

h Hist
747

911.1

Schaff

Progress and Personality
in Church History ❀ ❀ An
Inaugural Address by the
Rev. David S. ^{Schley} Schaff, D.D.,
Professor in Lane Theo=
logical Seminary. ❀ ❀ ❀

9

LANE THEOLOGICAL SEMINARY.

THE INAUGURATION

OF THE

Rev. David S. Schaff, D.D.,

AS

PROFESSOR OF CHURCH HISTORY IN LANE
THEOLOGICAL SEMINARY, CINCINNATI.

CINCINNATI
ELM STREET PRINTING WORKS
420-422 ELM STREET
1898

The Services of Inauguration.

The services of Inauguration were held in the First Presbyterian Church of Walnut Hills, Cincinnati, May 5, 1898, and followed the graduating exercises of the senior class. The Covenant of Office was administered by the Hon. Emerson E. White, LL.D., President of the Board of Trustees. The same form has been used on similar occasions since 1832. The charge was given by the Rev. Douglas P. Putnam, D.D., of Logansport, Indiana, a graduate of the Seminary, Class of 1870, and one of its Trustees. The inaugural address was then delivered, and was followed with prayer, led by the Rev. Charles L. Work, D.D., a graduate of the Seminary, Class of 1876, and pastor of the First Presbyterian Church, Cincinnati. After the singing of a hymn, the services were brought to a close with the benediction, by the Rev. John H. Walter, of Silvertown, a graduate of the Seminary, Class of 1854.

Covenant of Office.

IN USE IN LANE SEMINARY.

In the presence of God and of the Trustees of this Seminary, do you declare your belief in the Scriptures of the Old and New Testament as the Word of God and the only infallible rule of faith and practice?

Do you also receive and adopt the Confession of Faith of the Presbyterian Church as containing the system of doctrine taught in the Holy Scriptures?

Do you likewise approve and engage to support the Government and Discipline of the Presbyterian Church in these United States, and to be zealous and faithful in your endeavor to maintain the peace and purity of the Church and to qualify those young men who may be under your care to explain, defend and apply the truths of the Gospel?

Do you thus covenant and promise?

The Charge.

BY THE REV. DOUGLAS P. PUTNAM, D.D.

My Dear Brother:—You have done me the kindness to intimate that my acceptance of this appointment was pleasing to yourself, especially because, among other reasons, I represent the alumni of the institution as well as its Board of Trustees.

It is a satisfaction also to me in many respects to be called upon to give you the charge upon your formal introduction to this chair of church history. I believe it is thirteen years ago that you and I first met, when we were both pastors in a synod which lies west of the Mississippi River. What I knew of your work then, and what I have since known of your scholarly attainments, gives me great confidence that you will have eminent success in this new relation. One thing I am confident of, and on this I congratulate myself and yourself, namely, that your success in this chair is not to be dependent upon the worth or appropriateness of what I may say to you in this charge to-day. You may be sure I would be helpful to you if I could, but I confess that I come to this duty with some degree of hesitation, for I must come with only such hurried special preparation as has been possible in the few hours which I have been compelled to steal, during the past week, from the midst of the ever busy activities of the pastorate. With the exception of the break which is necessarily made, even when passing immediately from one church to another, I have been in the pastorate continuously since leaving these grounds as an alumnus of this institution, twenty-eight years ago this month. I have never been "without charge" since the day I left the seminary.

It may be worthy of note in passing, that there is not now a single name on the roll of the Board of Trustees of this seminary which was there when our class was graduated, in 1870. Nor is there now an active member of the faculty who was then in any way identified with the seminary. Dr. E. D. Morris, now emeritus professor of theology, then occupied the chair of church history, into which you are to be inducted to-day. Surely the work is one, and remains, though the workers change so constantly.

If there is to be any value whatever in what I shall say, it must come from the fact that it is the expression of wants and experiences which have come to me out of the ever-pressing demands of a pastor's life. I can not be scholastic, if I would, in what I shall say. I do not know that I would be, if I could. I would be catholic, always catholic, as catholic as the purpose of God in human history, which is simply the history of Redemption. You will need to be catholic, and, in its best sense, scholastic also. But while you are to be scholarly and acquainted with all schools, I would remind you that you are to call no man Master, for One is your Master, even Christ.

In my seminary note-book, in which I wrote out in full the lectures of that splendid scholar and brilliant teacher, Dr. Roswell D. Hitchcock, I find this sentence, which I wrote down as it fell from his lips in the class-room over thirty years ago: "The history of the world is the history of Redemption. This was Augustine's conception of history, and it is ours. Without it there is no philosophy of history. With it chaos becomes cosmos." Studying history with this principle as its key, we can have little sympathy with Mr. Gibbon's saying, that history "is indeed little more than the register of the crimes, follies and misfortunes of mankind."

Dr. Shedd, in his *History of Christian Doctrine*, uses this language: "History in its abstract and distinctive na-

ture we define to be a development." Then he shows at length that every development must have a "created germ" for its start. Whether it be "a corn of Egyptian wheat," or sin as "man's creation," as he terms it, or revelation as "a supernatural and special interference in the affairs of men"—each is a germ which holds the "potential basis" of a development, and this is history.

Along this same line of thought I have recorded these suggestive words of Dr. Hitchcock: "There is nothing dramatic in the development of a plant. You plant an acorn and you know that an oak will spring therefrom. So with the animal. From the lioness comes the young cub, and at last the full-grown lion. So with the devil. There is no excitement, no interest, in watching him. He will be as bad as he can be. But bring *man* into the world and we have an object of interest, because he is possessed of freedom. What he chooses, that he may become."

Dr. Philip Schaff, your own revered father, in one place speaks of history in general as "the sum of what has happened," and in another volume he says: "The history of the church is the unfolding in time of the eternal purpose of redeeming love."

It will be your duty then and privilege as an instructor in church history to trace, so far as possible, the development of God's purpose through the ages. The manifestation of this purpose begins with a germinal promise. Then everything which God does for His church seems to come to us, not in fullness or completeness at once, but in small beginnings, with the greatness and goodness of His gift folded up within, to be gradually and sometimes very slowly unfolded. "The kingdom of heaven is like to a grain of mustard seed," said the divine Teacher himself, and it is this "mustard seed" nature of the kingdom that makes human history so hopeful and so interesting, especially when we remember that we poor mortals, often so freaky and so self-willed, are called to the task of cultivat-

ing this seed and its spreading tree. I take it then that one of your first efforts will be to inspire in your students an interest in the subject of church history. To do this you will need yourself to be an enthusiast, as I know you are, in this line. You will need to show your students how to make frequent visits into the past—not to live there, but to meet and visit those who do live there, to make their acquaintance, converse with them, and to despoil them of whatever may be of advantage to us in the present.

Of course, all events and persons of the past are not of equal interest or importance. There are some, even as in the present, whose acquaintance is not worth forming. Milton is quoted as saying that "the skirmishes of kites or crows as much merit a particular narrative as the confused transactions and battles of the Saxon heptarchy." Every event in all "the sum of what happens" derives its importance—if it has any—from its relation to the central purpose of history "by which humanity is being restored to the heights whence it fell." When we keep hold of this idea that

"Through the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of
the suns,"

and with this remember also that regenerated men have been chosen of God to carry forward His good purpose of good in the earth, then the actions of all men, and especially redeemed men, become of absorbing interest.

Next, I take it, that you will show your students how to gather the lessons of truth and of wisdom out of a study of the past. A mere recital of events in their order or the naming of dates when events occurred and great person-ages lived is not to know the past profitably.

God's Spirit has been present with His church revealing His will through all the ages, just as this self-same Spirit is present in every page of Holy Writ. Possibly it is not as easy to trace the mind of the Spirit in the one case as

in the other. Possibly the record has not been as well prepared in the one case as in the other. But certainly the Spirit's teachings are in both. "Now these things happened unto them by way of example; and they were written for our admonition upon whom the ends of the ages are come." So all the events of history may be regarded as happening and written for our admonition, that we may be inspired by the past victories of the saints and warned by their mistakes.

Henry Ward Beecher is credited with saying that "a man who does not know how to learn from his mistakes turns the best schoolmaster out of his life." But the true student of history will learn not only from his own personal mistakes, but from those of others, and will find a schoolmaster in every age of the past to give him wholesome instruction.

How often do we pastors find the minds of the people being carried away with some new wind of doctrine, or absorbed in experimenting with some new method of Christian work of which they imagine the world has never heard before, when in reality both the doctrine and the method have been placed on the upper neglected shelf of the student of church history long, long ago! The doctrine is simply an old error often refuted, and now dressed up in a new garb, and the method is an old tool, long since discarded by the best Christian workers, and now brought out as an entirely new invention in Christian enterprise! I have no time here to mention illustrations of this sort of thing, but every pastor of a decade's experience can recall some of them. And we need not be surprised if sometimes we are dubbed old fogies, because we do not readily take up with these new-fangled old things! Oh, experience is a great teacher indeed, and a study of history is simply the putting of all the past under tribute to yield us the instruction of its experience!

I take it, in the third place, that you will endeavor to train your students so that they will read the lessons of the past as they really are, and not with any preconceived notions of what they ought to be. To be perfectly open-minded is a difficult thing in any study. It is Mr. Froude, the English historian and essayist, who has said in his *Short Studies on Great Subjects*: "It often seems to me as if history was like a child's box of letters, with which you can spell any word you please. We have only to pick out such letters as we want." It is perhaps the writer of history who needs to be most on his guard at this point, but certainly the student of history will need to be cautioned also. Thus it appears well for us that we can study history in the light of the Bible, as the revealed will of God for human redemption, and we can in turn study this Word in the light of history, and the two will mutually explain and confirm each other. Moreover, in all your work with your students you will remember that the purpose is their true preparation for the gospel ministry, "that the man of God may be complete, furnished completely unto every good work."

In closing, I want to congratulate you, and I want to congratulate this seminary as well, upon your full induction into this professorship to-day. You have been long enough in the pastorate to have a mature judgment as to what will be most helpful to a minister in his work.

Besides having an inherited taste for the studies which belong to this position, you have also had special training therefor by your own personal studies and by long association with your father, that prince of church historians. May your health be firm and your life long, so that for many years to come you may continue to exercise your gifts in this chair! I trust that your relations to your associates of the faculty will always be entirely harmonious, most cordial and pleasant. I trust also that you will endeavor to establish and cultivate terms of mutual con-

fidence, good will and cordial Christian sympathy and fellowship with the churches and ministers of this presbytery and of all this city and region.

Finally, I trust that your service with the students will be such, year after year, that they will all always hold you in the highest personal esteem and favor for your works' sake, and at last, when the great Master of us all shall call you to the highest service and rewards, may His greeting be: "Well done, good and faithful servant."

The Inaugural Address.

PERSONALITY AND PROGRESS IN THE HISTORY OF THE CHURCH.

BY THE REV. DAVID S. SCHAFF, D.D.

Before entering upon the formal address, which this occasion calls for, I wish to acknowledge my obligation to the Board of Trustees, who have chosen me to the honorable position of professor of church history in Lane Seminary; as also to the alumni, who have extended to me a cordial reception to the work of the institution. My best response will be a faithful attendance upon my duties, in the effort to set forth the leading events and chief actors in the development of the church which is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

At the present time the tendency is strong in our seminaries to lay emphasis upon historical study. It was not always so. The younger a people is, the less inclined it is to devote attention to historical study. Our earlier theologians, being successors of the Puritans and the heirs of the Westminster system of theology, were accustomed to pursue the shady paths of divinity rather than the thoroughfares of history, and to treat the system of Christian truth from a metaphysical standpoint rather than to view it in the light of historic occurrence. As recently as fifty years ago, in his inaugural as professor of church history in the Union Theological Seminary, Dr. Henry B. Smith said: "As a people we are more deficient in historical training than in almost any other branch of scientific

research."* That can no longer with justice be said. A new era has dawned. In 1851, when the inaugural was delivered, the text books in our seminaries were translations from the German, especially the translation of Mosheim's Commentaries. Since then a number of important contributions have been made to historical literature by American church historians. Several thorough compendiums and elaborate treatments of the history of the church have appeared and taken an honorable position at the side of the treatises of European historians. Volumes on special epochs have been sent forth from our presses.† An elaborate and valuable edition of the Fathers has been issued.‡ And, with an acknowledgment due to the growing importance of American Christianity, a noble series of thirteen volumes on American church history has been prepared under the supervision of the recent American Society of Church History and its founder.§

The many-leaved volume of church history is a scroll in which the ways of Providence are exhibited. In its pages are recorded the mistakes and shortcomings of the men who have professed faith in Jesus Christ, but also their consecrated deeds. Therein are brought out the long and hard-fought struggles by which the truth revealed by Christ has come to recognition. There those movements in Christian worship, life and doctrinal belief and in civil enactment are traced, wherein we see the power of Christ manifesting itself as the leaven works in the lump. In its conspicuous occurrences, and in the details of Christian

* *Nature and Worth of the Science of Church History*. See the collection of his discourses and essays: *Faith and Philosophy*, p. 52.

† Such as *Ten Epochs of Church History*. New York. 1896 sqq. The Works of Charles Henry Lea, *The Rise of the Huguenots in France* by Henry M. Baird, etc.

‡ The *Ante-Nicene Fathers*. 9 volumes. New York. 1885-96. The *Nicene and Post-Nicene Fathers*. 14 volumes. 1886-90; The *Nicene and Post-Nicene Fathers*. Second Series. 13 volumes. 1890 sqq.

§ The *American Church History Series*. New York. 1893-97.

activity and confessional statement, as in a panorama, we behold the directing purpose of the Almighty, who rules in the affairs of men and controls the destinies of the church.

Another conviction has been deepened. Christianity is primarily a set of historic facts. Welcome testimonies to its divine origin have been afforded in the history of the Christian centuries in the beneficent effect of its teaching upon the conduct, the hopes and the peace of believers and the stability of government under Christian control. Nevertheless, the claim of the Christian system upon human belief must ultimately rest upon the actual occurrence of the events reported to us in the books of the New Testament and the divine character of Christ. The questions and the doubts of these last years of the nineteenth century again force the student back to the study of the beginnings and the early promulgation of Christianity, as the doubt of the early part of the century did. And I confidently believe that, as the attacks of Christian Friedrich Baur and other assailants of Christianity were repelled, so the attacks which now seem to threaten the divine mission and unique personality of our Lord will be triumphantly repulsed, and in a spirit of humble and devout thanksgiving the church gird herself to new purity of living and devote herself with new zeal to carry out the command to go into all the world with the Gospel.

Philosophy is a proof of the superior dignity of man, whose eye, lit up with the promise of immortality, sweeps across the landscape of the invisible and immaterial. But history is the test of philosophy; and the final answer of doubt and the suppression of ecclesiastical alarm must come from the assertion of fact by a competent historic knowledge, influenced by a devout faith.*

These considerations do not imply that a disproportionate emphasis is to be laid upon the study of church

*Some judicious remarks by Fairbairn: *The Place of Christ in Modern Theology*, pp. 3-21.

history in the theological seminary. The questions and temper of one age may call for unusual diligence in the study of one department of theological training, and the questions and temper of another age in the study of another department. At one time we may be called upon to pay more attention to one member of the body, and at another time to the cultivation of another member. All members are useful and honorable. If at the present time it seems to be necessary to give prominence to historical study, this does not mean that this department is superior in dignity or in the importance of its results to other departments. It is companion to them. Exegetical theology searches for the true meaning of Scripture. Doctrinal theology collects in systematic and orderly arrangement the teachings of Scripture and endeavors to show their agreement with reason and natural law. Practical theology sets forth the methods of applying the truths of Scripture in the pulpit and pastoral conduct. Church history presents the events and personages in the progress of the kingdom of God, particularly since the day of Pentecost, and lays bare its laws of sequence and development, comparing each age with the teachings and example of Christ and the apostles.

In the assurance that the candid study of church history will establish young men upon a firmer basis of faith in the supreme authority of Christ; in the conviction that it will foster the spirit of tolerance and so make them prompt to recognize the spirit of Christ wherever it is found; and in the belief that it is adapted to increase the enthusiasm, gotten from direct communion with Christ, to labor with zeal for the advancement of his kingdom; and in reliance upon the help of God, I formally enter upon my work in Lane Seminary.

Some of the thoughts to which I wish to give expression at this time are involved in the theme,

PERSONALITY AND PROGRESS IN THE HISTORY OF THE
CHURCH.

I.

The changes in the universe and their cause attract investigation and reflection as much to-day as ever they did. The very earliest generations must have exercised themselves with these thoughts as they beheld the sun bursting through the portals of the morning, as they watched the stars go forth to take their accustomed places and keep vigil through the night, as they stood by the flowing stream and dashing brook, as they felt the breath of Spring and saw the fields being attired with life and beauty. Thales and his successors among the Greeks did so, and they were but men. Wherever man thinks, his mind will go back to the origin and forward to the goal of historic change.

The science and reflection of the age have given different answers to the question how these changes came to be. If there be a discernible reason, it is said on the one hand that the ultimate cause of life is inherent in living things themselves. Perhaps from some eternal monad, as from a seed, bearing promise of all future evolution, all the differentiations of living being have proceeded. On the other hand, it is held that a pre-existent Creator has produced all seen life. But then the question arises whether He withdrew after a first and all-potential creation of the original substance, or whether He still continues to intervene in the affairs of men as a husbandman intervenes in the cultivation of his garden, and exercises His superintendence in the works of providence and the scheme of redemption.

Movement there is, change there is. What is back of it? New messages have come from a vast array of collected material, brought from the depths of the earth and from the farthest seen heavens, as well as from the remotest

records of man. In the light of these, is the old argument become invalid of the greatest of the schoolmen, Thomas Aquinas, that where there is motion there must be a moving mind? And must all thought of conscious and free purpose be eliminated from the realm of what used to be called cause and effect, in the universe?

In the department of history, the answer involves not only the immanence of God, but the dignity of man. It has been said by an able theological writer that "evolution does not degrade man, but man confers honor on evolution."* Dr. Bruce is a Christian evolutionist, but it must be confessed it is difficult to understand how we shall avert the moral catastrophe, the deadly stroke at man's accountability, if he be allied in all his faculties to the lower creatures not as their predestined and created lord, but as their descendant and product in direct lineage.

In the realm of church history the question becomes, if possible, of more pressing importance. If the extreme views of the origin of human life be adopted, then the freedom of personality is changed into a figment of the fancy, preaching based upon the necessity of the new birth into a metaphysical pastime, and the very life of Christ, where it distinguishes itself from other lives, and his claims are made a delusion and a figure of speech.

In the history of the church we are confronted with the phenomenon that movement has not always been advance nor change improvement. There has been succession, but not uniform evolution, if evolution mean invariable progress. The tendency to retrogression is as patent as the movement of progress.† As territories like the Plain of the Jordan have retrograded, so has it not seldom been in the history of Christianity. The examples of decadence in human institutions are not far to seek. The

* A. B. BRUCE: *The Providential Order of the World*, p. 44, pp. 188 *sqq.*

† See JEVONS: *Introduction to the Study of Religion*, pp. 5, 394.

Roman empire, with its dissoluteness, did not come first, but the Roman republic. The age of Pericles and Plato and Phidias had successors in Greek history, but no equals. St. Paul on Mars Hill represents an importation from without into those inspiring surroundings which were the products of intellectual and artistic culture, not the authors of it, and which were incompetent to perpetuate mental power or aesthetic taste. The rich forms of the Sanscrit belong to a remote past, which looks down on subsequent languages of relatively rude formation. The polytheism of later Brahminism seems to be worse than the polytheism of the earlier, and monotheism seems to be more easily recognizable in the remote Egyptian eras than in the middle and later periods.

The same is true in Christian history. The Gnosticism of the second century, partly the product of Christian teachers, was a distinct retrograde movement, from which finally issued such sects as the Docetists on the one hand, and the Cainites and Ophites on the other, worshipping the serpent and exalting a Gospel of Judas, and deeming it necessary to have a complete experience of all sins and unnamable vices in order to come to perfect life by dominion over the flesh. Under the regime called the Pornocracy, in the tenth century, when loose women ruled in the highest seats of Christendom, the church had one of its lowest periods of degradation. But in spite of the reforms which followed, the lessons of the Crusades and the Reformatory Councils, it had, in the fifteenth century, among its popes Alexander VI., reputed to be guilty of almost every gross crime, and Leo X., with whom, it has been said, a refined Paganism again ruled in Rome. The conventual establishments had to be reformed more than once. However great the debt is which we owe to Luther, it must not be forgotten that Wittenberg, under Calovius and other Lutherans, became the seat of the most constricted and unattractive ecclesiasticism. In England, in

the latter part of the seventeenth and the earlier part of the eighteenth century, the religious conditions were such that a distinguished jurist* could attend all the churches of London and say at the end that it was next to impossible to tell whether the preachers were Mohammedans, Confucianists, or Christians; and an archbishop of Canterbury exposed himself to the rebuke of the king for his excessive attention to social entertainments.

Far from being marked by a gradual and constant ascent, the history of the church has often been marked by gaps in its progress. Development has often been by open rupture with precedent. A principle of innovation has come in, by which light has been brought out of darkness, truth out of error, health out of decay. New forces have come in upon the church from without. A hand has intervened to touch chaos into order and turn the currents of Christian life and thought away from regions filled with spiritual miasma. Of a crucial movement Lord Acton has said: "The modern age did not proceed from the mediaeval by normal succession with outward tokens of legitimate descent. Unheralded, it founded a new order of things, sapping the ancient reign of continuity."† In this realm of Christian history, the epochs have sprung forth into being in answer to the voice, "Behold, I make all things new!"

The law of development in the church is a process of apprehending and appropriating Christ's perfect personality and the benefits of his atonement. It was said more than fifty years ago by a distinguished church historian that "the progress of the church outward and inward is never in a strict sense creative, but in the way of reception, organic assimilation and expansion. All historical development in the church consists in an apprehension, always more and more profound, of the life and doctrine

* Blackstone.

† *The Study of History*, p. 8.

of Christ and his apostles. Progress may be ascribed only to the apprehension of Christianity in the church and not to Christianity itself, as exhibited in its original and for all time normal character in the writings of the New Testament."*

The idea of an unfolding is identical with that of history,† but it is not in the way of an unerring transmission and descent from generation to generation, but in the way of a discernment of the purpose and mission of Christ, now more keen, now less so, and an appropriation of his power. "We have beheld his glory," has been the confession of the Christian ages, which have made true progress. And such progress will go on in proportion as it can be said with truth, "and of his fullness have all we received," until the church is presented to the Father without spot and wrinkle.

II.

In this movement forward the chief terrestrial force has been human personality. Down from prophets' chambers whose windows have opened out to the skies have come the voices that have summoned the church to rise from spiritual dumbness and impotency, and move on to better things. Personality, conscious of its mission, has been more potent than climate, than heredity, than ecclesiastical institutions, ceremonial formulas, and doctrinal symbols. It transcends them all, but yet is affected by them all. If necessary, it sets them all aside, that it may produce something novel, that they were not capable of producing.

Personality is itself the crowning phenomenon on the earth. In bulk and material force man is easily surpassed,

* PHILIP SCHAFF: *Principle of Protestantism*, p. 50.

† W. G. T. SHEDD: *Philosophy and History*, p. 10, Andover, 1861. How early in the century the principle of development was recognized by theologians is seen by the conversation between Tholuck and Prof. George L. Prentiss, given in the *Life of Philip Schaff*, p. 31.

but he is still lord and dominator on the earth. The canvas cost a few francs, the brush and paints a few more, but the Dresden Madonna of Raphael is worth a million francs two or three times over. It is the personality transferred to the canvas which has effected the change of value. The tenant is greater than the tenement. The vast universe need not combine to destroy man. Pascal's method of statement is all that can be asked, when he said: "A breath, a drop of water, is sufficient to destroy man. But even though the universe crush him, man would still be greater, for he knows that he dies, but the universe does not know that it destroys him."* It is soul that makes man great. Even the stars have nothing in themselves, which is a sufficient reason for their existence. For their own sake, it was not worth the while bringing them into existence. The reason for their existence lies outside themselves in their serviceableness to the spiritual universe.†

Man is self-conscious, and he is conscious of being here to rule the earth. He holds his ear, for he feels there are voices from without which he was made to hear.‡ He has no scruple about using anything he sees for the purposes of his advancement and well-being. As a hundred years ago the French Revolutionist Robespierre exclaimed that, if there were no God, it would be necessary to invent Him, so now a Frenchman§ exclaims, *Il faut avoir une ame*—"The soul is a necessity." The biblical idea of creation has been denominated the carpenter theory of the universe. So let it be. A splendid piece of mahogany is worthy of the carpenter who fashions it into shape, and the marble

* Pascal, *Pensées*, II. 10.

† Bruce, *Providential Order*, p. 62.

‡ "The human mind can not escape the dualism expressed in the words, matter and force, body and spirit, nature and the supernatural, the finite and the infinite, the universe and God. All investigation brings us to it as a fundamental result" (Harris, *Philosophic Basis of Theism*, p. 502).

§ Paul Desjardins.

tribunal, said: "I am a slave of the emperor, but I am also a Christian, and have received liberty from Jesus Christ. By His grace I have the same hope as my brethren."* It was not a Christian Apologist, but Lucian, who said: "It is incredible to me the ardor with which the people of that religion help each other in their wants. They spare nothing. Their first legislator has put it into their heads that they are all brethren." Whether the preacher be St. Chrysostom or the missionary in the South Seas, St. Francis or General Booth, all have passed along the message of the greatness of human personality, its freedom of action, and the prerogative of immediate communion between man and his Maker.

"The dignity of man," the unbelieving historian of the Decline and Fall of the Roman Empire could not help but bear witness, "was restored by the Christians."

The conception of personality is an inspiring force in the development of the individual. Man is immediately amenable to God. He is the object of His special providence, so that the very hairs of his head are all numbered. Institutions are mortal, and have judgment here. Final judgment is of individuals. They are immortal. When the orphan cries, so runs the Persian proverb, the throne of the Almighty rocks.

What can ever take the place of this motive in human history? The motive of fame suffices for a while;* the motive of wealth for the few. But to all belongs the reward, which is based upon the truth that each individual is a personality, whose place is determined by his response to the appeal of God in Christ. It may carry the one to the monkish habit in the Thebaid, another to serve in the prisons in the Crimea; sustain one at the stake, and another as she rocks the cradle in the secluded cottage. But everywhere it is adapted to arouse our best powers, and to carry

* See some good remarks by Romanes, *Thoughts on Religion*, p. 161.

us on to the best goal. Can any philosophical deduction of a progress of evolution, going on in spite of ourselves, continued through long centuries, take the place of this? For who knows but that the process is already complete, and that the next change will be in the direction of irresistible decay? What, if Herbert Spencer and Mr. Fiske expect the progress to go on! What, though Mr. Fiske, in a way so honorable to his heart, accept immortality as a supreme act of faith on the basis of the reasonableness of God's work!† Yet to the most of men it would seem to be most reasonable to make an origin so low the excuse for a life of the earth, earthy.

Occupying a very different standpoint, the prophets and apostles urged men to turn their faces toward a righteous life, and a future assize and the vision of God. It was with a different idea that Isaiah, in a noble passage, exclaimed, when Israel had turned to the Egyptians and to his chariots: "The Egyptians are men, not God; and their horses flesh, not spirit. A man shall be as a hiding place from the wind and a covert from the tempest, as rivers of water in a dry place, as the shadow of a great rock in a weary land."

A strong personality has a long shadow. It is always to be reckoned with. Men engender movements more than movements engender men. Christian civilization has begotten men, but civilization was first produced by men. At the threshold of new periods the record has been made again and again, as it were: "There was a man sent from God." So it has been from Moses to Nehemiah, and from John the Baptist to Whitefield and Moody. The wilderness does not explain the voice of the prophet. The school is the starting point, not the maker of minds. The pitiable state of the pilgrims to Jerusalem stirred up Peter the Hermit. There were others who heard the same complaints, and

† *Evolution of Ethics*, p. 85.

witnessed the same miseries, who were not made Peter the Hermits. There were other Scotchmen with the same long heritage behind them as John Knox. But that man was more than his time. The centuries since have not produced one in his land who felt quite so deeply, and would have done what he did in the crisis of the Reformation. Carlyle has said: "He was more than a man of genius; he was an inspired prophet and leader of men."

Buckle did not believe the history of mankind to be the history of great men. Great men with him were but larger atoms, obeying the same impulses with the rest. But you can not explain the rivers without the mountains. Emerson was far nearer the truth when he said that "all history resolves itself into the biography of a few stout and earnest souls." "The history of what man has accomplished in this world," said Carlyle, with truth, "is at bottom the history of great men who have worked here."*

The motto, *aratro et cruce*, does not explain the changes effected upon the desolate wastes and rude peoples of the Middle Ages. Self-conscious personality, throwing itself into the situation, worked the changes. When the ages have been stagnant, when the free life-blood has been cramped, then leaders, born not of the will of man, and coming often from quarters they were least expected to come from, have started forth to break the chains of custom and set beating the life-pulse of a new era. As Marco Polo among the Mongols, as Stanley among the dwarfs of Africa, so these men have imported into their times something new, theretofore unfelt or forgotten. They stand at the head of new paragraphs. There is a movement of a little cloud. One hears, as it were, the turning of a key, and everything is changed. It is these men who shape the religious destiny of their generation and the generations after them.

* *Heroes and Hero Worship*, p. 1.

The appearance of these personalities is such as to elude the power of human discernment to predict their coming, or the manner of their activity. It is certain the Nile comes from somewhere, but not from the desert. These men have an origin, but it can not be accounted for by a simple collocation of particles any more than the great movements in Christian society can be accounted for by economic arrangements. The principle of their selection can not be explained by any known natural causes. It is still true that the Spirit of God breatheth where He listeth. The chance collocation of particles apart from conscious, predetermined appointment and without reference to a goal, plays havoc with virtue, as it does with all free individuality; as Shakespeare says: "All greatness goes." Personality is both creative and free, because it was made so of God. It brings life out from the region of the dead. It opens new pathways. It finds waters in the rocks.

The other forces have been factors in the progress of man, but they have not done what personality has done.

The *masses* do not account for the great advance movements in the history of the church. The aggregation has had its part, but the individual leaders have opened up the paths of progress.* It has been said that "the individual withers, and the race is more and more," but if the race is more and more, it is simply because there are more individuals in it who think for themselves. Barbarism is favorable to hordes; Christian civilization to personalities. Simple brute force and muscular accumulation are not now deciding the progress of men. They never did. Where muscular girth counts most, there is least of progress and civilization. In the old time, on the Nile, there was but one personality. The Pharaoh's look was law. His will dominated all minds and dictated all

* "Instead of saying the history of mankind is the history of the masses, it would be much more true to say that the history of mankind is the history of its great men"—*Kingsley*.

measures. The pyramids were built by the masses, and their groans were not heard. "The abundance and cheapness of life" have never been greater. In Persia the horde was measured in inclosures, which awakened the astonishment of the Greeks. In Greece there were scores of personalities, and that is why it stands for civilized achievement. Under Vladimir, the Russian, men, women and children descended and were baptized in the river at Kief, in blocks, the priests reading prayers and naming whole companies by the same name. But it is the genius of Christianity to take men one by one and baptize each separately.

The movement of the mass is hard to resist, but it is slow and along the line of the impulse it receives from leaders. It is hard to kill the mass, it is true. The individual it is easy to put to death. But it is his example and words which continue to work as a tonic. We speak of the man for the time. And there are men for all times. Gregory Nazianzen, and one little church left in Constantinople, true to the Nicene faith! But that little Anastasia church is still a burning light and an inspiration. Anthony will return to his desert, for as a fish out of water, he says, so is a monk away from the bleak solitude, but he still attracts the attention of the student, and he will be remembered longer for his words to the emperor than if he had had a kingdom and no great idea to work out. For did he not write back in answer to Constantine's invitation to visit him: "Think of the future judgment and know that Christ is the only true and eternal king. Practice judgment, and love men and care for the poor." Men are still studying the motive that governed the anchorite's conduct.

The masses have always waited for leaders. It is not possible to write the history of any generation that has made progress or has really anything worthy of being recorded without writing the history of leaders of thought and action. Progress has "moved wholly on one line,

that of personality, and is the unveiling, revealing disclosure of what is implied therein."* When the mass has become identified with a really great movement, as in the French Revolution, and the proper leaders have not been forthcoming, much of the reasonable expectation is never realized.

Likewise, personality has risen superior to *heredity* in determining the progress of mankind. The stamp of ancestry is no news. Posterity is heir to the past. The sins of the fathers are entailed. The principle is as old as the decalogue, and older. Mental dispositions, like physical, are inherited. But this is not all. The individual is often better, often worse, than his parentage. The surprises are as startling as the uniformities are commonplace. Blood tells. Parents sow the harvests and the children reap them. But this law is interpreted by another law of the special endowment of God and the innovation of free will upon hereditary dispositions and surroundings. With Jacob religion was inheritance. Nevertheless he was always going back to Luz as the place where he got his religious commission.

According to the law of a simple, mechanical progress, the best ought to come last, and always last. But it does not. The grave of Menes, at Abydos, contained carvings which later generations of Egyptians were not capable of producing. Marcus Aurelius was followed by Commodus. Abraham came in the beginning, not at the closing years of his clan. The Egyptian tradition that the arts were from God has as much in its favor as that they are from the dust. The least of the cities of Judah have often been the hearthstones of the leaders; Wildhaus on the high Alps of Zwingli, Aosta of Anselm, a Scotch village of Livingstone. Least of all does spiritual strength depend upon the shadow of the university, or the caress of refinement,

* Jevons: *Introduction to the Study of Religion*, p. 397.

for their origin and growth. The highest civilization does not produce the greatest number of geniuses in a given time. Now genius appears on the stage of human history like lone stars, now in clusters, and we know not how to account for it. Great men, like the streams, according to the Chinese proverb, seem to be cradled in the clouds. The cult of ancestry may very easily sap the energies of the will and original endeavor. The yardstick of heredity is brought to mark off a man's full length and breadth. Coal is fossilized plant, and a man is a compound of ancestry, and nothing more. The biographer gathers together all the antecedents of a man's life, and triumphantly announces that these forces made Luther and Calvin, as dry sticks make the fire. They made Plato, as sunshine and soil make corn. As if all the sunshine and soil could make corn where there was no seed!

But the testimony of history is in favor of human freedom, as is also that of consciousness, and this testimony is final.* The number of great men who can not be explained by pedigree is much larger than the number who can. In the spiritual realm we explain the changes, turning shepherds and ploughmen and exiles into deliverers and prophets and reformers, by the paragraphs at the head of which stand the words, "And God called." "Go forth in this, thy might," has been again and again spoken to men of destiny by a voice which seemed to them to be from above.

And personality is more than *surroundings*.

"The fault, dear Brutus, is not in our stars,

But in ourselves, that we are underlings."

Environment is responsive. Men are creative. Material contrivances are slaves, not free producers. So it is with institutions made of man. Solon was before his code. Men grow up in the midst of surroundings, but

* Bradford: *Heredity and Christian Problems*, p. 270; VanDyke, Chapter on Liberty in *Gospel for an Age of Doubt*.

the most uncongenial surroundings have not been able to keep some men down. Here one and there one cast on the dung heap find pearls, and placed at the bottom of a well find means of scaling it, and in the darkest nights see stars. Where for a thousand years others have seen impenetrable jungles, these have descried straight paths. Islam goes back to Mohammed. It was not the product of the age, or of ages, but of one personality. He could say Kadijah believed on him when nobody else did, but Kadijah did not make Mohammed, and a thousand others, with Kadijahs at their side, failed to become Mohammeds, and to go beyond their tents and the group of their camels. The history of twelve hundred years were wrapped up in that one man's free personality.

There may be a hard problem to solve on the theory that he was a product of providential government, but more difficult is the problem on the theory that he was the product of his surroundings or of his age. Luther had three brothers and three sisters. Why did not the Eisleben atmosphere and the sturdy parentage make them reformers? They say John Wesley, William Carey, were creatures of their time. The age called them forth. The times do everything. No wonder Carlyle exclaimed: "This seems to me but melancholy work. Alas, we have known the times to call loudly enough for these great men, but not find him when they are called. He was not there. Providence had not sent him."

The hills of New Hampshire have not changed. They are just as aspiring, their atmosphere is just as fresh as ever it was, but they have reproduced but a single Webster. Italy has had millions in the generations since 1498, but only one Savonarola has gone forth from Italy. Leo X. could see only the natural order when he pronounced the trouble in Germany a quarrel of drunken monks.

Environment is but the condition of character and achievement. It is the scene on which the true man dis-

plays his power, the armor from behind which he deals his strokes. The fairest lilies grow in the soils adapted to them, but the richest loams do not beget lilies until the seed has first been dropped into them. The sociological effort to provide clean and elevating surroundings is a noble effort. But the sociologist knows well that these are useful in proportion as they arouse the personality within man to the consciousness of itself and its destiny. The finest artists have not grown up in the midst of picture galleries, nor the chiefest religious reformers been developed out of the most highly elaborated ritual or keenest theological training. Guido Reni was a shepherd, but he must be a painter. Hans Sachs was a cobbler, but he must be a poet. Francis d'Assisi is as full of levity as most of his townsmen, but he will be a religious leader. More's Utopia will not make society pure as quickly as regenerated men will turn a desert into a Utopia.

All this is simply saying that man is superior to his surroundings when he has the will to be. No surroundings can keep him down. No doors are so heavily bolted but that some men will swing them on their hinges. Without the force of individual personality, says Harnack,* nothing great, no improvement, comes into being. From Caedmon singing in the bleak Northern convent to Moffat teaching savages in Southern Africa, there is room for inspiration, and the breath of it is felt. "There is a spirit in man, and the inspiration of the Almighty giveth to them understanding."

The church with all its elegant equipments, song, cathedrals, administrations, traditions, has missed seeing holy personages go forth from it, while from behind New England haystacks and from humble retreats like Herrnhut, and from remote parsonages and cottages, with the most meager earthly resources, men have gone out to put

* *Das Christenthum und die Geschichte*, p. 8.

to shame the wisdom of the world, frame new religious institutions, and recall their generation back to Calvary and Sinai.

And once more personality has been more forcible than *ideas* in helping mankind forward to better things. Ideas are as cold as ice particles until they pass into solution in a warm heart and a willing will. There they become streams of waters, gladdening localities and times, far removed from the place and age of their birth. Philosophy must be riven by the fire of experience before it wins the hearts of men. The *Meditations* of Aurelius have been read and admired, but one Blandina did more by her steadfast example to advance virtue by the destruction of slavery than all the maxims of the ancients. Plutarch has been called the "chief example of the illumination of the intellect by the force of morals,"* but one monk, Telemachus, aroused horror at the gladiatorial contests, and put a stop to them, and not Plutarch or Epictetus or Seneca. The *Confessions* of Augustine are powerful because Augustine's own self is poured into them. Bernard was greater than the papacy, and his name looms above his age, whose popes are known only to the reader of catalogues of names. The sentiments and enactments of the three Reformatory Councils did less for the church than the Bohemian confessor whom one of them burned. One Columba makes little Iona—bleak morass and rocks—a pulpit for the world, while glorious St. Peter's remains for years at a time simply a museum. As the man gives force to the signature, so it was a personality that burnt itself into the pages of the *Imitation of Christ*, and beholds in a jail the vision of *The Pilgrim's Progress*.

Religious ideas will not save mankind. The Athanasian Creed, produced when ecclesiasticism was thickening, had for its first article: "Whosoever will be saved,

* Goodwin's Edition, p. xi.

before all things it is necessary that he hold the Catholic faith," but the Athanasian Creed never converted a people. Boniface, Paulinus, Ansgar did. One man in a community, fired with the love of righteousness, is a stronger moral power than maxims piled mountain high. God has chosen to advance the interests of the race very largely through such personality. It has been well said that "the advent of a truly great man is, as it were, a fresh and wiser hand upon the helm of human history."* The peoples have had a wise instinct in placing strong characters at the beginning of their history. No people has begun its history with a code of laws. By single men the strong bars have been broken, and the iron doors into the kingdom been thrown open. A man of power is the mightiest thing on earth.

Under Mt. Hermon the traveler stands before a rocky cavern. The limestone rock has been torn and lacerated by the mighty impulse of the waters breaking forth from within. The heart-throb has rent the rock, and the swift torrent issues out as if bearing a king's message, chill and fresh, and hurrying on through beds of mint and clumps of oleanders, down among the terebinths, enters the flags of Lake Merom, and then hastens on through the hills to the basin of Galilee, and further on to its final destiny. The snows on Mt. Hermon trickle down through its clefts and into its palpitating heart, and then break forth. So a man or woman, touched of God, goes out into the world on their mission, announcing some axiom, or law, or invention, or hope, which becomes woven into the soul of all generations. They are the mediators of the intellectual and moral power of God.

The significance of the phenomenon is none the less because the law upon which God distributes His gifts is secret. The glory of the stars differs, and we know not on what principle the light was distributed to them. Athan-

* GORDON: *The Christ of To-Day*. p. 288.

asius, in a letter to the monks concerning the doctrine of the Trinity, said: "The more I study, the more the mystery hides my understanding. Men can perceive only the hem of the garment of the triune God. The cherubim cover the rest with their wings." What was written in 358 still expresses our knowledge in regard to the final mysteries of creation and the distribution of talent.* But it is still true that the explanation that men are made and moved by a blind mechanical power, is no less incompatible with history than it is intolerable to the conscience. Men in whom the Spirit of God is are chosen now to do His work as they were in olden times. When a great man dies, we say, "Who shall fill his place? We shall never see his like again." So it was when Samuel died, when Isaiah died, when Chalmers and Wilberforce died. This is irresistible testimony to the place of personality in the affairs of the generations.

Out of the great number of conspicuous personalities who have impressed themselves upon the progress of religious thought and life, a few examples will suffice as embodiments.

Abraham towers high above his age. His forward look of prophecy has found fulfillment. The idea of monotheism which he conserved in the midst of polytheistic religions has become the ruling religious tenet of Judaism, Mohammedanism and Christianity.

Paul and the apostles delivered a message the wise of their age did not accept, but the conscience and thought of eighteen centuries have felt their spiritual impress.

* "The longer I study church history and teach it, the more do I feel that our knowledge is partial. We only see the surface and do not see into the hidden depths of the divine plan of redemption. Everywhere we touch upon a revealed and a concealed God, sufficiently patent to strengthen our faith, and sufficiently hidden to test our faith. The conflicts of the period of the Reformation repeat themselves in our time, and will, it is to be hoped, lead to a better result, to peace in the church." Philip Schaff in a letter to Prof. Van Wyss, 1891. See *Life of Philip Schaff*, p. 457.

Augustine, remembering the prayers of his mother, and listening to the chants in the church of Milan, returned to North Africa, about to be overrun by the barbarians, and announced the outlines of Christian doctrine, which every teacher pays tribute to who pursues the path of Christian investigation.

Five hundred years more and Hildebrand rises above his age, the chief figure of his century, the mighty champion of the prerogative of the church against the civil power.

Again five hundred years elapse, and we stand at a peasant's door, and the child born within on November 10, 1483, is heir to a mightier mission than Charlemagne. He might afterwards say: "I am a peasant's son, and my father, grandfather and forefathers were genuine peasants," but he will shake the papal system, the structure of a thousand years, to its foundations, and command the attention of the progressive nations of the earth to the unfettered Word of God.

These are examples of those who have occupied a large place in the spiritual history of man, the Matterhorns and the St. Gotthards of their kind, not explained by the foothills below.

But in order to exercise the influence of personality in the kingdom of God, it is not necessary that men occupy a conspicuous position. The word which Luther likened unto a gate of paradise in his experience was whispered into his ear by John of Staupitz, who, but for this, would have remained unknown. Charles Wesley attributed his conversion to a mechanic, and the Wesleyan movement got some of its best inspiration from humble Moravians. The stool of Jennie Geddes, flung at the officiating dean, was after all the spark that started the revolution against ecclesiastical oppression in Great Britain. The pious

• *Life of Thomas Carlyle*, IV. p. 127.

teachings and godly example of many an humble home have been the headwaters of great spiritual movements. "From your grave in Ecclefechan kirkyard," exclaimed Carlyle of his mother, "you bid him trust in God, and that he will try, if he can understand and do."*

It has been the crowning achievement of Christianity to call forth personality. It has erected cathedrals, formulated symbols, built hospitals, but its best work has been in producing men and women to do the work of God. The eleventh chapter of the Hebrews has a long appendix. Pliny refers to persons who, though of lowly position, belong to that order, who had been put to the rack, and of whom he says: "They had bound themselves by oath never to commit theft or adultery or break their word." And to that spiritual order of heroes belong all those who, down to the present time, have resisted the evil that is around about them and follow Christ. Sometimes the stoutest of them are strange figures, like the founder of the Friends, "who would not bow nor scrape with his leg to any man," but they have the same goal—seeking a city whose maker and builder is God. These are the men "who are born not of blood nor of the will of the flesh, nor of the will of man, but of God." Christianity knows no blind law of fate, nor any law of predetermination which, by an iron necessity, forces results without respect to the will and work of man. It summons him to gird himself with strength, and to go forth in the might of a new life, casting down strongholds and every imagination that exalteth itself against the truth of God.

To this conviction, developed by the study of history, that God speaks and works through men, is due the widespread looking-forward for a leader who shall come with the message from God which the age seems to stand in need of. Statistics, institutions, systems, will not do what a man with passion and with a divine mission must do. Five hundred years are about elapsed, and the inventions,

the geographical explorations, the archæological excavations, the missionary labors of the nineteenth century seem to be pointing forward to an epoch in the history of the church, for which they are preparatory, as the Renaissance and the printing press and the discoveries of the fifteenth century pointed forward to the Reformation. The church is eager to have God again speak to it through one of His prophets, who shall kindle in it the passion of a new spiritual conviction and a new movement.* There are many teachers, but no prophets. Ceremonies can not do what a living voice must do. Sacramentalism is apt to turn to genteel stagnation. Confessionalism is a heritage from the past, not the tocsin of the future. The church is longing for a man sent from God to lead it forward.†

“His example had a magnet’s force,
And all were swift to follow, whom all loved;
Those suns are set, O rise some other such.”
—Cowper.

III.

Far above all the actors in the church, as in all history, is the personality of Jesus Christ, Son of God and Son of Man. The unlettered woman, spoken of by Chalmers, expressed the feelings of believers in all ages, when she said: “I can not describe him, but I would die for him.” All that is good and holy in the annals of the church is due ultimately to the impulse of his spirit.‡ It is this personality which ruled in Paul, in Augustine, in St. Columba, in

* “It seems as if we stood on the brightening border of the new day.” VANDYKE: *The Gospel for an Age of Doubt*, FOREWORD. Also GORDON: *The Christ of To-Day*, p. 140, sqq.

† “Still, in spite of all Darwinism and force of materialistic culture, the ethics of Christianity still have sole rule in our moral life. Society is not dechristianized. All can be saved. But one thing is certain. Our culture will not save us. The Gospel alone will do it.” —Closing words of Sohm’s *Church History*.

‡ Compare PHILIP SCHAFF: *The Person of Christ*.

Bernard, in Francis d'Assisi, in Hus, in Xavier, in Spener and Francke, in Jonathan Edwards and Edward Payson, in Adolphe Monod and Malan, in Guthrie and Spurgeon.

Christ is more than his words. The principles he announced are less than himself. The proclamation of his kingdom makes an impression because he himself was more than that kingdom. He is his religion. Christ is the content of Christianity. In him, not in his system, are hid all the treasures of wisdom and knowledge. From the perusal of his biographies, we rise with a sense of the inadequacy of their portrayal. He who was born in Bethlehem, was obedient to his parents in Nazareth, touched the eyes of the blind that they saw, and spake to the leper so that he was clean; who stilled the tempest and murmured not on Calvary; he himself is the embodiment of the parable of the Good Samaritan, and he is the Bread of Life. He himself laid stress on his personality. "Believe me that I am in the Father and the Father in me, or else believe me for the very work's sake" (John xiv. 9).

And this personality was as a light shining out of a dark place, as an oasis in the endless desert, as a root out of dry ground. The age does not explain Christ. The hills around about Nazareth do not account for his world-wide view. The schools of his day did not produce him. The ceremonialism of the temple did not make him. His personality is the miracle of history. And thou, Bethlehem Ephratah, least among the cities, hast become the birthplace of the mightiest among men. He is the Revelation of the Godhead. And that personality is the Gibraltar against which the theory that circumstances, ancestry, blind fate make the man and make history must measure its forces. It is as it has been, a voice calling away from a mere earthly to a spiritual life, for it is a witness against that materialistic philosophy which represents a process in matter as the explanation of all being.

If Christ were withdrawn, darkness and despair would settle upon the hearts of men. Since his coming no individual has appeared blending in himself the elements of humanity in their purity and the consciousness of divine authority, as he did. No one dare say without the charge of blasphemy or madness: "I am the Light of the World; I am the good Shepherd." And if Jesus Christ be not Savior and King, the most compassionate of men, and the Prophet of God, fully human and fully divine, then we are confronted by the most perplexing moral paradox, and must feel forced, in the light of historic study, to despair of things human reaching a moral goal. The end of history would find expression in the tragic sentence used of the disciple, when he abandoned Christ's companionship: "He went out, and it was night." For in a deep sense it is true, that "the only soul in history who has appreciated the worth of man is Jesus Christ."

This is the abiding issue to which church history leads us continually back. That Personality is the assertion of the heavenly destiny of man, and God's providential government in his affairs. It is the rebuke of materialism. It rescues history from being a confused process without a weaver behind the loom, without a leader behind the armies of human life. Christ's words, that man doth not live by bread alone, express the secret of man's higher nature, and can not be reconciled with a philosophy which removes God from active participation in the affairs of men.

Again and again the church has been recalled from ecclesiastical mechanics and well-trained priesthods to this living Person. He was the controlling conception in the age of the apostles. It was Christ crucified, Christ risen, Christ about to come again, and to judge the living and the dead; it was Christ, not formularies about him, which dominated the preaching and fed the faith of the early church. And it is a good sign of the times that we are looking back over everything else to that Personality once

more, and cry out: "Lord, save us or we perish!" And in the measure that the living Christ is admitted to our communion and is allowed to sup with us, will the church move on in the path of true progress; and love and godliness increase in the earth.

The old maxim, that man is the measure of all things, is surpassed in significance by the maxim that Christ is the measure of all things. In Christ, man has his judgment. In his personality, man sees his own divine destiny and exalting dignity. The men who have looked into his face have spoken the words of true progress to their own and to other generations. And so long as men walk with him in company, and foster his hope, so long there need be no fear of a relapse into darkness.

All history is a school of experience. Church history is the interpretation of God's long-suffering and judgment. It is the disclosure of Christ's power, according to his promise to be with the church even unto the end of the world. In traversing its annals we shall be prompt to discern the stages of its development. And in this progress we shall find that personality has been the mightiest factor. We shall learn that men sent from God have ushered in the new eras which, but for them, would not have appeared on the level area of human annals.

Forth, then, from the study of history in this institution may students go with new conviction of the transcendent power and grace of Christ, and that there is salvation in none other. Forth from it may they go with the spirit of hope, looking forward to the better things yet to come when the earth shall be filled with his glory. Forth from it may they go, helped by the contemplation of the personalities of the good in all the ages of the church, to show themselves new centers of apostolic succession, which they become by the word of him who of old breathed on his disciples, and does it still, saying, "Receive ye the Holy Ghost."