridicule may mock his exhausting sorrow, but in the inner depths of his soul, at the very springs of feeling, there is calm and peace and holy quietude. His soul is at rest in the conscious confidence that God is his friend, and that all things shall work together for good under God's all-superintending fatherhood. He abideth under the shadow of the Almighty, and there, he finds deep, pure, spiritual, assuring, unchangeable peace, which but anticipates the calm and unruffled peace of heaven. That peace which is imaged in the waveless sea of crystal where storm and tempest may agitate no more. And there ultimately and forever the man who through the blood of the everlasting covenant is justified, and sanctified, and glorified, shall find the fulness of that peace which Christ gives as the portion of them that believe.

## SANCTIFICATION.

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“Blessed are the pure in heart, for they shall see God.”—MATT. v. 8.

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THIS text forms a part of our Lord's incomparable sermon on the Mount. From such lips you would expect the highest truths affecting man's well-being and destiny. And it is only asserting the merest truism to say that in this sermon you are more than gratified. The whole discourse is only such as Christ could deliver. Every sentence is full, is comprehensive, is instructive, is tender, is sublime, is Christlike; and the complete sermon reveals a compass of subject, breadth of view, clearness of perception, force of argument, grandeur of thought, and perfection of style, found nowhere else. There is hardly a topic referring to man's present or future, his outer or inner life, on which it does not treat clearly and faithfully. Christ's utterances are not the blushing, hesitating utterance of a child, but the fearless, emphatic declarations of the God-man. How beautifully He commences His discourse with blessing, and how specific and true is He in the selection of character, and how He unfolds the nature of the blessing to be enjoyed by each. But of the nine distinct characters he pronounces “Blessed,” not one evidences the divinity and spirituality of His teaching as clearly as the one before us.

## I. THE PURITY REFERRED TO—SANCTIFICATION.

The doctrine here stated under the designation "purity of heart" is the doctrine of Christian Sanctification, and on this we present three leading thoughts:—

1st. *The nature of purity of heart, or Sanctification.* Properly to understand this purity we should know the *subject* of it. Purity differs according to the being possessing it. If we speak of *angelic purity* we refer to the unstained and spotless perfection of unfallen spirits. If we speak of *absolute purity*, such as God's, we refer to that state in which the nature has no contact or affinities with evil; is inaccessible to sin, perfectly untemptable. Such a state of purity may not be realized by man here. We must look for a definition in harmony with what Scripture shows to be attainable by man on earth. Two thoughts will render the nature of this purity obvious to you. IT IS AN ENTIRE FREEDOM FROM THAT WHICH ORIGINATES SIN, AND A COMPLETE DELIVERANCE FROM THAT WHICH ADOPTS AND DELIGHTS IN SIN. If you want these thoughts enlarged, that which originates sin is a corrupt heart, for out of the heart proceeds lying, fornication, murder, and all manner of evil. This corrupt and corrupting heart must be changed into a devout and pure heart, and then it must be delivered from that which adopts and delights in sin, whenever a fitting opportunity occurs. Satan and the world are both impure, and will spare no pains to tempt you to sin, especially on the besetting sin, and there is no state of grace in this world which can elevate us above the possibility of temptation from without. Then what we mean by being delivered from that which adopts sin is being freed from that latent, lurking, morbid desire, which loves to think of sin, that would commit sin but for the consequences, that wishes the

MATT. v. 8.

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punishment was not so severe and open, that dwells with pleasure on forbidden images. There must be a complete separation from this before we are pure in heart. There must be an humble endeavor to be like the Master who said: "Satan cometh and hath nothing in me." What purity is to water, and whiteness is in snow, so must the mind and spirit be of him that is pure in heart. Corrupt passions, self-seeking, evil thoughts, vitiated affections, wrong desires, everything evil, must give place to the dominion of what is holy and undefiled before we are truly renewed in heart. You see, therefore, that sanctification is not *faultlessness*, which is the mere negation of evil, but *perfection*, which is the positive attainment of all conceivable excellence. It is not to perform an act, but to achieve a character. It is to retrace God's likeness upon the renewed soul.

2nd. *The necessity of purity of heart.* Several arguments might be used to show this necessity; but two or three will now suffice us. (a) *The omniscience of God.* A Jew would more readily understand this term "purity of heart" than we do, the reference being to the purity of the sacrificial victim. The lamb brought for sacrifice must not only be externally without blemish, but its skin was taken off by the sacrificial knife, to see that the flesh was spotless; and then the victim was opened, and divided to see that the internal parts, especially the heart, was perfect, and if a defect was found anywhere it was unfit for sacrifice. Now, God's omniscient eye searches every nature more minutely than any sacrificial operation can. "For his eyes are like a flame of fire running to and fro the earth, discerning the evil and the good," hence the necessity of purity of heart. Had you only to do with human society external faultlessness would be sufficient. Men could require no more than



a blameless upright morality. If they pretended to accuse you of wrong feelings or motives you might at once reply, I have strictly obeyed your laws and you have no right to question my motives, but in dealing with one who knows all our thoughts and feelings and motives—one who is of purer eyes than to behold iniquity—we must be holy in the very recesses of the heart, abstaining from that which we would not have an angel record or God witness. (b) *The utter impracticableness of the Divine law without purity.* You cannot really and truly obey the Divine command without purity of heart, for that requires truth in the inward parts. It not only needs purity to meet its outward requirements, but it demands holiness within, and it traces the connection between external obedience and internal conformity. “Thy law have I hid in my heart that I should not sin against thee with my tongue.” And it suggests the need of pure motive to stamp the deed with holiness. “If thine eye be single thy whole body shall be full of light.” And in showing the utter impossibility of fulfilling the Divine law without inward purity, the apostle says, “When I would do good evil is present with me.” So that we cannot do the good we would, or that the Word of God commands, until evil is removed by the presence and power of Scriptural holiness. (c) *The impossibility of entering heaven without purity.* The Bible does not speak very minutely about the world of light and glory; the great Sabbath eternity where the soul shall rest in God and throb with the life-beats of immortality. But there is one thing respecting heaven of which it affords the clearest testimony: its *sinlessness*—its HOLINESS. “For without holiness no man shall see the Lord.” “There shall in no wise enter in that which defileth or worketh abomination or maketh a lie.” Those holy gates forever bar pollution, sin, and shame. Could you suppose

an entrance vouchsafed to an unholy man, it could afford him no pleasure. What delight could a polluted soul have in the presence of a sinless God? What relish could it have for the society of the holy? What gratitude could it express for favors the life had despised? In such a condition, instead of finding heaven a place of unmingled bliss, the soul would find it a place of intolerable anguish. There must be congruity of mind with the source of felicity. Every principle must harmonize with the will and nature of God. There must be holiness of desire, of nature, of life, before heaven is possible. And to miss heaven is the most overwhelming loss; it is to fail of the very end of life and to perish forever.

3rd. *The means to secure purity of heart.* The Holy Spirit is the one efficient agent in the renewal and sanctification of man. Though He neither circumscribes nor supersedes our own exertion, nor sets aside subordinate means, yet no effort of ours will prove successful unless the Spirit unites with it. But while remembering He is the agent, there are means that we must adopt to secure this purity of heart. (a) *We must set our heart upon it as necessary and attainable.* Realizing the degradation and confusion and misery of a mixed state, where all the springs of action are out of harmony with God's law, and conceiving the dignity and essential blessedness of a pure state, the peace, the elevation above the sweep of passion, the glowing vision of the fancy, the oneness of the soul with God, the conscious participation of the Christlike. Keeping this in view, it should be the accepted aim of the life to be pure and holy, and the heart fixed on such a requirement as attainable and necessary, will pray and strive until it grows into the holiness it seeks. But unless you believe it necessary and attainable you will not put forth the required effort to secure it. If

you say, "Purity of heart is good and desirable in many ways," yet "I can do without it," you will not press after it as you should. You must feel, I can and will secure this purity in order to make my calling and election sure. (b) *There must also be a settled conviction of God's ability and willingness to purify the heart.* No one can observe in Scripture God's apparatus of cleansing for the purification of souls, such as washings, sprinklings, baptisms, purifying fires, furnaces of affliction, purgings of conscience, without regarding it as a great, a crowning object, in the Divine arrangement to promote the moral purity of man. God wills, God desires, God seeks, God is able to purify all men and restore them to His image, for He is able to make all grace to abound to them that believe. (c) *And there must be a full belief in the power and efficacy of the atoning blood of Christ to purify the heart.* It is right to regard the atonement of Christ as having made a complete satisfaction to God for man, as being a sufficient sacrifice for human sin, as furnishing a sufficient basis for man's trust and God's honor. And it is sweet to recall, in connection with it, the innumerable sins Christ has blotted out in every age and land. To see Him, one generation after another, giving peace to the penitent, consolation to the broken-hearted, and power to them that have no strength. To see Him kindling the zeal of preachers, illuminating the prison cell of confessors, enrapturing the suffering martyr, and grasping the hand of the feeblest believer as he passes the death river to the life above. But with all this we must believe in the power and efficacy of the blood of Jesus to cleanse from all sin; to sanctify and present a glorious Church without spot or wrinkle or any such thing. If we limit Christ's atoning blood to the satisfaction it affords to God, and the pardon it gives to man, we rob it of its very perfectness, and limit it

at the point where it can bring most glory to God and most blessedness to man. You strip it of the very jewel of the final salvation of those it has redeemed. It is said of the glorified, "They have washed their robes and made them white in the blood of the Lamb." No partial cleansing, but a perfect, a complete renewal does the blood of Jesus secure. There are *subordinate means* that we must adopt so that the larger means may not fail of their effect; we must *avoid all incentives* to impurity, worthless books, vain amusements, suspicious places, filthy language, immoderate eating and drinking, useless or unbecoming apparel, anything that would tend to destroy the spirit and life of holiness. It may, it will, cost a long, fierce struggle and conflict, but practice the required self-denial. "For if thy right hand offend thee cut it off, or if thy right eye offend thee pluck it out, and cast it from thee, for it is better for thee to enter into life halt, or maimed, rather than having two hands or two eyes to be cast into hell fire." And superadded to this, we must *observe all promotives* to purity. Watchfulness, prayer, diligence, honor, self-denial, the Bible, the Church, the Sabbath and all other aids to vital godliness.

## II. THE BLESSEDNESS OF THIS STATE — "*Blessed are the pure in heart, for they shall see God.*"

1st. *They shall see God in the more distinct and complete manifestation of His nature and perfection.* God only can reveal Himself. He is the only light by which Himself is seen. Like the *sun*, which can be seen only by its *own light*. If the sun is hid from us, as it is by night, and we were to select all the artificial light in the world and go in search of it, we should not see it until the return of morning, when its own rays would make it visible. So if God is hid He must reveal Himself, or we cannot see Him. And is not God hidden

from a wicked man. Moral depravity sends up a night mist over the soul so that an unbeliever is emphatically without God in the world. But when the nature is renewed the cloud and darkness are dispersed and the moral firmament becomes clear and bright. Then God comes forth in full and attractive manifestation. His *nature* is open to intelligent scrutiny as the perfection of beauty. His *love* in all its intensity, eternity and fulness, is revealed, and His *power* to keep, to guide, to establish, to preserve, is sublimely portrayed. God is light and in that light alone can He be seen.

2nd. *In the mysterious dealings of His providence.* Divine providence mantled in profound concealment is to a wicked man dark and perplexing. He experiences reverses or sorrows, and they are all as black as midnight to him. He may think of fate or chance putting its rude hand upon him, but he is the more confused. Providence is a wheel within a wheel. But he cannot see that the wheel is full of eyes: all is dark because he cannot see God. But the pure in heart see God in His most mysterious providences. Job, in the sudden and unexpected reverse of his fortunes, saw the hand of God. One ran and told him the Sabeans had fallen upon his oxen and asses and carried them away; another ran and told him that the Chaldeans had fallen upon his sheep and camels and taken them away; and yet another ran and told him that a great wind had swept and destroyed the house where his sons and daughters were feasting, so that they were all dead. But pure-hearted Job said, "The LORD,"—not the Sabeans nor the Chaldeans, nor the fire, nor the whirlwind, but "the Lord gave and the Lord hath taken away, blessed be the name of the Lord." And so every renewed man feels, however deep, and still, and dark, and awful the providence, God is in it; not merely His hand but Himself; and if sickness, or bereavement, or loss has shadowed the path, he sees God in it and that is enough.

He may not know the cause or issue of what he suffers, but he feels that ever and everywhere he is engirdled with God, and though the visitation may set him aside, in that seclusion he is closeted with God, he leans on God's arm, weeps on God's bosom, rests under the shadow of God's wing, and though his meal be a crust and water, he banquets with Christ at a royal table; and though his home be a poor cottage, angel visits are often; and though he lie on a solitary bed of straw, there God manifests Himself as He doth not unto the world. His darkest night is arched with a jeweled sky and there is no cloud without its bow of hope.

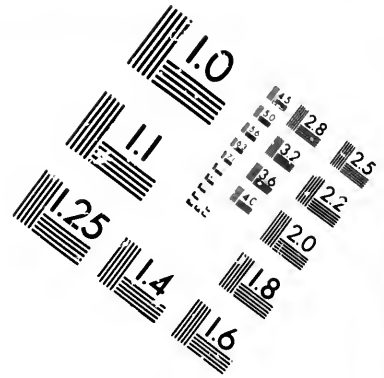
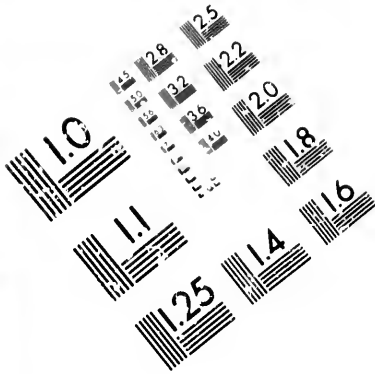
3rd. *In His ordinances.* There are pleasing and blessed institutions of God's own appointment in connection with every gospel Church. The Sacrament, in which Christ is set forth as slain for us. The preaching of the gospel where all the blessings of the redeeming plan are offered and pressed upon the acceptance of all, and prayer and praise, and every other ordinance of God's appointment, are but so many avenues that lead to God. The wicked man can see no God in any of them. He may admire the taste or talent of the minister, or be impressed with other parts of the service, but he does not see God there. The pure in heart alone meet God in His holy ordinances. To them the means of grace are precious, the medium of sweet and hallowed blessings, where they find shelter and refuge and joy amid the world's cares, where they bring their sorrows and lay them before the throne of Him who shines into the communing heart, and amid the tender and blessed revelations of His ordinances God is indeed present to the consciousness and faith of His people.

4th. *They shall see God as He is in the clear and perfect manifestation of Himself in heaven.* Every holy man regards it as the highest privilege of the heavenly state to enjoy the vision of God. The Divine essence, that which is

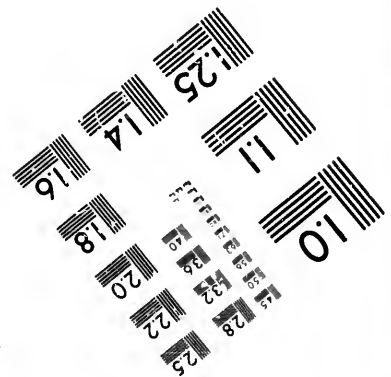
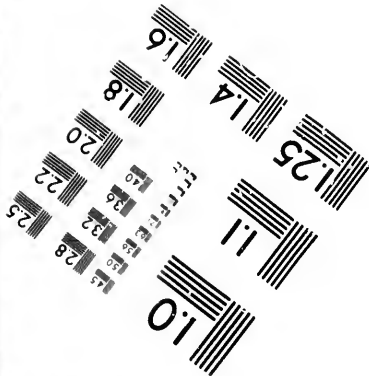
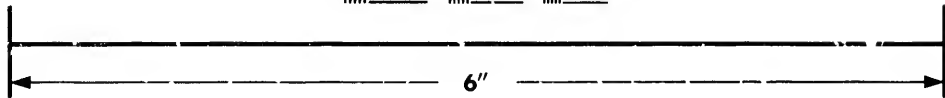
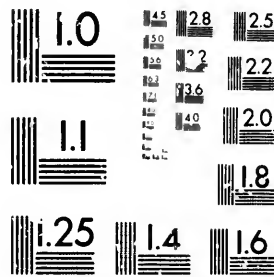
God indeed, is invisible to the best men in this world. But in heaven the glorified live in the unveiled light of His countenance. To that beatific vision good men look and long. The vision of friends, and thrones, and crowns, and palms, and harps, and mansions is not so desired as to see "the King in his beauty." Believers in every age have sighed and longed for the sight of God. When Job sat down to gaze with sadness on the wreck of his splendid fortune he was consoled with the hope, "In my flesh I shall see God." When David pictured to himself the greatest joy of heaven he said, "I shall behold His face in righteousness." When John expressed the grandest idea of his own longing and prospect he exclaimed, "We shall see Him as He is." And when Christ would give the listening multitudes an idea of the chief felicity of heaven He declared, "Blessed are the pure in heart, for they shall see God." Oh, what a mystery of blessedness does this include. To gaze forever upon that glory, before which angels veil their faces, is the perfection of felicity. In what particular *form* God shall manifest Himself in heaven we cannot say. We know that revelation shall be one of ineffable splendor. The glory of the universe is but a shadow to Him who builds His throne with gems of insufferable brightness and lays the beams of night beneath His feet. So bright is His glory that heaven needs no other light—His presence is eternal noon, eternal summer. But however high or bright or glorious the sight, the pure in heart shall see Him in all His perfections, and gaze upon His exalted dignity and peerless beauty and supreme Godhead. The privilege, the glory, the ecstacy of beholding Him, who, *who* shall describe? What a sight of almost unbearable blessedness, of almost unendurable glory, to behold GOD, face to face. Oh, that we may share in that perfect, that glorious vision in God's own home!







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## XVIII.

# GOD'S KINGDOM.

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“Alleluia: for the Lord God omnipotent reigneth.”--REV. xix. 6.

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**T**HE joyous feelings with which the evangelist would celebrate the reign of Jehovah are in strict agreement with the excellence and proper claim of his theme. Everyone should delight and rejoice in such a glorious fact as the universal establishment of the kingdom of God. Every evil with which our world abounds may be traced to a rejection of the Divine King. In man's original and unfallen state God was in all his thoughts, and his heart was God's temple. It was only after man forfeited his moral rectitude and revolted against the King of kings that sin and all its attendant evils was introduced into this world. And ceasing to be the subject of God's spiritual kingdom, an effort was soon made to change the first and purest form of government—that in which God was the sole civil governor—and the idea of human monarchy was entertained and set up. Whether human kingship, being an outgrowth of the fall, shall again cease when the days of universal righteousness dawn, may be a matter of speculation. One thing, however, is certain, God shall again receive the homage of the undivided heart of the world. And under His glorious reign the moral aspect of society will be so changed that what was a boundless waste shall become fruitful and beautiful; and man be again clothed upon of

God. John appears to have been particularly favored in this vision with the most literal and glorious disclosures of the ultimate victory of the kingdom of God, and his heart thrilled with delight at the fact and its blessed results. And so should our hearts rejoice and be glad at the coming triumphs of Christ.

### I. THE KING.

If the question is asked, Who is this king? the answer is immediately given, "The Lord God omnipotent." So that you see our theme is the King and kingdom of God or Christ—one of the greatest themes of Bible teaching and the chief object of human hope. I am afraid that in the past this theme or truth has been too much neglected. Christ the Saviour has been honored, while Christ the King has been comparatively forgotten. The Throne has been shadowed by the Cross, instead of leading triumphantly up to it. But it will be necessary to remember, while we dwell on the King and kingdom of Christ, that though He is the King of kings, and hath a kingdom of incomparable range and power, yet it hath nothing of the likeness and pomp of earthly kingdoms. For armies, and captains, and royal pageantry, and the splendor of earthly courts, it hath no place or use. Thrones, even episcopal thrones, have nothing to do with it, except to degrade it by violating the imperative commandment and example of the Lord. Let us now look briefly at the King and we will dwell longer on the kingdom.

1st. *A king is the centre of supremacy.* A king is the chief or head of the state he governs. God in this sense is the head over all things in His Church. It is His by right to appoint its ministers, its officers, its servants. There is a most expressive passage in a former part of this book

which points to Christ as sitting in the midst of the golden candlesticks, or churches, holding the stars, or ministers, in His right hand; implying that it is He who appoints the office, gives the commission, and bestows the necessary qualification for the work. The Scriptures make it clear that it was Christ who ascended up on high and gave some apostles, some prophets, some evangelists, for the perfecting of the saints, for the work of the ministry, for the edifying of the Church. Paul also thanked God that He counted him faithful, putting him into the ministry. God does call and qualify and commission every true minister and teacher of His word. Physical strength, mental powers, a love for souls, zeal for God's glory and the world's salvation, and every other qualification necessary to this blessed work, is from God. And any ministry that is not heaven called, heaven taught, heaven inspired, heaven saved, heaven sealed, is but a mockery and a usurpation of the most sacred trust on earth.

2nd. *A king is the centre of legislation.* In absolute and autocratic monarchies the king is the source of all law; his will is supreme. But in constitutional monarchies the king is simply the head or centre around which legislation gathers. Yet there his assent and seal is necessary to make the act of parliament law. God is the lawgiver of His Church. It is but the merest truism to affirm that God's law is more holy and perfect and complete than the best laws and constitutions of the wisest statesmen. God's law is perfect, converting the soul; it is pure, making wise the simple. The divine law is not the result of any arbitrary expression of God's will, but flows necessarily from the purity and wisdom of *His nature*. God's law is what it is and ever must be because He is God. His law is a copy of His mind, a transcript of His nature, it is God in precept.

This divine law furnishes rules and precepts for the whole of life under every condition. The temper, the tongue, the principles, the thoughts, the acts, the aims, the whole man without, within, is clearly directed and completely furnished by this law. Let us be careful that the King's law, not ours, is proclaimed and respected.

3rd. *A king is the centre of protection.* In ancient times kings used to lead forth their armies to battle, and place themselves in the very fore front of the conflict. In this sense, as well as every other, God is the true leader and defender of His people. How completely the whole Church, and every individual member of it, is under the constant guardianship and protection of God. How often in foreign lands and among heathen savages has God defended and preserved the life of His servants. In unnumbered instances He has held back the wrath of man, or turned aside the poisoned arrow, or taken out the sting from the deadliest serpent. Because of this precious truth God's servants have been willing to go anywhere, and have been safe everywhere till their work is done. Blessed, blessed truth, God protects His people, and no weapon that is formed against them can prosper. He that is for us is more than all that can be against us.

## II THE KINGDOM.

1st. *Look at the foundation of God's kingdom.* This kingdom is founded in mercy, and truth, and goodness, and wisdom, and righteousness, and power, in the perfections and purpose of the eternal God. The sacrifice of Christ is the foundation of the government and kingdom which God seeks to establish among mankind. The sin of man made the atonement necessary, when God had resolved on extending mercy to His guilty creatures, if the principles of eternal

righteousness were to be maintained. The insufficiency of all typical or other forms of sacrifice that had been offered showed the absolute necessity of the one sacrificial offering for sin made by Christ. God must have been constrained, so to speak, by a Divine necessity to show mercy to man, and there must have been a Divine necessity, also, that sin should be punished in the sinner's own person, or in the person of his substitute. The atonement was primarily an act of homage to law, not an appeal to the conscience and affections of man. We read, "He was wounded for our transgression, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed." "God hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." It is a misrepresentation of the Christian system to affirm that God, in the severity and intensity of His vindictive justice, would not forgive man until His wrath was appeased, and the claims of the law satisfied, by the agony and death of some innocent substitute. It is He Himself whom we see in Gethsemane; He Himself whom we see on the cross. He who would have discharged all claims upon Him by causing sorrow and shame to descend upon others, stoops Himself to bear the burden of mysterious and inconceivable woe. Those who deny the doctrine of the atonement on the plea of exalting the mercy of God, deny Him the glory of that which constitutes the crown and perfection of human love—self-sacrifice on behalf of those whom love desires to bless. In the sacrificial death of Christ, God at the same time, and by the same act, manifests His holiness and truth, His justice and mercy. Justice is always venerable, but never so venerable as in the act of showing mercy; mercy is always precious, but it is never so precious as when it respects the claims of

justice. Looking then at the redemption of Christ, God's greatest work, a work too great ever to be repeated, a work too glorious ever to be forgotten, a work too complete ever to need repetition, you see the one secure foundation on which God's spiritual kingdom among men rests. And other foundation can no man lay than that which is laid. Christ's finished work, meeting all the requirements of God's moral government and man's necessities, is the one true, permanent, and divine foundation of the kingdom of God. But on this foundation the kingdom will be secure, solid, abiding, glorious—a kingdom that floods cannot overthrow, nor storms uproot, nor persecution destroy, nor time decay, nor hell successfully assail. Millions have already built on this foundation and are safe forever. And when the kingdom of God shall be finished, and all nations shall be gathered into it, this foundation shall be found broad enough and safe enough for all and forever.

2nd. *Look at the agency employed to extend God's kingdom.* Looking at the instrumentality that God has appointed for the extension of His kingdom, you see how strikingly it contrasts with the agency employed to extend human kingdoms. Looking at any earthly kingdom, ancient or modern, you will invariably find that every battle of the warrior is with confused noise and garments rolled in blood. Treachery, falsehood, deception of every form, greed, with all the implements of ready and rapid murder that science has invented, and that skill has learned so successfully to use, have all been employed to extend earthly kingdoms. And there are no sadder chapters of human history, or sadder manifestations of the lowest and most brutal passions of men, than those connected with the aggressions and extensions of earthly kingdoms. But the kingdom of God is extended by means far different to the



weapons of military conquest. When Peter drew the sword to defend his Master, Christ instantly commanded him, "Put up thy sword into its sheath, for they that use the sword shall perish by the sword." The weapons of our warfare are not carnal, but the sword of the Spirit, which is the Word of God, the Gospel of Christ. This Word or Gospel was the agency employed in first setting up and establishing the kingdom of Christ at the beginning. And small and contemptible as the means appeared to some, the Word grandly prevailed over every form of opposition, and went forth conquering and to conquer. And this same Word is, and ever must be, the agency employed for the restoration of a lost world to the fellowship of the Divine. It is for this reason that the Church has been put in trust of the Gospel. And it is her plainest and most imperative duty to translate and extend and proclaim that Gospel. Some have affirmed that God could, if it pleased Him, convert the world without the Gospel. Without doubt God could have made things differently at the first. By constituting the mind and soul of man differently He might have been influenced and governed by laws perfectly distinct from what are now employed. God might have written His law in the clouds above, or grass beneath. He might have converted the world by the exercise of His omnipotent power. His gentlest whisper might have hushed all storms to rest. A mere speck of His throne might have bathed the world in light and glory. His very smile might have brought to all an everlasting spring. The pulsation of His life might have quickened and thrilled the world's heart forever. But we have not to speculate about what *might have been*, but to accept *what is*. And as things now are, it might as truthfully be said that God could burn without fire, or drown without water, or feed without food,

as that He could instruct intelligent beings without knowledge, and influence moral beings without motive, and reclaim lost men without the power and love of the Gospel of Christ. It is no detraction from the power and honor of God to affirm that He must accomplish results by means suited to the constitution that God Himself hath established. And it is just as certain that God hath commanded the Church to spread His Gospel, and assist to save men by it. Human agency is a distinct and recognized power in the conversions of Scripture. You may see it clearly in the conversion of Peter, who was brought to Jesus by his own brother Andrew; in the conversion of Paul, to whom Ananias was sent that he might receive his sight; in the conversion of Cornelius, to whom Peter was sent that he might teach him the way of truth. Solemn and painful as the responsibility may be, God, having intrusted the Church with the diffusion of the Gospel, holds her responsible for the performance of duty. You ask is it possible that the salvation of any one person can depend on the words and action of another? We say it is possible. And all our exertion in the cause of truth should be based on such a possibility. In too many churches the saved are represented as Heaven's favorites, by an election or separation *from* the lost, rather than as Heaven's ambassadors, by a missionary and philanthropic election, *to* the lost. Let us never use the evasive language of Cain, "Am I my brother's keeper?" But from generation to generation let us press forward this blessed work of winning men to walk in the truth, by the constraint of the Gospel, by the power of the Spirit, by the conviction of truth, by the self-sacrificing, all-ministering love that labors unceasingly if happily it may save some.

3rd. *Look at the blessed results where God's kingdom is established.* Where the kingdom of God is established

every form and system of error is completely overthrown, and an entire change is effected in the moral condition of society. When Christianity commenced her march over the old continent, ages ago, nations then sunk in the grossest barbarism ceased to sacrifice human victims; to wear the skin of their enemies for apparel; to devour the hearts of their captives; to commit suicide from principle; to murder the aged and infirm; to cast their children to the flames. Whilst people who could not be approached because of their ferocity became gentle and meek. Lactantius in his apology for the Christians of his time speaks thus to the heathen: "Give me a man who is passionate, malicious, headstrong; with a few Gospel precepts I will render him as meek as a lamb. Give me one who is covetous, I will soon persuade him to be liberal and charitable. Give me one who dreads affliction and death, I will make him run and court martyrdom. Give me an unclean, intemperate, unjust, cruel, sinful wretch; I will, by the knowledge of Christ, and by the influence of His laws, render him chaste, sober, merciful, innocent and holy." Lactantius had good reason for what he asserts; he had seen the Gospel of Christ take these vices out of men's hearts, and witnessed the happiest effects of it. And what Christianity has done for one age and land it can and will for every land. It has already, in millions of instances, rescued men from the degradation and loathsome corruptions of idolatry and paganism. It has led multitudes from the carelessness, and impurity, and blasphemy of infidelity into the light and fellowship of the truth. And when you look at the transforming influence of God's kingdom upon society wherever it is truly received, you cannot but admire and glory in the moral results. Revenge has dropped his dagger to kiss the hand of mercy. Anger has cleared his cloudy brow and blushed with smiles.

Pride has stooped to kiss humility. Lust has washed his miry hands, and leaned on chaste desire. Falsehood and treachery have laid aside the cloak of deception. Covetousness has unclasped his sinewy hand to deal out to the needy. Hatred has given place to love. Sloth has given place to industry. The prison house has been thrown open, and the basest criminal become a saint of the most high God. The most fallen have risen to manhood and citizenship again. Science, and art, and education, and order, and every good institution flourish wherever this kingdom is established. Every family becomes a church, and every day a Sabbath, and every common meal a sacrament, because holiness unto the Lord is inscribed upon it. And as it wins men to truth, and purifies their hearts, and stimulates their energies, and stirs their charities, it makes them wiser, better, nobler subjects of the manifold governments of this world. Loyal subjects of the eternal King are the most loyal and true citizens of earthly states. The kingdom of God sets itself against no form of civil government, no principle of combination, no mode of activity, personal, social, or political, to which man may be led to attach himself in working out the experiment of freedom and righteousness: while it holds ever before its sight the purifying, elevating, inspiring vision of a pure and perfect order of society, in which men dwell together in brotherhood and peace and love. Looking, then, at the blessed results of God's kingdom shall we not all, in the language of the great and immortal Carey, "Expect great things *from* God; attempt great things *for* God."

4th. *God's kingdom shall yet be universal.* To the God-renewed, God-inspired man the conversion of the world is a glorious certainty. The magnificent predictions of the Bible are sure of being fulfilled. Christ shall yet be King in

fact, as well as by right, over all people. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." At the name of Jesus every knee shall bow, and every tongue confess. God's happiness is not more assured, His throne is not more secure, His existence is not more certain, than the conversion of the world. "As I live, saith the Lord God, the whole earth shall be filled with my glory." The time is coming when the world will need no teacher, because none will be ignorant; no comforter, because none will be miserable or sad; no benefactor, because none will be in distress, no reconciler, because none will be at war. The very deserts of the earth will be covered with moral wealth and beauty; and the songs which filled the night with joy when Christ was born, shall be heard again, in sweeter, loftier strains, proclaiming good will to man: and heaven and earth shall unite to celebrate the final victory of God's love over the hearts of restored men. In spite of the ridicule of some, and the fears of others, our confidence is strong in the Word of God. The promise of the Father unto the Son can never be falsified, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Universal empire—the many crowns—is the special honor reserved by the Father for the Son. "Unto him shall the gathering of the people be." Does unbelief say, Impossible, it cannot be; why if God were to make windows in heaven it could not be. I beseech you lift up your eyes and see what God hath already accomplished. If it were possible for the apostles of the first century, or for the Reformers of the fifteenth and sixteenth centuries, to look at Christendom as it is at present, the contrast which it would present to the world around them would fill them with hope and assurance. A world in which slavery is abolished, in which the

spirit of Christ's life is generally acknowledged by the public conscience, and is gradually moulding the institutions of men, in which almost every great need of mankind has some organization formed for its relief, in which the sense of unity and brotherhood among men has been an admitted principle, in which Christian teaching is absolutely free, would contrast most delightfully with the hard, cold, cruel world of their times. Look at the triumphs of God's kingdom in this century. Modern missions to the heathen world were only instituted near the close of the last century, and yet there are to-day between four and five million adherents of Christianity in heathen lands. It is estimated that at the end of the first century there were over half a million of Christians, and at the close of the second century over two millions. By these figures you see that the present Christian Church has won from paganism, in half the time, double the number of followers. And if you take a broader survey, these modern years will be seen to be wonderfully fruitful. In 1500 there were in the world one hundred million nominal Christians; in 1800 there were two hundred millions; in 1885 four hundred and fifty millions. So that Christianity has gained more in this century than in the previous eighteen. I know that, according to the estimate, there are yet one thousand millions of heathen and Mohammedans to be brought to Christ. But will any one look back upon the past and say that there is anything too hard for the Lord. Where once the most dreadful savages held sway, and no man's life was safe, there to-day are training institutions for the education of native teachers, and grand mission centres for the most aggressive Christian work. And are there any difficulties to be encountered in the future more formidable than in the past? Rather, is not God by the world's system of modern commerce, by the

community and co-operation of human interests, by the achievements and discoveries of modern science, opening the world as never before for the spread of His kingdom? Look where you will to-day and there are highways of God advancing to the very heart of hermit nations; and the bosom of what has been called the Dark Continent, the hunting ground of the slave-trader and the most cruel oppressions, is inviting the Christian preacher and teacher and trader. Everywhere ignorance is waiting for illumination, misery sighing for relief, heathenism open to the Gospel. And shall we not become distributors to the hungry multitudes of the bread which the Lord has blessed. In the first days of His kingdom Christ showed that He had power to enlist the most able and devoted band of champions which ever placed itself at the disposal of a king in the whole course of history. And shall there not now arise at the summons of the King Eternal an army of enthusiastic followers, before whose devotion all the loyalties of earthly monarchies are but as pallid marsh firs. Then shall be heard the confession, not of the apostate only, but of the whole world, "Oh, Galilean, thou hast conquered." Don't talk about waiting for the millennium and the second advent, as if the visible manifestation of Christ at His second coming should crush out all the evils which evangelical forces could not subdue. And then go whining hopelessly along as if the forces that are in the world to-day were not mighty enough for the forces of sin. Don't so dishonor God, and belie the whole evangelical plan. In that day when the Comforter came in power upon the Church, the descent of the Spirit was the spiritual advent of the Son of God. And He came to reign—gloriously, universally to reign. And He shall reign. Already the framework of that structure is rising which shall be filled with His life

and irradiate with His glory. And year by year it is rising nearer and nearer to completion. Heathenism is breaking up in its strongholds and looking for the dawn of a brighter day. The Crescent is waning before the advancing glory of the Cross. Education is thinking more about Him who is the light of the world. Literature is becoming more and more inspired with the law and love of Heaven. Science is increasingly reverent and deferential to the Supreme King. Statesmanship is learning more and more of the Golden Rule, and teaching men so to do. And if the Church is true and faithful, and acts up to her creed, very soon a ransomed world shall be found sitting at the feet of Jesus, restored and in its right mind.

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## THE RESURRECTION.

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“ But some man will say, How are the dead raised up? and with what body do they come?”—1 Cor. xv 35.

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THESE words are placed by the Apostle, as you perceive, in the lips of a caviller who wishes to know how the resurrection is possible, and in what manner the dispersed elements shall be collected and reunited, which question the Apostle answers with much reason, clearness, and power. This chapter, in which more attention is devoted to the discussion of the doctrine of the resurrection than in any part of the sacred Scriptures, is one of the most elaborate, argumentative and masterly ever written. It is the greatest production of the ablest Christian reasoner on the subject. Paul commences by asserting the fact of Christ's resurrection—a fact testified to by the most varied and competent witnesses, and on the truth of that he grounds the hope and certainty of the general resurrection of mankind. Accepting Christ's resurrection as the pledge and first-fruits of the final ingathering to the eternal harvest he proceeds to discuss the doctrine generally. The arguments he uses and the form in which he presents the whole question your study of the chapter has made familiar to you, so that without any further observations I shall invite you to look calmly and candidly at this question.

I. THE PROOF CONFIRMATORY OF THE HOPES OF A GENERAL RESURRECTION OF MANKIND SHOWING HOW AND WHY WE BELIEVE THE DEAD SHALL BE RAISED.

1st. *The general resurrection neither supposes nor requires greater power than God has already shown in the operations of nature.* I know there are difficulties connected with the resurrection of the body which have led the gravest philosophers into a maze of absurdities and left all philosophy at fault, for it is one of those subjects that metaphysical or natural science cannot fully explain. Our knowledge of it must be a matter of pure revelation, and in the absence of such a revelation the wisest heathen sages regarded death as the extinction of being. They doubted even the immortality of the soul, so obscure were their views of the life to come from their ignorance of the doctrine of the resurrection. They knew that their conscious, thinking life was connected with a visible body, and that body, they saw, went to decay, while they received no intimation that that decay would ever pass away, so that there was nothing to bridge over the great chasm that lies between the present and the future. When they looked upon death they saw only ruin earthed among its kindred dusts, and resolved into it. They saw waste and a mouldering heap, but no promise of change. Hence the great Pliny classed the calling of the dead back to life among the impossible things which Deity cannot accomplish. And Celsus regarded the resurrection as the hope of worms, a filthy and an abominable thing, which God neither can nor will do. But why this complete denial of the doctrine of the resurrection? Is there nothing in nature which, rightly viewed, suggests the *possibility* and *probability* of the resurrection of the dead? And does not *Creation* show as much power and

skill and mystery as reorganization and resurrection? Is one mystery greater than another? Or is it harder to compile than to create? The sun sinks upon the western sea and to-morrow reappears in the eastern sky. The moon wanes and vanishes and then returns full-orbed. The earth becomes torpid in winter, but teems with life in spring. Flowers and fruits decay and perish, but revive and re-bloom with recurring seasons. The caterpillar dies as a chrysalis and receives new life as a butterfly. And are not these foreshadowings of the resurrection? It is no greater miracle that a body should have a second existence than a first; that dry bones should at God's bidding put on holy and new forms, than that a dead seed should have power to fill the air with perfume, or a torpid chrysalis burst forth into new activity and life. The only difference is that one is a familiar miracle, and the other we have yet to see. If God could people the fields of space with matchless wonder, and light up the sky with ever-burning gems of stars, and pulsate all animate tribes with life, He certainly can re-construct that which He at first formed from nothing—a far less difficult task. No greater power is necessary to raise the dead than nature already manifests. Creation shows that Omnipotence cannot be limited or baffled, and the resurrection will yet proclaim that nothing is too hard for the Lord.

2nd. *The general resurrection is clearly taught in the Holy Scriptures.* Though I do not regard as unimportant the possibility of a resurrection as taught in nature, but rather boast that boundless power linked to infinite knowledge can perform all I am taught to expect, so that my faith hopes for nothing impossible to God; yet in accepting this doctrine as absolutely and undeniably certain, I must take it as a revealed fact, and rest upon the testimony of

God's Word. You remember the doctrine of the resurrection is explicitly and emphatically taught in both parts of Scriptures. In the Old Testament Job said, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Isaiah proclaimed, "Thy dead men shall live: together with my dead body shall they arise." Daniel exclaimed, "They that sleep in the dust of the earth shall come forth," while Hosea cries out, "I will ransom them from the power of the grave." And in the New Testament it is written with the clearness of a sunbeam, and taught as a favorite theme of apostolic preaching. The apostles guarded the doctrine with a godly jealousy as the very keystone of the Christian arch, the life and power and strength of the revealed system, and a visible door to immortality. Matthias might be a great and good man, but he must not be of the number of the twelve, unless he had been a witness of the resurrection. The Corinthians might have strong faith and good preachers, as is here shown, but if there be no resurrection then are the faith and preaching vain. If this doctrine failed, they which had fallen asleep in Christ had perished, and others were yet in their sins. That is why Paul, when standing before Felix, or Agrippa, or his Hebrew accusers, makes this grand defence, "I confess that after the way which they call heresy, so worship I God, and have hope toward God that there shall be a resurrection of the dead." "And again, as touching the resurrection of the dead, am I called in question." While Jesus strengthens the position immeasurably by confirming the prophetic and apostolic by the words that are divine, teaching with an authority and clearness that only the world's teacher could, this precious article of the Christian faith, "Marvel not at

this, the hour is coming and now is, when 'all that are in their graves shall hear the voice of the Son of Man and come forth." And to His distinct teachings He added the most practical proofs in the victims He reclaimed from the power of death during His sojourn on earth—the most remarkable, Lazarus of Bethany, who had been dead four days, yet Christ burst open the barred gate and summoned Lazarus by His word, and that resurrection was the first sheaf gathered by the great reaper as a specimen of the general resurrection. By it Christ speaks to every bereaved one, "Thy brother shall rise again."

3rd. *The general resurrection is necessary to the completeness of Christ's victory and deliverance.* Redemption is both *virtual* and *actual*. We were virtually redeemed when the covenant price was paid, but actual and true redemption takes place only on the complete liberation of the captive. At present we are bought with a price, and therefore are Christ's freedmen. But as the Apostle expresses it, "We are waiting for the adoption, to wit, the redemption of the body," when the spoils of death shall be given back and the liberation of the captive complete. We cannot conceive of Christ taking away sin without taking away also the death that came by sin. The enemy must have nothing—not even man's dust—or the victory of Christ would be incomplete. The rescued spirit might have fled to its rest, and Christ have stood confessed the victor and Lord of souls, but how Satan would boast if he could say, "Bruised as my head is, yet man's body is mine henceforth. The dust which Heaven once breathed in, and in which incarnate God once dwelt to honor and exalt it, I have borne *this* off the field in triumph." If there should be one silent body amid the indiscriminate dust of centuries of mortality, from the first victim of the fatal sentence down to the very

last that shall enter the grave of the dead, forgotten, or left to perish unawakened forever, then Satan could say to Christ, "Your deliverance is but partial." But he is denied this boast, for Jesus hath commanded concerning our bones. Despite the worm, despite the winds, despite the fury of the last elemental scattering, the dead shall be raised; the reclaimed relics of the dead are a part of Christ's trophies of redemption. He was to destroy both death and him that had the power of death. "For this purpose the Son of God was manifested that He might destroy the works of the devil, and deliver them who through fear of death were all their lifetime subject to bondage." Death is as much His enemy as the sin which entailed it. If, then, Christ must reign till He hath put all enemies under His feet, and if the last enemy that shall be destroyed is death, then when the resurrection is universal and perfect; when the worst and best of men are raised incorruptible, and the living changed in a moment; when every soul shall claim its rightful property in God's acre; when the soul on the border of the tomb shall enrobe itself with its other half, and the compound nature of all mankind be reunited forever—then, not till then, shall the sublime shout be heard: "Death is swallowed up in victory."

## II. THE FORM AND CHARACTERISTIC PROPERTIES OF THE RAISED BODY—"With what body do they come?"

1st. *The same body, with all its essential and peculiar features and perfect personal identity as was before possessed, shall be raised.* The question may be asked, "How is it possible that bodies so disjoined, and mixed and scattered, can be re-collected and raised in all their marked and discoverable identity?" Some of the bodies of mankind have been scattered far and wide among the desert sands, others

have been burnt at the martyr's stake, others have been engulfed by the great wide sea, others have been incorporated in the bodies of fish and animals, others have gone to fatten the soil for trees, and shrubs, and grass, and have lived anew in the vegetable, the plant, the sheep, the successive generations, for all matter by an inevitable law is constantly undergoing changes. How, then, can all this be restored and raised? With God this is not impossible. Reasoning from analogy, you see its possibility. Modern science has shown that chemists can mix several liquids of different kinds so that the smallest particles shall partake of all the constituent liquids, and then, by analysis, separate these compound substances into all the simple liquids of which it was composed. There is a story told of a workman of the great chemist Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid, and could not be found. The question came up whether it could ever be found. One said he could find it; another said it was held in solution, and there was no possibility of finding it. The great chemist came in, and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. Now if man, by the aid of science, can detect and separate the mixed substances of nature, is it not rational to infer that the Creator of all things can easily separate the principal atoms of the decayed human form, and raise it on a scale of greatness and perfection? But let me say that the resurrection of every identical particle of the body that was buried is not necessary to the most literal and personal resurrection. Our only difficulty readily to realize this is in our own ignorance of what *personal identity is, and what is necessary to it.* But that the

presence of the same material particles is necessary, reason, and science, and vegetation, and Scripture clearly disprove. According to physiologists, the human body, even during this life, is in a constant state of waste, and mutation, and change: I am not bodily the same man I was a few years ago, and yet the identity of the personal conscious, thinking principle has been no more affected by this change than if it had been a mere change of location, so that while every particle of the body may waste and decay in its process, whilst the principle which thinks, and feels, and knows, remains the same, my personal identity is perfect, be it what it may. And will not this argument apply, with all its force, to the resurrection? The body laid in the grave may change and separate, yet when these, or like particles, are gathered and united to our own proper personal sentient, conscious, germinal self, we shall feel that body is our body, and we are the same men. Any change of corporal particles will be a mere accident, that will not affect personal identity and sameness, according to all right conceptions of individuality. And this the Apostle fully shows by the simple analogy of vegetation. "Thou fool," says he to the sceptical enquirer, "That which thou sowest is not quickened except it die." As if he had said, "A part of that grain you sow decomposes and wastes, but its indestructible germ, quickened by an unseen power, shoots forth and finally bears the same like grain," and the identity between the wheat sown and the wheat reaped is perfect; so in the resurrection body, some of the atoms that pass to the tomb may decay, but the germ shall be raised in full possession of all the essential qualities, and features, and affections, and lineaments of individual being, so that the very same man who lived and breathed and acted before shall come forth with all the marks of real and striking personality. As Christ



arose, *this same Jesus*, so each will exclaim, "It is *I myself*." And when the soul comes at the bidding of the last trumpet, to make inquisition for flesh, it shall not mistake its partner, but amid the crowd single its other half with ease, and that raised body will represent *its degrees of age*; except the perishable features, all trace of decay will be gone; but children will not rise as men, but with their own body shall all flesh come forth, with every distinction of nature, and sex, and age, and degree of maturity.

2nd. *The body shall be changed and immortalized, in harmony with its new condition and state.* "It is sown in corruption, it is raised in incorruption; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." No more sickness to waste, or disease to decay, or carnality to pollute, or animalism to degrade, or death to destroy. All unholy thoughts and inclinations shall have passed away, and the body become a hallowed and glorious temple of the Godlike soul, fitted for the home it shall inhabit, and the spirit it shall encase, and the services it shall fulfil, and the company it shall mingle with forever.

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## REUNION IN HEAVEN.

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“I shall go to him, but he shall not return to me.”—2 SAM. xii. 23.

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**T**RUE greatness and magnanimity of spirit is only manifested in some great misfortune or trial. Crisis reveals character. There is no earthly calamity equal to bereavement; it is the heaviest stroke of the Father's hand, the sharpest arrow from the almighty quiver. As we stand by the lifeless remains of a child or a near friend, and gaze upon the cold form confined before us, we feel that death has made a terrible gap in our social circle. There, we say, lies one who was with me in life's darkest struggle to support and encourage and console me, or a child that was the companion and joy of my heart, but now they are passed from me forever. Such separations are life's sorrow time, testing time. It was in those dark hours of bereavement that the monarch of Israel uttered the sublime hope of our text; and manifested a fortitude and heroism more touching and grand than the bravery of his greatest battles. In all the many-sided and striking events of David's life never did he appear so tender and wonderful as in this dark chapter of his history. On the one side you mourn to see a distinguished and saintly life stained with sin and blood, and most severely condemned and punished. On the other side you see a type of perfect submission to the Divine will, and a magnanimous victory over popular

custom and personal feeling. Our present intention is to take hold of the great truth suggested and expressed in these words—*the reunion and recognition of the saintly departed in the heavenly world*. The question has been asked a thousand times over, Shall we *meet* and *know* and *love* our friends again in heaven? Parents have asked, Shall I meet my redeemed child in the better land? Children have asked, Shall I meet my sainted parent in the glorified home? and the sorrowing disciple or Church have asked, Shall we meet our faithful and beloved ministers again in the glorified realm? Are our departed friends lost or merely gone the earlier home? They are lost, we know, to our present society and toils and pleasures, but are they lost forever; or are they, like the vessels of a fleet parted by the storm, to meet again, when the tempest has passed away, in some quiet and beautiful harbor of safety? Now, I have no hesitation in saying that as I read the Word of God, or interpret the longings of Christian men, the link of Christianity is holier than the common ties of earth and stronger than the grave. The fellowship of faith, the bond of spiritual union is indestructible; and therefore the reunion of the whole family of God is assured. It is to the discussion of this delightful theme we invite you. In justice to this subject it is right that I should first briefly indicate some general points which the text suggests.

It suggests *the separate immortal existence of the soul after death*. "I shall go to *him*" plainly indicates that there must be a *him* of real personal existence to go to. If death was the end of being, then to speak of separate existence beyond it is false and contradictory. Materialism, one of the latest forms of infidelity, teaches that man has but one unmixed, identical nature. That he is altogether earthly. That mind is only the delicate offspring of matter

and that it grows and dies with the body. Now, such views are repugnant to reason, to fact, to revelation. The gradual development of the powers of the soul because of the weakness of the bodily organism is fully admitted. But the growth of the soul, and its identity with the body, is contrary to all reason and experience. Men, the joy and pride of the Church and the world, men of massive intellects and brilliant genius, have had bodies very disproportionate. Biography tells us that the bodies of many celebrated writers have been like moving corpses; yet their giant minds have been clear, vigorous and masculine. And the same is true of the soul at death. Who that is familiar with dying scenes of Christian victory has not beheld the most triumphant and exulting soul-conquests? As the human temple sank to ruin, the spiritual man appeared more affluent in fancy, more expanded in faculty, more perfect in affection. Amid the decay of the body the inner, the spiritual self flashed out brilliantly; showing that death was but the opening of the soul's life; proclaiming the materialistic theory a pitiful sophistry, and the separate existence of the soul a blessed truth. We cannot tell the form the spirit assumes when it leaves the body and takes its place in the higher world; but of this we are certain, it never loses either its *consciousness*, or *identity*, or *life*.

These words further suggest *the doctrine of infant salvation*. Concerning the salvation of children we have the plainest assurance in the Word of God and from the lips of Jesus. Therefore all who have relinquished their loved ones at the stern bidding of death may find those words a true comfort: "I shall go to him." The unchallenged and unchallengeable message of Christ is, "Of such is the kingdom of heaven." The young, tender, holy departed spirit sits by the pure river, or rests amid the branches of the tree of life. And

every heart-bleeding parent should remember that death plucks to transplant to a better land. That the voice so harsh is only death's rough way of delivering the Master's invitation, "Suffer little children to come unto Me, and forbid them not." Do not let any pleading of natural ties or love forbid your children the home and glory to which Christ welcomes them. If He takes them as children they go from the cot to the crown, from the bosom of love and weakness to the kingdom of love and perfection.

#### I. CHRISTIAN FRIENDSHIPS WILL BE RENEWED IN THE HEAVENLY WORLD.

In all lands and in all ages the desire for friendship beyond the grave has been cherished. You may take your illustrations from Christendom or heathendom. Cyprian, in the third century, wrote: "Heaven is my fatherland, many of my friends are there, and I long to meet them." Luther's fervent hope to greet his friends and fellow-warriors in the Christian conflict in the other world led him to rejoice at death. Baxter said: "The expectation of meeting my friends in heaven principally kindles my love to them here." Haliburton exclaimed on his death-bed: "I have a father and mother and ten brothers and sisters in heaven, and I shall be the eleventh. Oh, blessed day!" Socrates, with the fatal hemlock in his hand, looked beyond death and said: "Yonder I hope to re-meet such friends as Homer and Orpheus and others, when I shall rise above the din of this sordid scene to join the assembly of departed spirits." Cicero exclaimed: "Oh, glorious day when I shall retire from the scenes of earth and associate with the spirit of the departed, and with my dear Cato, the best of sons and noblest of men." Not only have the most renowned Christians and the wisest sages cherished this desire of renewed

friendship in the better world; but the wildest sons of the forest have ever loved the tale of the blue mountains where they supposed they should meet the spirits of their ancestors. And even Louis Blanc, the wildest theorist and most brilliant expounder and leader of Socialism in France, before he passed away to the other land, confessed one night to a friend and companion: "I am a freethinker, but impelled by sentiment to clutch at the doctrine of immortality. I could not bear to think that I am never again to meet my departed wife Christina." The cold denials of atheism could not in his best hours silence the pleadings of affection nor crush the yearnings of love. This desire, so universal and passionate, is a fact and fixture in our constitution, put there by God as a prophecy of its fulfilment and gratification. If the universal foreboding of men respecting the general judgment suggests a final judgment, then the universal desire for renewed friendship in another world may suggest the certainty of that renewal. God made the eye to love the beautiful, and He has made beauty for the eye. God made the ear to delight in music, and He has made music for the ear. And so in the constitution of man He has planted a desire for hereafter friendships, to fulfil it in the world to come. Passing to the teachings of the Bible, there we read such passages as these from the lips of Jesus: "Many shall come from the east and the west and the north and the south, and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven." From the writings of Paul: "Ye are come to the spirits of just men made perfect." From the utterances of John: "And, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their

hands." Passages which prove beyond a doubt the communion and commingling of saints in the heavenly world. You have here also *the personal and particular friendships of the glorified state*. "I shall go to him," with the social family representations of Scripture, clearly conveys the near relationships and peculiar ties which bind us to the objects of our love. We renew in heaven the associations of earth, and enjoy again the communion which has brightened so many hours of time. I know that some have asserted that the particular friendships of this life will be unknown in the life to come. That those sweet fellowships which the heart now cherishes will be absorbed in the universal brotherhood of the skies. But those who read with care the Scripture revelations of a future state, and who know the power of true friendship, will feel that what is a source of so much happiness here is a necessity to perfect happiness there. We may infer that particular friendships are in strict harmony with sinless celestial perfection from the example of Jesus. When on earth He loved the Bethany family and other friends in a special manner and to a special degree. And that love He still cherishes toward His people though in heaven. And as Christ was and is, so His people shall be in this respect also when they shall see Him and be like Him.

## II. CHRISTIAN RECOGNITIONS WILL GLADDEN AND CONSUMMATE THE REUNIONS OF HEAVEN.

The power of recognition itself is an argument in favor of its heavenly existence. Suppose we were unable to know one another, to know a friend from a foe, what a sad and unsociable world this would be. But we have the power of knowing one another so acutely that we can distinguish individuals after many changes and in other

lands. And does death rob us of that power? If so, friendship in the other world is impossible. But if, as science teaches, not a single particle of matter is lost in the flight of ages, then no part of the human soul can ever be lost. And whatever influence death may exert over the soul, its natural characteristics shall remain to individualize and identify it forever. Our power to recognize each other will be more perfect then than now. Facts confirm this theory. Death did all for Lazarus that it could do, but when he rose from the grave he instantly recognized his relatives and friends. Moses and Elias appeared on the mount of transfiguration, but the apostles not only recognized them but were able to distinguish one from the other. The rich man was in hell without his body, but he clearly recognized Abraham, and Lazarus in his bosom, though their bodies were in the grave. And if the power of recognition remains amid the ravages of death, and the features and personality of the soul abide, then recognition in the future world is certain. But this doctrine of future recognition is sustained by other views. The raised, glorified body will in all its essential features be the same as was deposited in the grave. And if every lineament of the countenance, and tone of the voice, and emotion of the soul shall outlive death, what can prevent the recognition of glorified ones in the world to come? Changed as the body will be when made like unto Christ's glorious body, heavenly perfection will neither disguise nor destroy so desirable a knowledge. There we shall know even as we are known. You may ask *how* this recognition is to be renewed or brought about. It may be by *personal recognition*. A man may have lived in obscurity and enter heaven an apparent stranger, yet some member of his own family among the glorified may have watched his entry to greet him at his coming. And



when so recognized by a loved one how much at home he will instantly feel, and how many other friends he will readily know. This recognition in the heavenly home may be *by introduction or announcement*. The successful racer in the ancient games was proclaimed aloud that all might know him and honor him. A king when he comes to the throne and is to be crowned the monarch of his kingdom is at once announced or proclaimed by the herald. And may not Christ, or an angel, or a saint, be commissioned to proclaim the entry into the higher life of the successful Christian racer, or the crowned saint who is to be a king and a priest unto God forever. Nothing could be more delightful than for the Christian, as he enters that new and unknown kingdom, to be announced to the general assembly and Church of the first-born, who are to be his companions forever. Or the heavenly recognition might be *by conversation*. But however it may be brought about, there is no ground to doubt or dispute on this precious doctrine. God's people shall reunite in heaven with the fullest knowledge and the most perfect fellowship of friendship and love forever.

### III. THE REUNION AND RECOGNITION OF HEAVEN WILL BE IMPROVED AND PERFECTED.

When we meet above in our Father's house, friendship and relationship will have no flaws or imperfections. *Tempers* very often mar present friendships; dogged tempers, or impatient tempers, or sullen tempers, or ungovernable tempers, have often in their own way marred or separated the friendships of earth, but these scars and imperfections will be unknown in that land where all infirmity is laid aside forever. *Jealousy or misunderstanding* has often distrusted the truest friends, and so

alienated the noblest hearts in the present state. And we are often pained to see how small and trivial a thing suspicious jealousy will sometimes make a sufficient reason for severing the kindest hearts in this world. The friendships of the present life are beset with so many perils and dangers from the misunderstandings and weaknesses of men that all along the pathway you may pick up the *debris* of severed homes and hearts and loves. But up yonder in the better land, where the whole family of God meet, there will be unbroken friendship forever. Jealousy, or misunderstanding, or mistrust, or suspicion, or envy, or strife, or hatred, or any of the weaknesses of the flesh, cannot enter there. So that the love which clasps hands in that heavenly home will never unclasp them again. The friendships that mingle in sweetest, purest intimacy there will never part company again. And the brotherhood so perfect and equal and true in that land of holy citizenship shall never be able to look upon distinctions and dignities and possessions with envy evermore. The heavenly inhabitant is too pure and perfect to know one wrong thought. And the heavenly state is too complete and full and satisfying to admit of one unfulfilled desire. To compare heaven with earth in this respect is impossible, it is all *contrast*—a contrast so wide and glorious and blessed that the earthly, with all its drawbacks and imperfections, shall never be seen again. But the heavenly, with its perfect and unshadowed day, shall shine forth with increasing splendor and glory till every one shall say there is nothing left but **HEAVEN.**

