

WHY?

Why live when life is sad?
Death only sweet?
Why fight, when closest light
Brings but defeat?
Why pray, when in best prayer
Dark thoughts assail?
Why strive, and strive again
Only to fail?

Live! there are many around
Who need thy care.
Pray! there is one at hand
Helping thy prayer.
Fight! for the love of God,
Not for renown.
Strive! only in his strength,
Not in thy own.

Why hope, when life has proved
Our best hopes vain?
Why love, when love is fraught
With so much pain?
Why not cool brain and heart
In the deep wave?
Why not lie down and rest
In the still grave?

Hope! there is heaven's joy
Laid up for thee.
Love! for true love outlives
It's agony.
Fight! pray and wrestle on,
Loving God best.
Then, when thy work is done,
Lie down and rest.

—The Quaker.

TEMPLE LECTURE.

History of the Protestant Reformation and the Restoration of the Gospel.

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THE ITALIAN REPUBLICS.

Through the intricate manipulation of politics that obtained, in the times we are now considering, there existed a number of republics, so termed, in Italy. These, however, were not very large ones some of them comprising only a city. Such was the famous city of Florence but differing from other Italian republics in that while in others, the nobles held power, in Florence for some generations the nobles had been dethroned. It frequently occurred that in these republics quarrels and difficulties arose to adjudicate which a dictator in some instances would be chosen to mediate between the contending parties. At length power had fallen into the hands of the wealthier families of citizens; the chief of these was the family of the Medici. Morris in his Epochs of History states that Cosme de Medici was for many years dictator. His great wealth gained by commerce, placed him in the position of a merchant prince. His virtues, and patronage of learned men made him popular; and his popularity paved the way for the proud position held by his grandson, Lorenzo the Magnificent. Under the Medici, Florence had become the Modern Athens. Genius and wealth had filled it with pictures and statues, and made it the home of artists and sculptors. The taking of Constantinople by the Turks in 1453 having driven learned men into Italy, here at Florence, and elsewhere in Italy, the Philosophy of Plato was taught by men whose native tongue was Greek. This little knot of men at Florence, and other places in Italy were at work at what is called

THE REVIVAL OF LEARNING.

These revivers of learning are often spoken of as the "Humanists." They were digging up again and publishing by means of the printing press (introduced by Gutenberg about the year 1440) the works of the old Greek and Latin writers, and they found in them something more to their taste, much more true and pure than in the literature of the middle ages. After reading the pure Latin of the classical writers they were disgusted with the bad Latin of the monks. After studying Plato they were disgusted with scholastic philosophy. Such was the rottenness of Rome that they found in the high aspirations of Plato after spiritual truth and immortality a religion which seemed to them purer than the grotesque form Christianity which Rome held out to them.

But there suddenly arose amongst them another kind of man—a religious reformer. It is said that "He came like a shell among tinners, and it burst in the midst of the Platonic Academy. This was the Florentine reformer known by the name of Girolamo Lavenarold. He, finding from the study of the scriptures how much both the church and the world needed reform, became a reformer and in 1486 commenced preaching against the vices of popes, cardinals, priests and monks, the tyranny of princes and the bad morals of the people, calling loudly for repentance and reformation. Having found his way to Florence his friends and even Lorenzo expostulated with him to desist in his denunciations but to no purpose. He still persisted in his course in giving utterance to his views and convictions; until at length in the year 1498, by order of the Pope he was strangled and burnt at Florence.

THE SCHOLASTIC SYSTEM

in Europe was another power that was

Roman and not national. It tended to keep the different classes of people apart. The learned world was a world of its own severed from the masses of the people by the scholastic system. All the learned men in Europe talked and wrote letters and books in Latin—the language of Rome. Some of them did not even know the common language of the countries in which they lived.

The universities were the great centre of the learned world. There were thirty or forty of them scattered over Europe; and they were in more or less close connection with each other. The oldest and most celebrated were Oxford and Cambridge in England, Paris and Orleans in France, Bologna and Padua in Italy, Salamanca in Spain, Prague in Bohemia and Cologne in Germany. These all at the beginning of the era of the Reformation, were more than a hundred some two hundred years old. It is said that students were in the habit of passing from one university to another. Oxford students would pass on to Paris and from Paris to Bologna to take their degrees. And wherever there was a famous professor, thither students flocked from all the other universities. Rome had long monopolized religion and made it the medium by which she continually poured in to her coffers the gold and silver of her votaries; and the better to secure and perpetuate this condition of affairs she had also built up a scholastic system. Whatever of learning that was taught in the universities was designed to foster and uphold the doctrines of the Catholic church, to the exclusion of all other ideas having a contrary tendency. But we shall see how in this defeat and disappointment came.

The ever watchful eye of the Roman was not powerful enough to detect the innovations of reform until they had taken root. Wycliffe's reformatory books written in Latin at Oxford were copied all over Europe. Oxford students went to the university at Prague; so that Wycliffe's writings made as much noise and were as well known in Bohemia as they were in England. Huss and Jasome of Prague became the Bohemian successor of the English Wycliffe, and thus the movement of reform was translated from one country to another. Thus we see that which was intended to be a means for the propagation and perpetuity of Catholicism proved an element of its overthrow.

The movement of the revival of learning in Italy was carried by students from Florence to Oxford, and from thence took a fresh start in new ground. A number of students in Oxford enlisted in the new cause prominent among whom was John Colet the son of a Lord Mayor of London. Colet, having been to Italy to continue his studies returned to Oxford full of zeal for the new learning and for reformation. But above all he was an ardent student of the Bible, which study in addition to the terms "revival of learning" came to be called the "new learning," in contra distinction to the scholastic learning of long standing. In his travels from univers to university he became acquainted with Erasmus of Rotterdam and Thomas More, whose labors and light added much to bring about the Reformation. Colet began lecturing at Oxford on St. Paul's Epistles, trying to find out what they taught in the same common sense way that men would try to understand letters by a living man to his friends. He was eventually made Dean at St. Paul of London and established a school in connection therewith for the education of boys in the new learning, devoting a large fortune left him by his father for that purpose. When it was noised abroad that the new learning was being taught, the cry of heresy was raised, and a bishop of London denounced the school as a "Temple of Idolatry." Thus we note another stride in the direction of reform.

IN THE ORDER OF EVENTS

MARTIN LUTHER

who was born Nov. 10, 1483, at Eislebar, Germany, next claims our notice as a reformer. He was born of poor, but honest parents who in the midst of poverty gave their son an education in law at the university of Erfurt. There he took his degree of M. A. But Luther was destined for a higher and nobler profession. Being of a religious turn of mind he soon abandoned his law studies and entered the Augustine Monastery at Erfurt. He commenced his monastic career aiming to find that labor and felicity said to exist in the faithful observance of the rituals and discipline of the Catholic church. He experienced much mental agony and disquietude. His fasting and penances brought him no peace. At last he found peace of mind in the doctrine of "justification by faith" which teaches that forgiveness of sins, instead of being gotten by fasts and penances or by the purchase of indulgences and other ceremonies, is given freely to those who have faith in Christ. It is proper to remark that while Luther had departed from the orthodox doctrine of the Catholic church in these particulars, he held that all are fated to happen according to the divine will, that man has, therefore, no free will, and that only an elect number predestinated to receive the gift of faith can be saved—a doctrine which the Oxford Reformers strove to dissipate. In 1508 Luther was removed from Erfurt to the Augustine Monastery at Wittenberg, and was soon after made preacher there at the University recently founded by the elector of Saxony.

In 1510 he was sent on an errand to Rome where he found wicked priests

performing masses in the churches, ignorant worshippers buying forgiveness of sins from the priests, and doing at their bidding all kinds of penances; and he came back, like Colet, a reformer, and with the words, "The just shall live by faith" more than ever ringing in his ears.

In the 1511, Pope Lee, the Tenth, wanted money to help his nephew in a little war he had on his hands. To obtain this money he offered to grant pardons or indulgences at a certain price, presumably a low figure, to those who would contribute money for

THE BUILDING OF ST. PETERS

at Rome. But there was one obstacle. Princes and kings were unwilling that the money of their subjects should go to enrich Rome. Lee, however, overcame this difficulty by giving them a share in the spoils. He offered Henry the 8th of England, one fourth, but Henry haggled and bargained for a third. At length the pope sent Tetzel a Dominican monk well suited for the purpose, into Germany for the nefarious work of selling indulgences for sin. As Tetzel approached the principality of Saxony, the Elector Frederick sent word forbidding him to enter his dominion. Tetzel, however, arriving in the town of Wittenberg, the residence of Luther, began the sale of indulgences. This aroused the ire of Luther. He knew that what the pope wanted was money, and that the whole thing was a cheat, a gross perversion of religion. Luther, on the day before the festival of all saints, on which the relics of the church were displayed to the crowds of country people who flocked into the town, passed down the long street that led to the palace church with a copy in his hand of ninety-five theses against indulgences which he nailed upon its door, ready for the festival on the morrow.

On all Saints day, it is said, he read these statements to the people in the great parish church. The indignation of Tetzel may be imagined upon meeting this opposition from Luther. He perhaps would not have paid much attention to Luther's efforts had he not known the great Reformer was backed by the Elector of Saxony, an honest man who had the welfare of the German people at heart. Luther's thesis laid hold of his mind, and it is said that in a few days afterwards he dreamed that he saw the monk writing on the door of his church in letters so large that he could read them at his palace 18 miles away, and that the pen growing longer and longer, and at last reaching to Rome, touched the pope's triple crown and made it totter.

In the year 1514 the noise of religious disputes was absorbed in the great noise of political excitement. Maximilian, the then reigning emperor of Germany and the holy empire died, and a new emperor was to be elected. Frederick the elector of Saxony, the senior elector of Germany, refused the office, and recommended Charles the First of Spain, who was elected emperor under the title of

CHARLES THE FIFTH OF GERMANY.

The new emperor being a devout Catholic and the avowed supporter of the Roman See, the pope was greatly encouraged at his elevation. In the meantime disputes had been going on between Luther and the pope, which intensified the bitter feelings of the former, and had the effect of determining more clearly the views of Luther, developing the fact that he was strictly a Wycliffe and Hussite. This discovery hastened his quarrel with the pope. The pope and councils had denounced Wycliffe and Huss as heretics, and since Luther endorsed their views he must also be a heretic. So the pope concluded to issue a papal bull against him. When the news of this reached the ears of Luther he wrote a pamphlet addressed to his imperial majesty, and the Christian nobility of Germany, setting forth with asperity the abuses which had been heaped upon Germany by the pope, and calling upon them to resist with him the tyranny of Rome. In a short time the bull was issued which excommunicated him from the Catholic church, which coming into the hands of Luther only aroused the fire that was latent within him. He gathered up some papers containing the canon law, the decretals and other extravagances of the pope, and quietly walked to the outer limits of the city, accompanied by a large number of professors, doctors and students. There a fire had been prepared and there amidst the cheers and acclamations of the crowd, he complacently burnt the church documents together with the papal bull. This was a daring deed for a poor German monk to defy the pope of Rome; but the gauntlet had been thrown, and in burning the papal bull he virtually crossed the Rubicon and difficulties grew irremediable. But in the midst of these events, Luther had the support of the good Elector Frederick and many of the nobility of Germany, whose influence served to check for a while the indignation of Rome. In the meantime the staid and conservative Melancthon had become his companion and colleague, whose prudence and caution served to some extent to check Luther's impetuosity. When the news reached Rome that Luther had burned the bull the rage of the pontificate rose to fever heat. On the 23rd of January, 1521

THE DIET OF WORMS

was convened for the transaction of political and religious business, and to this Luther was summoned to answer to the charge of heresy. Having obtained a safe conduct from Charles, he

against the wishes of his friends, responded to the summons. Many friends in their anxiety for his safety reminded him of the fate of Huss, who had been cited to appear at Constance upon a similar charge. Heedless of these expostulations, he, in company with the herald, on the 22d of April, 1521, left Wittenberg for Worms.

A little reflection will show how precarious was the situation of Luther. He had been anathematized by the pope, public sentiment had been incited against him while some of his books had already been burned, in the Netherlands by order of Charles the Emperor. It was thought by his friends that his going to Worms was equal to going to his death. Still he persisted and often declared that he did not value his life as compared with the work that seemed to roll upon him, that it was God's work, and he would take care of it and him. Such faith and zeal has called forth the admiration of millions, and will do so to the end of time.

After a tedious journey of fourteen days he arrived at Worms. As he was duly expected, a great number of people had assembled there from other parts, the Emperor, the papal nuncio Alexander, the princes of the realm, including the staunch friend Frederick of Saxony and many others who had not the courage to manifest in a tangible manner their friendliness for Luther. In a word, all the civil and religious dignitaries of Germany had assembled and composed the Diet of Worms. The feelings of the papal party may be comprehended when it is known that they desired Charles to set aside the safe conduct of Luther as Sigismund did with Huss, but Charles replied: "No; what we have promised we must keep."

It was 4 o'clock in the afternoon when Luther was ushered in

BEFORE THE AUGUST TRIBUNAL

at Worms. The Emperor Charles presided. On a table in the centre of the hall lay a number of books which had been written by Luther. After a moment's stillness, John Von Eck, a chancellor, rose and said in a loud and distinct voice: "Martin Luther, his sacred and invincible majesty has cited thee to appear before his throne, in accordance with the advice and counsel of the Holy Roman Empire, in order to summon thee to reply to these two questions: Firstly, Dost thou admit that these books were written by thee; and, secondly, wilt thou retract these works and their contents, or dost thou persist in the things thou hast advanced?" Luther, in reply, calmly asked for more time to answer these questions. The young emperor, who had not taken his eyes off Luther, now withdrew with his minister's into the council hall, the electors retired into another room with the princes, the deputies of the free cities into another. The Diet, on re-assembling, agreed to grant the demand; and this gave to passionate men a great disappointment. One day was allowed Luther, on condition that he should reply by word of mouth and not in writing. Luther was escorted to his hotel. Speculation was rife among the members of the Diet, the papal party, the soldiers and the people as to the course that Luther would pursue. Excitement ran high, and even violence was resorted to by the foes and friends of Luther. But as for Luther, how agonizing were the hours as they passed one after another to the great reformer's soul which the Almighty had enlightened, giving him to discover the enormity of the abuses of the Roman See, and an unconscious impetuosity to expose them. Must he now in this critical moment recant and cringe before this tribunal of earth? Must the hopes of thousands who had had their eyes opened to see those things he blasted? Must the blood and tears that had been shed in the interest of truth and reformation lose their value, and the victories that had been won be ignominiously blotted out, or of no avail? In the midst of such a struggle, with a mental torture that was sufficient to make the angels weep, he threw himself upon the floor, and uttered a prayer, the pathos and fervency of which are unsurpassed in the historic annals of mortals. He arose strengthened and consoled. He would return to the Diet, but would recant nothing. He felt that God was with him, and that contented him. The hour arrived on the evening of April 18 when he was again ushered into the presence of the Diet. He stood again beneath the eye of the Emperor; and again the chancellor repeated the questions he had asked the night previous. Luther replied in the most submissive and humble manner. The substance of his speech was a defense of the doctrines his works contained, and a challenge to the emperor, the princes, and all others, to prove to him, from the writings of the apostles and prophets, that he was in error; in which case he would be the first to seize his own writings and throw them into the flames. When he had ceased to speak, the chancellor indignantly said to him: "Will you or will you not retract?" Luther instantly replied, "I cannot and

I WILL NOT RETRACT ANYTHING,

for it is unsafe for the Christian to speak against his conscience." Then looking around on the assembly that held his life in its hands, "Here I am," he said, "I can do no otherwise. God help me, Amen." Various efforts were made to induce him to recant during the few days he remained at Worms, but to no purpose. On the following day the Emperor rendered his decision, to the effect that Luther was forbidden

to preach his heretical doctrine, and was to cease making any tumult among the people. In this decision was also the declaration of the Emperor's intention to proceed against Luther and his adherents, as against manifest heretics, by excommunication, by outlawry, and by all means suitable for their destruction. This address, however, was not satisfactory. Charles had blundered in the exercise of his prerogatives. He had given his decision without consulting the diet; which act gave offence to many, who were not in favor of Luther nor his doctrine, but his dissembling was in favor of the reformer, and had the effect of cooling the ardor of many.

The time arrived when Luther most depart according to the term of his safe conduct. Filled with gratitude that he had not swerved, but had resolutely kept his ground, he bade adieu to his many friends. A poor monk had baffled the diet, had asserted the supremacy of conscience regulated by the word of God, had set up the gauge, and marked out the limits that popes, emperors, kings, yea governments should not pass, in encroachment into the realm of conscience. We shall now leave him in his glory, although in the Castle of Wartour, as a prisoner under the auspices of his good friend Frederick who had studiously planned his capture on his way home, to save him from the violence of wicked hands.

OTHER FORCES OF THE REFORMATION.

In other parts of the world the Reformation was receiving attention, notably in Switzerland, under the leadership of Ulrich Zwingli, Martin Bucer, Farrell and others. The burden of their efforts, like that of Luther, was to throw off the yoke of the Roman See, and to gain that liberty of conscience which it denied them, but which they and those that succeeded them eventually obtained. In France the reformation had taken root, but was being disrupted when John Calvin espoused its doctrines and championed its cause. Persecution drove him to Geneva, at which place John Knox, the Scotch reformer, had also taken refuge. While there Knox derived many views from Calvin which led directly to the founding of Presbyterianism.

Meanwhile the English reformers were not idle. The Latimers, Bilneys, Staffords, Barnes Tyndale and many others were engrossed in propagating the doctrines of the Reformation; while on the other hand Cardinal Wolsey, the first churchman of the land, was busy persecuting those that were so engaged. King Henry the Eighth to whom much is accredited, was a party to these persecutions. Wolsey, who aspiring to the papal chair, had been defeated by the chicanery of Charles the Fifth of Germany, was resolved to be avenged upon the Emperor. The King too felt somewhat chagrined that the man who was his religious adviser and prime minister, and in whom he had at that time so much confidence, should be outdone in his effort for the pontificate. Queen Catherine had reproached Wolsey for his dissolute morals and he had vowed revenge.

King Henry the Eighth had married his brother Arthur's widow under a dispensation from the pope, notwithstanding the criticisms of many that it was illegal. In this his scruples regarding the common law were overcome by his inclination and in view of the advantages to be attained by a continuation of the alliance between England and Spain and Catherine of Arragon being the daughter of Ferdinand, King of Arragon, and Isabella, Queen of Castile, this marriage united together the Spanish and English crowns against France. Of the issue of this marriage all died in infancy, save one—Mary. This misfortune brought much grief to Henry, who cursed the fates because he had no male heir to succeed him. The probability of his daughter marrying some foreign prince, gave rise to grave fears respecting the stability of the English throne. The wily Cardinal, understanding these conditions, adroitly planned to bring discomfiture to Charles the Fifth and Queen Catherine by severing the relationship existing between England and Spain. He needed to Henry the precariousness and uncertainty of the succession to the English throne, inasmuch as he had no male heir, and, insinuatingly reminded him of the cloud that hung over the legality of his marriage with his brother's widow. He advised Henry to send her back to Spain. Henry was at first averse to this proposition, but as time rolled on, being continually pressed upon the matter, he eventually concluded to divorce Catherine. But a dispensation from the pope was necessary to bring this about, and upon application for it he was refused; the pope being not disposed to offend Charles, the nephew-in-law of Catherine, to whom he was under great obligations for services rendered in Germany in the interests of the pope.

ORIGIN OF THE CHURCH OF ENGLAND.

Notwithstanding Henry had written against Luther and his works, for which he was styled by the pope the Defender of the Faith, after exhausting to no purpose all the diplomacy at his command to obtain permission from the pope to divorce his queen, he now resolved to throw off his allegiance to the pope. This he did, and induced his parliament to set aside his marriage. Wolsey's designs were successful. But while man may propose, God disposes; and we see in