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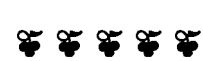
the acceptance of the general results of modern literary criticism does not necessarily involve the surrender of belief in supernatural revelation"; and Professor Orr himself says: "The case which the critics present must be met in a calm, temperate, and scholarly way, if it is to be dealt with to the satisfaction of thoughtful Christian people."

(*To be continued.*)



A Pioneer of Church Reform.

By the Rev. I. GREGORY SMITH, M.A., (Hon.) LL.D.

IT will soon be the eighth century since the stormy life closed of Arnaldo di Brescia. Not long ago a sketchy representation of him flitted across the scene in the pages of a medieval romance by one of the foremost novelists of our day. If history is, as is often said, "philosophy teaching by examples," Christians of this twentieth century may learn much if they study dispassionately a life so deeply interesting.

Arnaldo resembles his illustrious namesake, the Headmaster of Rugby, as in some other ways so especially in this, that he founded no sect, no school of thought even. Like Coleridge and Maurice, he influenced the world indirectly; unlike them, he was, though a student and writer, essentially a man of action, impelling his hearers not to abstract reasonings, but to an end immediately in view and close at hand. The same ardour of aggressiveness which moved Abelard to contradict the orthodox convictions of his day moved his pupil, the monk of Brescia, against Pope and Emperor. Like Savonarola and Erasmus, he was a pioneer of the Reformation rather by his invective against social and political evils than as a theological disputant.

Time and place seemed ripe for his teaching. The cities of Northern Italy were, in the first fervour of their young republicanism, encouraged by the Pope, eager to set them

against the Empire. From Brescia and the other communities of Northern Italy the flame spread to Rome. After various vicissitudes of success and failure, of triumph and exile, Arnaldo found himself at Rome, if not the ostensible ruler, yet the director of the policy of the Roman people, when they had ousted Pope and oligarchy. But before long Pope and Emperor joined hands to crush the popular movement, and Arnaldo suffered the penalty to be expected at their hands of his temporary leadership. It was an Englishman, the only one of his nation who ever sat in St. Peter's chair, Adrian IV., Nicholas Breakspear, who quelled the insurrection by laying the city under an interdict.

Arnaldo left no following, speaking strictly. A demagogue's popularity is, as a rule, transient. Yet his principles, social and political, germinated after his death, not in Italy only, but throughout Europe; and the Waldenses have always looked to him, if not as a founder, as a forerunner. At one moment of his lifelong struggle with the Papacy he had 600 hardy mountaineers from the Alps at his back; and his influence stretched to Zurich, where more than once he sought and found a refuge from his foes. Even in Southern France, though Arnaldo was denounced by Bernard of Clairvaux, then at the summit of his power, seeds sown by Arnaldo can be traced in the revolt of the Albigenses.

Arnaldo was a Socialist, not in the modern sense. His protest was against the worldliness of the clergy especially in high places, and against the immorality of the nobles. In his protest against the "temporal power" of the Popes he was before his age. His followers, as often happens, carried his preaching into practice by excesses, which he could not sanction, by sacking and demolishing palaces. The ideal which floated before his eyes was a democratic Utopia; an ideal the very reverse of the ideal of Hildebrand, for the kingdoms of this world were to become the kingdoms of Christ not by the submission of Princes to the Pope, but by civil authority exercised over priest and people alike in the name of Christ

and according to His law. It was an ideal not unlike the Erastianism of Arnold of Rugby. At Rome, Arnaldo tried to revivify the Roman Senate, as it was before the Cæsars; and like Rienzi and some of the leaders in the French Revolution, he emulated the austere patriotism of Brutus and the Stoics.

Arnaldo's doctrines were condemned by the Church of his day, but, as happened in the case of Wycliffe, this was largely due to the social notions associated with them. Except about sacraments and relics he does not seem to have come into collision with dogmatic theology. On these points the tendency of his teaching was closely connected with the vehement anti-sacerdotalism which has often been a characteristic of notions like his.

This brief sketch of the character and career of Arnaldo di Brescia surely suggests three lessons, practically all of them very pertinent to the present state of Christendom, especially in our own country and in France.

First, Arnaldo's life and teaching stand out in medieval history as a stern protest against luxury. No one can study the history of the medieval Church without being impressed by the strange forgetfulness of our Lord's words before Pilate, "My kingdom is not of this world." The Church was paramount in wealth and power, and through leaning too heavily on these frail supports lost the spiritual robustness, which is her real strength. There were noble exceptions not a few. The self-sacrificing spirit of chivalry tempered the selfish worldliness of feudalism, which was eating away the heart of Christendom like a canker. The self-sacrificing devotion of men like Francis of Assisi taught the world that, after all, poverty rightly taken is a heavenly thing. But all the time the enemy was busily at work, sowing his tares among the wheat. Thank God, no one can justly bring the charge of luxury or of worldly pomp against the clergy nowadays, French or English. But the episcopal incomes among ourselves, though not across the Strait, are liable to misconstruction. To the end of time the enemy's most potent weapon against Christians will be the clinging to

worldly things. "Love not the world," said the Beloved Disciple. "The world is too much with us," sings the Lake Poet. "For Satan now is wiser than of yore," says Alexander Pope, "and tempts by making rich, not making poor."

The second lesson, which we may take to ourselves from the story of the man of Brescia, is that the Church of Christ ought to be quick to sympathize with the people, not narrowing her sympathies to the smaller circle of the rich and cultured, not in any way preferring the rich to the poor Christians; if for one moment they forget this, they are not treading in the footsteps of their Saviour, nor have they "the mind of Christ." Her bounden duty calls the Church to be the connecting link between "high and low, rich and poor," not even seeming to favour one more than the other. The ranks of her ministers should be recruited from the castle of the duke and from the lowly cottage of the peasant or of the artisan. Rightly or wrongly—many will say prematurely—the control of public affairs here and in France has slipped from the few into the hands of the many. To be fit for so great a responsibility, the many need to be not *instructed* merely—our Board Schools have done that—but *educated*, trained. At the Church Congress in Manchester half a century ago, one of the speakers evoked tumultuous applause from the huge crowd before him when he said, "This swelling wave of democracy—throw yourself upon it bravely—it will bring you to the shore!"

Thirdly, the Church must not tie herself to the chariot-wheels of any political party, must not degrade herself to the level of a satellite of either side, must keep clear of the intrigues and chicanery of the mere partisan. There has been too much of this in the past. In France the cause of the Bourbon dynasty, among ourselves the cause of the Stuarts, have seemed as if identified with the policy of Christ's kingdom. His glorious kingdom, the kingdom of righteousness and of peace, was never meant to be a pawn on the chess-board of rival ambitions.