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I.

THE RELATION OF HUMANITY TO DIVINITY.

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MAN occupies a unique position in the order of created things. He is a citizen of two worlds, and, as such, the connecting link between two economies, the natural and the spiritual. Linked by his physical organization to the material world, and partaking of the order of development which prevails in the whole natural system, he also transcends this order, and, in virtue of his spiritual endowments, his intellectual and moral life, he belongs to a higher realm in which he unfolds the real significance of his existence under conditions which the physical order cannot control. He belongs to the world of spirit, and his life is moulded by spiritual influences.

The mere statement of this fact, however, does not go far towards determining man's real position. The admission that there are two orders of existence, the natural and the spiritual (or supernatural), only makes room for the contemplation of a higher relation in which both stand as a connected system of things, to God who is the ground or source, the author and

## II.

### THE RENAISSANCE AND THE REFORMATION.

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RENAISSANCE and Reformation are significant words for two kindred, yet distinct movements of history: the one closes the Middle Age, the other opens the modern Age. Both are not simply past events, but living forces which control our civilization, and have not yet finished their mission. Renaissance, Reformation, Reaction, Revolution, Reconstruction, these are the links in the chain of modern history.

The Renaissance was a revival of classical culture, the Reformation a revival of primitive Christianity. The former was an intellectual and æsthetic movement, the latter a moral and religious movement. The Renaissance drew its inspiration from the poets and philosophers of ancient Greece and Rome; the Reformation, from the Apostles and Evangelists. The Renaissance aimed at the development of the natural man; the Reformation at the renewal of the spiritual man. The Renaissance looked down upon earth, the Reformation looked up to heaven. The Renaissance is the work of Italy, the Reformation is the work of Germany and Switzerland. The Renais-

\* This is the full text of the original. In the absence of the author, an Italian translation by the Rev. Giov. Luzzi, was read before the Conference and published in pamphlet form under the title *Il Rinascimento e la Riforma*. Firenze, 1891 (Piazza del Duomo, 27), 29 pp. Extracts from it appeared in many newspapers of Europe and America. The whole proceedings of the Conference will shortly be published by the British Branch of the Alliance in London.

sance prepared the way for the Reformation and furnished the necessary intellectual equipment for it. Erasmus and Reuchlin, Melancthon and Zwingli are the connecting links of the two movements. Without the Renaissance there could have been no Reformation, and the Renaissance is incomplete without a Reformation. For man is a unit, and his intellectual culture and moral character must be developed and perfected in harmony.

#### I. THE RENAISSANCE.

The Renaissance was born in Florence, the City of Flowers and the Flower of Cities, "the brightest star in star-bright Italy." From Florence it passed to Rome, and from Rome it spread all over Italy and beyond the Alps. Cosimo de Medici and Lorenzo the Magnificent were the chief among the Mæcenases of literature and art. Pope Nicholas V. and several of his successors, down to Leo X. followed their example. Florence gave birth to a brilliant galaxy of poets, statesmen, historians, scientists, architects, sculptors and painters, and yields to no city in the world, except Rome, in wealth of historic reminiscences and treasures of art.

The Renaissance began with Dante, the greatest son of Florence and the greatest Italian poet. His power extends over the civilized world and is growing with the advancing years. A poor exile, he could not eat his own bread, nor ascend or descend his own stairs, but how large is the number of those whom he has fed and taught to descend the steps of his *Inferno* and to ascend the mountain of his *Purgatorio*! His *Divina Commedia*, conceived in 1300—a year noted for the first papal jubilee—is a mirror of the moral universe viewed from the standpoint of eternity, a cathedral of immortal spirits, a glorification of the Christian religion and a judgment on the corruptions of the secularized Church and papacy of his age. It is at once autobiographical, national and cosmopolitan, a song of the Middle Ages, and of all ages, a spiritual biography of man as a lost sinner, a helpful penitent, and a glorified saint.

It is a pilgrimage of the soul from the dark forest of temptation, through the depths of despair, up the terraces of purification, to the realms of bliss. The pilgrimage is conducted under the guidance of natural reason (Virgil), and divine revelation (Beatrice). Dante was and still is a prophet rebuking tyranny and injustice, avarice and pride in high and low places of Church and State, without fear or favor, and pointing to the eternal issues of man's actions. He stands on the transition between the middle ages and modern times. He broke the monopoly of the clergy for learning, and of the Latin language as the organ of scholarship. He proved that a layman may be a philosopher and theologian, as well as a statesman and poet, and that the *lingua toscana* may give expression to the deepest thoughts and emotions, as well as the language of Virgil and Cicero. He proved that one may be a good Catholic Christian, and yet call for a thorough Reformation. If he had lived in the fifteenth century he would have sympathized with Savonarola; in the sixteenth he would have gone half-way with Luther and Calvin; in the nineteenth he would advocate the unity of Italy and the separation of religion and politics, of Church and State, on the basis of equal freedom and independence for both in their different spheres. Such is the power and bearing of his

"sacred poem

To which both heaven and earth have set their hands."

Petrarca and Boccaccio are far below Dante for depth of genius and extent of influence, but they share with him the honor of being the fathers of Italian literature and the promoters of liberal learning. Petrarca, "the poet of love," was also an enthusiast for classical literature, and the pioneer of humanism in the technical sense of the term. He spared no pains and money for the recovery of old manuscripts from the dust of convents. He was the first collector of private libraries of classical authors, and he studied these as a means for intellectual and æsthetical culture. Cicero and St. Augustin were his patron saints.

His friend Boccaccio followed his example in the search for

manuscripts though he is better known as the master of Italian prose, the author of the *Decamerone* and the first biographer and commentator of Dante.

In the fifteenth century the enthusiasm for classical literature and humanistic culture spread with irresistible force through all the cities of Italy and even crossed the Alps as far north as Poland and as far west as England and Scotland. The discovery of the classics was the revelation of a long-forgotten civilization and created as much sensation in the fifteenth century as the discovery of the hieroglyphics and cuneiform inscriptions and the excavations of Troy and Mycenæ did in our age. Italian scholars traveled to Greece and Constantinople in search of Greek manuscripts and translated them into Latin. Greek scholars who left their native land before and after the fall of Constantinople, brought with them the literary treasures of the East. I can only allude to the illustrious names of Salutato, Marsiglio, Bruni, Poggio, Filelfo, Traversari, Valla, Guarino, Aurispa, Chrysoloras, Plethon, Bessarion. To their indefatigable industry and to the liberal patronage of the Medici and Pope Nicholas V, we owe the discovery and collection of the chief writings of ancient Rome and Greece, with valuable translations and comments.

About the same time the art of printing was invented in Germany and soon spread over all Italy to give wings to thought and to preserve literature from another relapse into barbarism.

Now Homer sang the Iliad and Odyssey, Virgil, the *Æneid*; Plato and Aristotle taught philosophy; Demosthenes and Cicero delivered orations; Thucydides and Tacitus recited history; all that made Greece and Rome great and prosperous was revived for the instruction and enjoyment of scholars.

The discovery and reproduction of classical literature was followed by the discovery and reproduction of classical art, which revealed the beauty of the human body, as the former had revealed the strength of the human mind. At the end of the fifteenth and the beginning of the sixteenth century, the masterpieces of Greek sculpture, such as the Laocoon group, the

Apollo of the Belvidere, the torso of Hercules, were dug from the ruins of palaces and villas of old Rome, and kindled an enthusiasm for similar achievements.

It was a remarkable coincidence that at the same time there arose those marvellous geniuses, as Ghiberti, Masaccio, Donatello, Brunelleschi, Fra Giovanni Angelico, Fra Bartolomeo, Bramante, Leonardo da Vinci, Raphael, Michelangelo, who produced the greatest works of architecture, sculpture and painting known before or since.

The art of the Renaissance blends the purity and sublimity of the Catholic religion with the charms of classical taste. It achieved its highest and most permanent triumphs in temples of worship, the representations of Christ and his Virgin Mother, Moses and the Prophets, the sufferings and glorification of Christ. Fra Giovanni Angelico da Fiesole regarded art as an act of worship and charity and painted saints and angels on his knees. Raphael's last and greatest work represents the divine-human Saviour soaring high in the air in garments of transparent light, adored by Moses and Elijah, and the three favorite disciples, and shedding the light and peace of heaven over the scene of misery on earth. Truly, "a thing of beauty is a joy forever."

What do we owe to the Renaissance of letters and arts? What is its permanent contribution to the civilization and happiness of mankind? The Renaissance raised Greece and Rome from the dead, recovered and collected the ancient classics, created a taste for the humanities, for literary and artistic culture, produced the national literature of Italy, and the greatest works of art, adorned churches, and filled museums and picture galleries, which will attract admiring visitors from every land to the end of time. The Renaissance destroyed the clerical monopoly of learning and made it accessible to the laity; it emancipated the mind from the bondage of tradition, and introduced the era of intellectual freedom. It substituted for the monastic seclusion from the world the social duty of transforming the world and the institutions which God has founded. It

taught the value of man as man ; and showed the finger of God in reason, in nature and art. Humanism made the literature of Greece and Rome repeat the preparatory service which they had accomplished at the first introduction of Christianity by furnishing the language and the frame-work for its divine contents.

But man is a moral and spiritual as well as intellectual and æsthetic being. And here we must not be blind to the defects of the Renaissance. Some of the first humanists and artists of Italy were sincere and devout Christians. But many of them were indifferent or secretly hostile to religion, while outwardly conforming to its ritual. Not a few were pagans at heart and disciples of Zeno and Epicurus rather than of Peter and Paul. They substituted the worship of beauty for the worship of holiness. The revival of pagan art was to a large extent also the revival of pagan immorality. Savonarola, undazzled by the splendor of Lorenzo's reign, preached with prophetic zeal from the pulpit of San Marco the necessity of a moral reformation, but was publicly burned on the Piazza della Signoria.

The corruption centered at the metropolis of Christendom and culminated in the highest dignitaries of the Church. Alexander Borgia practiced vice as an art and turned the Vatican into a den of prostitution and murder. Julius II. was a warrior rather than a churchman. Leo X. delighted in the chase and in comedies more than in the duties of his high office, and although his saying about "the profitable fable of Christ" is probably a myth, it characterizes the skeptical atmosphere of the Vatican at that time.

When Erasmus, as the literary monarch of his age, visited Rome in 1506, he was charmed with her culture and refinement, her freedom of discourse, the honeyed conversation of her scholars and the magnificence of her arts, but at the same time he was shocked by "the abominable blasphemies," uttered by priestly lips at the papal court. And when Luther, four years later, went to Rome as an humble monk and pilgrim, he visited the tombs of the apostles and martyrs and climbed up the Scala

Santa on his knees, but was horrified by the sight of the prevailing worldliness, frivolity and ill-disguised infidelity of priests who hurried through the mass and were heard to say over the consecrated elements "*Panis es, panis manebis; vinum es, vinum manebis.*" Machiavelli, the great statesman and historian of Florence, asserts from his own observation that "in proportion as we approach nearer the Roman Church, we find less piety," and that "owing to the bad example of the papal court, Italy has lost all piety and religion, whence follow infinite troubles and disorders." Guicciardini, another distinguished historian of Florence, who was secretary and viceregent of the Medicean popes, makes in his "Aphorisms" (1529) the startling confession: "My position at the court of several popes has compelled me to desire their aggrandizement for the sake of my own profit. Otherwise I would have loved Martin Luther myself—not that I might break loose from the laws which Christianity, as it is usually understood and explained, lays upon us, but that I might see that horde of villains (*questa caterva di scellerati*) reduced within due limits, and forced to live either without vices or without power." We have even the contemporary testimony of a pope, Adrian VI., a Dutchman, who was elected after Leo X, as a reforming pope, but reigned less than two years (from Jan. 9, 1522 to Sept 14, 1523). He admitted through his legate, Francesco Chiericati, at the Diet of Nürnberg, March, 1522, "that for some time many abominations, abuses, and violations of rights have taken place in the Holy See; and that all things have been perverted into bad. From the head the corruption has passed to the limbs, from the pope to the prelates; we have all gone astray, there is none that doeth good, no, not one." The Council of Trent, so loudly called for and so long delayed by the policy of the curia, was confessedly convened for the reformation of morals as well as for the settlement of dogmas.

Who can doubt, in view, of these contemporary testimonies of the most competent observers and judges, the necessity of a Reformation?



## II. THE REFORMATION.

The Reformation began during the pontificate of the last pope of the Renaissance, who was a cultivated pagan, rather than a Christian, and fairly represented the secularization of the Church, which from a kingdom of heaven had become a kingdom of this world.

It was at first an indignant protest against the sale of indulgences, which degraded religion to an article of merchandise : as had been done by the profane traffickers in the temple at Jerusalem whom the Saviour expelled at the beginning of His public ministry. Leo X. condemned Luther, and the monk answered by burning the pope's bull. This was the fiery signal of separation. Since that time Western Christendom has been divided into two hostile armies.

The Reformation was neither a revolution which destroys but cannot build up, nor a reaction which restores a former state of things without vitality and permanency. It had a positive and a negative side. It was constructive as well as destructive, conservative as well as progressive. It emancipated the half of Europe from the spiritual tyranny of the papacy and cleared away the rubbish of mediæval traditions, which obscured and "made void the Word of God," like the rabbinical traditions of old (Matt. 15 : 6), and which obstructed the access to Christ, the only Mediator between God and man. It brought every believer into direct communion with Christ and His word. This of itself is an inestimable blessing, which can never be surrendered.

The Reformation kindled an unbounded enthusiasm for primitive Christianity; it produced the most faithful and idiomatic versions of the Scriptures, German, Dutch and English, which occupy the position of first classics in modern literature; it enriched worship with a treasury of hymns of faith and praise, which are a perennial fountain of edification and comfort; it taught the supremacy of the Bible in matters of faith and practice, justification by a living and ever-active faith, and

the general priesthood of believers; it secured liberty of conscience and private judgment, which in legitimate development led gradually to full liberty of conscience and public worship within the limits of public order and peace. Protestantism has been a propelling force in modern history and a stimulus to every progress in theology, philosophy, science and politics. Its mission is not yet completed.

The Reformation was so deeply rooted in the necessities of the Church and was so thoroughly prepared that it broke out almost simultaneously in different countries, and marched with irresistible force through Germany, Switzerland, France, Holland, Scandinavia, England and Scotland. It was making progress even in Italy and Spain till the middle of the sixteenth century. Pope Paul IV. is reported by Onuphrius to have declared that the only firm support of the papacy in Italy was the Inquisition with its prisons and funeral piles.

Some distinguished scholars and orators of Italy, as Bernardino Ochino of Siena, Pietro Martire Vermigli of Florence, and Pierpaolo Vergerio, bishop of Capo d'Istria and nuncio of two Popes, renounced Romanism and had to flee from the Inquisition. Others who occupied the highest positions, like cardinals Sadoletto, Contarini, Morone, Reginald Pole, favored at least a moral reform, and came very near the fundamental evangelical doctrines of the supremacy of the Bible and justification by faith. Vittoria Colonna, the most cultivated lady of Italy and her greatest poetess, equally illustrious for genius, virtue and piety, together with her friends, Michelangelo, the Duchess of Gonzaga, and the Duchess Renata of Ferrara, were in sympathetic contact with the semi-Protestant reform movement. This distinguished group forms a connecting link between the Renaissance in its best type and the Reformation in its evangelical character. That remarkable little *Trattato utilissimo del beneficio di Giesù Christo*—the work of a monk of Naples, Don Benedetto of Mantova (a pupil of the Spanish nobleman, Valdés) and the poet Flaminio, of Imola,—teaches the Pauline doctrine of justification by faith

and the union of the soul with Christ as clearly and strongly as the writings of Luther, and was spread in many thousands of copies throughout Italy. It was first printed at Venice, 1540, and publicly burned at Naples in 1553.

The Counter-Reformation and the Inquisition extinguished the rising flame of the Reformation in Italy, and at the same time sounded the death-knell of the Renaissance by charging it with immorality and irreligion. The last representative of the philosophical Renaissance was condemned as a heretic and burned on the Campo dei Fiori at Rome; but on the same spot the friends of liberty of thought and speech erected a statue to Giordano Bruno in 1889, three hundred years after his death. What a change! The Renaissance has risen from the dead and is as strong in Italy now as it was four centuries ago. Yea, it is stronger and more widely spread among educated men and women who will not go back from the light and liberty of the nineteenth century to the ignorance and superstition of the dark ages.

### III. ITALY AND THE FUTURE.

By repudiating the Renaissance and burning the Reformation, Italy and Spain lost their front rank among the nations of Europe, and reaped the Revolution as a chronic disease. In the sixteenth century, Italy was the most civilized country, and Spain the most powerful monarchy in Europe; while Prussia and England were far behind them and just emerging from the semi-barbarism of the Dark Ages. Now the case is reversed. The same change has taken place in America: the United States and Canada, which are Protestant to the back-bone, have far outstripped the older Catholic settlements of Central and South America.

But in our age Italy has made vast progress, and undergone a political and social regeneration. She has achieved the incalculable temporal blessing of national unity and independence, in spite of the protest and obstruction of the papal hierarchy.

The unification and emancipation of Italy and Germany from the selfish misgovernment of petty tyrants are among the greatest events in the nineteenth century. Many of us remember the time when none but Roman churches were allowed within the walls of Rome, when Protestant Bibles were confiscated at the Custom House, and when the Madiai family was put in prison in Florence for the innocent crime of holding meetings for prayer and reading the Holy Scriptures! Now, religious liberty is established throughout the kingdom of Italy as fully and firmly, we may say, as in England and North America. It was the great Italian statesman Cavour, who spoke the winged word: "A free Church in a free State," as the key to the solution of the vexed question of the relation between the ecclesiastical and civil powers. It is true, the *Statuto fondamentale* of March, 1848, which has since 1870 become the law of all Italy, still recognizes the Roman Catholic Church as the sole religion of the State (*la sola religione del stato*), and gives only toleration to other existing modes of worship (*gli altri culti ora esistenti sono tollerati conformamente alle leggi*); but in point of fact, toleration has become liberty, which is an inalienable right and cannot be taken away. A return to the ages of persecution for conscience' sake is impossible. The Papal Syllabus of 1864, which declares war against civil and religious liberty, is an anachronism, and about as effective as a bull against the motion of the earth, which "still moves." Every Italian may now proudly say, I am no more a Sicilian, or a Neapolitan, or a Lombard, but an Italian citizen, and am free to worship God according to my honest convictions.

What will be the next chapter in the history of Italy? Will she complete her political reform by a religious revival and ecclesiastical reconstruction? No mortal eye can penetrate the future, but one thing is certain: revolutions never go backwards. The past cannot be undone. History, although it does not move in a straight line is yet moving forward, like a sailing vessel, now turning to the right, now to the left, according

to the wind, and is steadily advancing towards the destined harbor. For God is the unerring captain of the ship and makes winds and waves the servants of his omnipotent will.

We cannot expect or wish Italy to become Protestant, but we do hope and pray that she may become evangelical and Christian in the best sense of the term. She will not and ought not to turn the back on her glorious past, to disown the immortal works of her literature and art, to break with her Catholic traditions, and to import a foreign religion which is not congenial to her genius and taste. She wants a religion that will in some way combine the best elements of the Renaissance and the Reformation, with the best features of Catholicism.

The liberals of Italy are dissatisfied with the Church of their ancestors, and have no leaning to the sects of foreigners, but they are not on that account destitute of religion; they have a religion of their own, which will kindle into a flame of enthusiasm when the Spirit of God through some inspired prophets shall blow the breath of life into the dry bones and clothe them with flesh and blood.

There must be a possibility of harmonizing the highest civilization with the highest virtue and piety. There must be a way of reconciling the Protestant, the Catholic, and the Rationalistic rules of authority. The Bible, the Church, and enlightened reason are not necessarily antagonistic. The Bible, as containing the Word of God, is and must remain the supreme rule of faith; the Church of God is and will remain the guardian, propagator and expounder of the Bible; reason, the greatest natural gift of God to man, is the organ by which alone we can understand and appropriate the teaching of the Bible and the Church. These are the ways which lead us to God who is the source of truth. In this threefold light every man must decide for himself what to believe and how to live, according to his conscientious conviction and personal experience. This is the awful responsibility which God has laid upon every rational being made in his image. "Let each man be fully assured in his own mind" (Rom. 14: 5).

## IV. ROMANISM AND PROTESTANTISM.

The Roman Catholic Church has been greatly benefited by the Protestant Reformation and forced to an abolition of many abuses. She shows to her best advantage in Protestant countries where she is put on her defense, and feels the impulse of modern life and progress. She is still the largest body of Christendom and nearly equals, numerically, the Greek and Evangelical communions combined. She is the best organized body in the world, and "the prisoner of the Vatican commands with infallible authority an army of priests and monks in five continents. She is backed by inspiring memories, as the *Alma Mater* of the Middle Ages, the Christianizer and civilizer of the Northern and Western barbarians, the Church of the Fathers, the Schoolmen and the Mystics, the Church of St. Chrysostom and St. Augustin, of St. Benedict and St. Francis, of St. Bernard and St. Thomas Aquinas, of Tauler and Thomas à Kempis, of Pascal and Fénelon. She is still full of missionary zeal and devotion, and abounds in works of charity. She embraces millions of true worshipers and followers of Christ, and has the capacity for unbounded usefulness. We honor her for all she has done in the past, and wish her God's blessing for all the good she may do in the future. We do not pray for her destruction—God forbid!—but for her reformation.

On the other hand, Protestantism is by no means perfect in any of its forms. With the great merits we have set forth in the previous section, it has also its defects and is liable by the abuse of individualism to run into sectarian division, rationalism, scepticism and agnosticism. It has, fortunately, never claimed infallibility in any of its numerous confessions of faith, and hence admits of constant progress, rectification and improvement. It ceases to be Protestant, if it ceases to move. Its mission is far from being completed. It has to grapple with problems which lay beyond the horizon of the Reformers, but press themselves upon the attention of the present generation.

Protestantism is bound to investigate and reinvestigate every theological and philosophical problem ; to search and research the Scriptures in the light of modern discoveries and advances in philology, archæology and science ; to harmonize faith and reason ; to grapple with social problems ; to improve the condition of the working classes ; to preach the gospel to every creature, and to bring the Word of God as a lamp of life into every household.

#### V. THE DUTY OF PROTESTANTS IN ITALY.

Evangelical religion has now fair play in Italy and numbers in a population of thirty millions about 60,000 professors, including the foreign residents. In Rome and in Florence alone, there are about a dozen Protestant congregations, representing nearly as many denominations. Two of these denominations are of native growth (the Waldensian, which is by far the strongest of all, and the Chiesa Liberal); the others are of foreign importation and chiefly supported by friends in England and the United States. They all do good in their respective fields of labor, and far be it from us to underrate their usefulness on account of this numerical weakness. The Kingdom of Heaven itself began as small as a mustard seed, and Paul, the prisoner in Rome, was mightier than Nero on the throne.

At the same time we should not be blind to the danger of the centrifugal tendency of Protestantism to excessive individualism and division, which hinders its progress among Catholics brought up in the tradition of a centralized church organization, and unable to discern the essential spiritual unity which underlies the variety of external forms.

There must be liberty in non-essentials, but there ought to be unity in essentials and charity in all things.\* Liberty we have

\* "*In necessariis unitas, in dubiis (or non-necessariis) libertas, in omnibus caritas.*" A famous motto of irenics usually ascribed to St. Augustin, but dating from a German divine (Meldenius) in the seventeenth century.

as much as we desire, and divisions only too many. Unity and charity are the greatest needs, and the necessary conditions for the success of evangelical missions in any country.

First unity. It is the burden of our Lord's sacerdotal prayer. It is enjoined over and over again in the Epistles. "A house divided against itself cannot stand," says the highest authority. Let the Protestant pastors in Italy unite on the immovable rock which is Christ, and emphasize above all minor differences their common faith by which we all hope to be saved. Let the various denominations come to an understanding, which will prevent jealousy, unnecessary collision and unholy rivalry, and enable them to present a united front to the common foe. Let them remember that in Christ Jesus neither circumcision nor uncircumcision availeth any thing but a new creature, and faith operative in love. Why then should we be kept apart by minor questions of episcopacy or presbytery, presbytery or independency, immersion or sprinkling, or even by doctrinal differences which in the polemic and scholastic ages of Protestantism roused the scandalous feuds between Lutherans and Calvinists, Calvinists and Arminians, and made the best men pray for deliverance from "the fury of the theologians?"

And as to charity, is it not the queen of Christian graces, the crowning virtue, the bond of perfectness? And should it not go out to our fellow-Christians of the Roman Catholic faith who, after all, believe in the same Father Almighty, the same Divine Saviour, the same Holy Spirit, and expect to be saved by the same blood of atonement?

Let us be frank. There is as much Protestant as Roman bigotry, prejudice and hatred, and it is all the more inexcusable because we profess to occupy a more advanced liberal position. For more than three hundred years Protestants of the radical type have been abusing the pope as Anti-Christ, papists as idolators, and the Church of Rome as the great apostasy and as the synagogue of Satan. Is this courteous, is it charitable, is it Christian? Or is it an ignorant prejudice,



based upon a false interpretation of some obscure passages of Scripture and a perversion of history? At all events what has Protestantism gained, what can it expect to gain, by such bitter antagonism? The converts made by the abuse of Romanism who are worth any thing may be counted on the fingers ; while the number of those who are repelled and alienated by it is beyond calculation. It can only obstruct and put off a reconciliation. If St. Paul on the Areopagus had insulted the Athenians by abusing them as idolators he would not have made any converts ; but with a master stroke of Christian wisdom and courtesy, he addressed them as over-religious, who unconsciously worshiped "the unknown God," whom he came to preach to them. The best way of refuting error is to preach the positive truth. *Verum est index sui et falsi.* The noblest and surest way of converting an enemy is to show him the love whereby Christ has loved and saved us.

Oh! for a pentecostal effusion of the spirit of love which is better than speaking with the tongues of men and angels, better than the gift of prophecy, greater even and more enduring than faith and hope.

The deepest and strongest tendencies of our age, which by its wonderful inventions almost obliterates the distances of time and space and brings the ends of the earth into instantaneous connection, is not towards division but towards reunion. A task as great as the conversion of the world, and apparently as impossible. But all things are possible with God Almighty. He has great surprises for us in store—reformations purer, deeper, broader, than that of Luther and Calvin ; yea, pentecosts with more flaming tongues than that of Jerusalem. His wisdom and love will bind together what the folly of men has put asunder. He will heal the wounds of Christendom and melt the hearts of the Churches in the sorrow of a common repentance and in the joy of a common forgiveness, and bring once more a beautiful cosmos out of chaos as in the days of creation. The creeds of the militant Churches will be merged into the one creed of Christ, who is the prince of peace and the divine concord of all

human discords. There must and will be one flock and one Shepherd as sure as Christ, who promised it, is the Truth. The sacerdotal prayer must and will be fulfilled, "I in them and thou in Me, that they may be perfected into one; that the world may know that Thou hast sent Me, and lovedst them even as Thou lovedst Me."