

Last Sunday evening we saw that at the beginning of the 14th century the conditions were some what as follows. On the one hand the church and the nobility as rulers, by the Pope at the head, the controller of both temporal and spiritual swords upon earth, the great vice-regent of God upon earth, empowered with a supernatural right to rule and control the affairs of men ^{here and apparently here of} upon earth. On the other hand there were the vast multitudes of serfs who had but little share in the honor and glory of fighting, and the dimming of the spoils of battle for the glory of God and the degrading luxury of the church. There then were the facts. The Pope wielded by divine right and with the sanction of Christ, therefore, every good churchman would have said, things are all right, God is still at Rome.

But when such a situation presents itself ²
there is always some one who can come to
the front and say, "I deny the facts."

Within these very institutions themselves
there was developing a spirit which in its
maturity was to cut to the very roots of
the entire machine, and leave it standing
as an empty shell at the will of the
winds the rise and ~~and~~ supremacy of the
modern world. When Pope Leo XIII placed
the crown upon the head of Charvagne
on Christmas day in the year 800, he was
transferring to Germany a power which
in the course of a few ^{hundred} years was des-
tined to bring about the destruction of the
papacy.

Still some Charvagne had something
of the modern world in him. He had felt
the effects of that educational infection
which Greece & gave to the modern
world, and made some attempts at
establishing a school for the pursuit

of learning.

The crusades were in a way the result of this inquiring spirit which was working of a tremendous fermentation in the midst of these years which we call the dark ages. To conceive of the idea of reaching an army to the East to wrest the Holy Sepulchre from the hands of the heathen, was indeed the beginning of that great movement which has been characterized by Protestantism where watchword is now as it always ~~had~~ been "Back to Jesus". It is a strange way that people have of thinking that the wagon furber the horse. That great re-awakening of intellectual activity which was about to burst upon Europe, and when in the new world was but a more complete, and more fully developed expression of that same spirit which led Charlemagne to

found a school in the ninth century. 4.
and sent the thousands on their perilous
journeys to the city of Jerusalem in
the great crusades. In its later
developments we shall see how this same
spirit has been working the great reforms
of the centuries. So right we shall deal
with its flowering in the 14th century.

When you see a man standing severely
braced against a door, and at the same
time loudly proclaiming that there is
nothing behind the door that ^{he} ~~you~~ does
not want you to see it arouses your
suspicious. When you see a man
like Pope Boniface VIII, standing against
the door which guards the secrets of
which his authority rests, and loudly
proclaiming that both souls, the
spiritual, and material are in the power
of the church; the one, indeed, to be

incited for the church, the other by the ⁽⁵⁾ church; the one by the hand of the fruit, the other by the hand of the Kings and Knights but at the will and sufferance of the fruit. you strongly suspect that some "inherent" person has been bold enough to deny the facts."

This is really what took place, and in no small degree this habit of denying the facts of the Pope's authority was so in the atmosphere that Boniface VIII was led to make his famous announcement of 1302, as a protest against ^{this} ~~inherent~~ ~~inherent~~

In the year ~~1076~~ 1076 occurred that dramatic scene at Cavossa when Henry II stood in the bitter cold for three days outside the court yard of the castle waiting for the great Pope Gregory VII to give him absolution, and remove the ban of excommunication. This apparently great victory for

the policy was not without its disadvantage⁶
as later events show. But from this event
which is entirely in keeping with medieval
life of obedience and submission to authority,
I wish to speak of a series of events
connected with the first man who could
deny "the facts". This man was Frederick II.

Frederick II. son of Henry VI was placed
under the guardianship of Pope Innocent III
by his mother just before her death. His
education was carried on in Sicily, and
nowhere in Europe could a youth of his
age find a better atmosphere. The beginnings
of modern culture were just waking
themselves felt in the keenly intelligent
populations of southern Europe. The literature
of the two factors, dealing as it did with
the subjects of human life as opposed to the
sole interest of religion, had found its
way into Sicily. Everywhere.

In this atmosphere the young prince was

reared. Perhaps it was this influence, and perhaps it was his intimate relations with Pope Innocent III his guardian; and perhaps it was simply that he absorbed the spirit of the new life that was about him, whatever way have been the cause we see in Frederick II something of newness and freshness that has not appeared before.

Innocent ~~the 11th~~ III was dead. Honorius retained his place in St. Peter's chair but a few short months. Gregory IX, Pope from 1227-1241, was of such a metal as to test the real worth of Frederick. Frederick was busily engaged in bringing together the real elements of the Empire. The Papacy feared the outcome of this movement, and gained the promise of Frederick for a 5th crusade. This promise had been of long standing and Frederick had delayed for one season or another until shortly after the accession of Gregory IX, the Pope excommunicated him for not going on the crusade. Little attention

was failed to this action, and in due time &
when Frederick had completed his plans at
home, he set out on the crusade. He died
this without working force with the pope,
and thus in defiance of the Pope. Having
been anathematized for not going he
was now shrewdly anathematized for
going. He paid little or no attention to
the pope, but continued on his own way. Prof.
Emerton says. According to the traditions of the
crusading period, the business of the crusader
was to fight the infidel; no matter
where or how or at what sacrifice of
the real interests of Christendom, fight
he must. Frederick on the other hand
was man enough to see that fighting
was not likely to do more than it had
done for Christianity in the East than it
cheaply had done, namely, to waste
thousands of lives, and millions of
treasure in fruitless struggle, and

so he would^a face, the worst advantages
act for christian interests that had yet
taken place in the course of the crusades.
He ~~was~~ was another cause for popal wrath;
the man who treated with the infidel,
must be an infidel himself. So Frederik
was another ~~notified himself~~ for this, and
was forced to justify himself again
in the eyes of Europe, by declaring his
innocence of all iniquity and heresy.
That he, so he declared, but the Pope was the
real heretic." Emerson Med. Europe P. 346.

So you see we are dealing with a new
kind of a man in Frederik II. He apparently
did not care a whit for the ~~excursions~~
actions of Gregory IX, and dared to face
the wrath of the ruler of the material
and spiritual sword. He was a man who

(10)

could and did "deny the facts" of the Papacy.
I said that he denied "the facts," as the young
debater said when his five theory and words
of oratory, had been laid low by a few
cold facts. In front of truth the Papacy
and all medieval life, the empire, the
philosophy, theology and all the rest, were
built upon a theory. This theory they
recognized as true, and tried to make
facts conform to it. Now just what
Frederick did was this, ~~from~~ the theory
are thus and so, according to theory
the emperor is controlled, by the Pope, but
as a matter of actual fact, I Frederick
by virtue of my ability am in control.
There are the facts, and you theory can
do what it pleases with them. You
see this is the germ of modern
life. Make your theories out of

facts, and not facts out of theories. "Frederick II makes the appearance of comets seem as a fact of life,

Here and there all over Europe there were appearances of evidence of this new life. Dante was half old, and half new. Part of his writings were in Latin, part in Italian. The Waldenses heretics, who without any great organization, but by simple living tried to enter into the spirit of the early apostolic church, denied the authority of the church, and based their denials upon the Bible itself. I might speak of the Free states of Switzerland, and the rise of the middle class, or the increasing evidence of national consciousness, but instead I am going to turn to the events of the 14th Century in England for here we get a vivid picture, of what was happening and what was about to happen all over Europe.

I pass now to speak of one of the great
men of history, who felt and gave expression
to the ~~great~~ ~~of the~~ new life that was working
itself felt. This man is John Wyclif, born
about 1320, and died 1384. Dec. 31st.

Of the uncertainties of his early life we
know but little. Probably he entered into
the advantage of comfortable circumstances.
Attended lectures at Oxford, Balliol college,
where many of the heretics have received
their training. His position in the reforms
of the 14th Century reminds one often of the
position which Count Dolstov occupies in Russia.
He was of the nobility, yet he ^{was} the champion
of reform regardless of class, and his fervid
doctrines, were the product of his life long
experience, and in marked contrast to the
attitude ~~of~~ ⁱⁿ his early life towards these
matters for them.

I wish to speak of two or three incidents
in his life as showing the tendencies
of the time, and his particular position.

The relations between the Pope and the English church Government had been at high tension for years. The residence of the Pope at Avignon which began as far back as 1309 had tended to create the suspicion of French Alliance. The taxes and tithes paid to ~~England~~ the Pope were beginning to be carved across the channel. In 1366 the payment of 1000 marks which had been promised by John was refused. In 1377 the question was raised as to whether or not the payment of Peter's pence should continue. Later this movement against the church John Wiclif entered. In 1374 he was sent one of six commissioners to treat with commissioners of the Pope upon these points of difference. Just what the ^{events} results of this conference were have never been fully disclosed. But the events of the next few years show the action

19
of Wiclif.

In 1376 his direct attacks on the pretensions of the papacy caused a great stir in England and brought down upon him the wrath of his fellow laborers in the church. The English Hierarchy under the leadership of arch Bishop Courtney summoned him to appear at St. Paul's London to answer charges of heresy. This convocation was disturbed by riot, and ended without action. While this represented the attitude of the English hierarchy, the Pope's reply to Wiclif's activities was manifested by the 5 papal bulls of 1377 ~~also~~ condemning him as a heretic and commanding him to appear before the Pope in 8 months. As a result of this action Wiclif felt the pressure of authority on all sides and was forced to the logical conclusion of his

1513

positions. In reply to the charges he again asserts the truth of his positions. In this document he says. To begin with I swore my public profession, as I have often done elsewhere, professing and claiming with my whole heart to be, by the grace of God a sound christian, and that so far as I am able, whilst there is breath in my body, I speak forth and defend the law of christ. Furthermore, if, by ignorance or any other cause, I fell short in this, I beseech my God for pardon..... I desire to state in writing my conviction in regard to that whereof I have been accused, which I will defend even to the death, as I hold that all christians ~~do~~ ought to do, and in particular the Roman Pontiff, and the other priests

16

of the Church." Cited in Lewis Sergeant's
John Michif's P., 186.

The great Schism in the Papacy and
the political situation in England pre-
vented the complete execution of the
Bulls and Michif remained at large.
As a matter of fact the events of the ten
years of Michif's life in public affairs
forced him to the conclusion that
to bring about the reforms which
everyone saw were needed, he must
depend upon force outside the established
order. This is a general principle of all
great reforms. He saw that no great
reform could be accomplished except
through the influence of legions.

He had come to a point where he saw
the necessity of recognizing the facts
of life, and making theories that

17
recognize facts. As regard to the former
claims to supernatural authority he
said, "The right to govern depends on
good government; there is no moral
constraint to pay tax or tithe to bad rulers,
either in the church or in the state; it
is permitted to put an end to tyranny,
to furnish or depose unjust rulers, and
to resume the wealth which the clergy
have diverted from the poor."

Left now without the machinery
of church to support him, he turned
to the most natural method of reform
imaginable. He gathered about him
those who believed in his doctrines
and sent them out preaching for their
own responsibility, commending them-
selves unto the people by the purity
of their personality, and their
appeal to truth. Right here in their

four priests of Wycliffe we find the 118
beginning of the Protestant movement.
Our attention will be called to them
again. It is sufficient to say that here
is the heaven of a great movement, the
authority of the church had been denied,
and these four priests went about among
the people preaching and teaching in
the open air, relying upon their own
spirituality and reason for the effect
of their gospel.

His authority of the church denied,
Wycliffe felt both more and more upon
the study of the Bible, and the rigours
of Christianity. During the Middle Ages
the church alone ~~had~~ had access to the Bible.
Seeing the necessity of a wider knowledge
of the Bible he prepared an English
translation of the book, in 1382. This
was widely spread among the people

119

and prepared the way for the great reformation
of the 16th century. There is no reason to
believe that Wycliffe regarded the Bible
as a fallacious authority, but his publication
translation of it rested upon the idea of
publicity to use a modern word, as
much as to say, "He claims to authoritatively
assert that the authority rests upon the
Bible, come and examine that book
for your self." The writer says speaking
Wycliffe's Dialogues, "written near the
end of his life, 'The gist of what Wycliffe
has to say on every point is practically
this: that where the church and the Bible
do not agree we must prefer the Bible;
that where authority and conscience appear to be
in conflict, we shall be much safer in follow-
ing conscience; that where the letter and the
spirit seem to be in conflict, the spirit is
above the letter.'" Note, p. 385. Sargent's
John Wycliffe.

Of the relations of Wicliffe to the Peasants' 20
Revolt, or Wot Lyle's rebellion, we will
speak next Sunday evening. Cut off
from all active associations with the
world, he retired to Lutterworth, and
from this spot still continued his
arguments upon existing conditions. In 1384
he was cited to Rome by Pope. Being unable
to go, he sent a reply to the Pope, of which
the English translation is as follows.

I joyfully admit myself bound to tell
to all true men the belief that I hold,
and especially to the Pope: for I suppose
that if my faith be right, and given
of God, the Pope will gladly confirm it;
and if my faith be error the Pope will
wisely amend it. I suppose, moreover, that
the Gospel of Christ is the heart of the body
of God's law; for I believe that Jesus Christ,
that gone in his own flesh his Gospel,
is very God, and very man, and by this

heart farsser all other lours. Above this, I ²¹
suppose that the Pope is most obliged to the
keeping of the Gospel among all men that
live here; for the Pope is the highest vicar
that Christ has here on earth. For the
superiority of Christ's vicar is not measured
by worldly superiority, but by this, that
this vicar follows Christ more closely
by virtuous living; for the Gospel teaches
that this is the sentence of Christ."

This document of which I have quoted
a part was the last address of John
Wichif to the Popacy. With the manner
of a jurist he allows the claims of the
Popacy to stand, but with what acumen
he says that this superiority rests not
upon any supernatural powers of the
Pope, or the apostolic succession, or the
two swords, but by this that he follows

wore closely by virtuous living. It is the
 authority of virtuous living of the inner spiritual
 ability of a man's life. At this reply of Michif
 was as a fine which was a keen two-edged
 sword which at one thrust could destroy the
 claims of the Popery to temporal control, and the
 claims of the Popery to spiritual control.
 if those claims rested upon anything else than
 fine virtuous living.

On Dec. 31st, 1884, Michif died, and one
 would suppose that the dead might be
 left in peace. But not such a one as
 he. So closely had he reached the spirit of
 his time and entered into the meaning
 of the seething unrest, with too great
 an insight had he given ~~into~~ every
 the pearl of life, for which they longed
 and which the priestly fowls ^{had} withheld,
 for the established orders to let him
 rest in peace after death.

~~The Pope~~

In 1397 a Synod condemns 18 of Wiclifs conclusions. In 1409 his books were burned at Carfax. In 1410 a papal bull against Wicliffism in Bohemia is issued, and 200 copies of his works publicly burned. In 1413 Wiclifs books were burned by the order of the council of Rome.

Finally in 1428 Bishof Flemyng by order of Pope, exhumed and burned Wiclifs bones, and scattered the ashes upon the river Swift.

Thus after about a thousand years, if you date from the conversion of Constantine, after 1100 years of burial and slow exposure beneath the surface of the middle ages, we find a man who is again reviving the spirit of the early apostolic church. Upon no other ~~man~~ ground does he stand than the

ground of simple truth, and witness [24]
living. Let the truth speak for itself
and let the life bear witness to the truth

In concluding this lecture I wish to
speak of authority, to ask the questions
which the people of the fourteenth
century asked, and which is still
pressing for solution. The events of this
lecture collect themselves about the
interests of the religious life. For several
hundred years the habit had been growing
upon the Christian church of assuming
that the authority with which the Pope
as Christ's vicar upon earth ^{spoke} had a peculiar
~~some~~ value, in worldly as well as spiritual
matters. That the office ~~the~~ conferred upon
the hitherto fallible and erring man
a power, and a mission which
formerly transformed him into an

(25)

infallible and divinely inspired
were, whose function it was to be
the ruler of God upon earth by divine
right. In his hands rested the physical
intellectual and moral wellbeing of the
people both here and hereafter. For what
was done here should be sealed in
heaven. To this authority men
must submit.

It will be necessary to inquire
into the validity of this claim which
the men of the fourteenth century doubted
and which has been doubted ever since
by an ever increasing number of men
and discern upon what it rests, and to
follow out the line of retreat which the
church has followed since the days
of the beginning of the modern world,
and to discern what substitutes the

church for seem fit to erect in place ²⁶
of the authority of the church and its
Pope. This will lead us to consider
the authority of the Bible, of experience,
of Jesus, and try to answer the question
as to ~~which~~ what real authority is,
and who has the right to exercise it.

Next Sunday evening we will proceed
to consider the immediate results
of this new movement of the 14th
century, and the attempts of the sects
to better themselves and free them-
selves from their degradation and
misery.

"The consecrated host which we see on the
altar is neither Christ nor any part of
him, but the effectual sign of him."