

THE PRESBYTERIAN QUARTERLY.

NO. 7.—JANUARY, 1889.

I. MATERIALS OF HISTORY.¹

THE materials of history may be classed under four heads; for mnemonic purposes, under four monosyllabic words: who, what, where, and when. Who: the names of the prominent actors in all the scenes of the thrilling drama, as Adam, Noah, Abraham, Moses and Pharoah, David and the giant of Gath, Christ and Pilate, the Christian martyrs and the Roman Emperors, Athanasius and Arius, Augustine and Pelagius. What: what has been done; all the covenants, human and divine; all the religious rites and ceremonies; all the events of history. Where: embracing all of ancient and modern geography. When: the entire subject of chronology. But all this is not history, any more than the stones and timbers scattered along the river banks are the bridge; any more than the ten Arabic characters, unarranged, give the distances of the planets and the stars; any more than the twenty-six characters of the English alphabet are "Paradise Lost." What are the colors without the design of the painting? What are the trappings of the stage and the costumes and names of the actors to one who understands not the plot? Even so, the abstract materials of history may be as unmeaning as the scattered leaves of the Sibyl. History, therefore, is something more than names, and facts, and places, and dates.

As introductory, it may be proper to postulate, at the outset, a revelation from God, the exercise of creative power, and the sus-

¹ Inaugural address delivered by the author at his induction as Professor of Church Government and History in the Theological Seminary in Columbia, S. C., May 9, 1888.

taining and guiding power of God as essential in the subjective forces in history. That which is unfolded in time was God-originated, and it was communicated to men by special revelation. All along the line of history the life current has been supplied by creative power; for every soul born into the kingdom is a new creation. In addition to this, divine power is exercised in shaping and directing the course of events, with direct reference to the accomplishment of certain ends. With these statements we proceed to the consideration of what, for the sake of convenience, may be denominated objective history.

"I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." (Gen. iii. 15.)

This is the initial point from which the church and her history proceed, except as they had slumbered in the eternal purpose of God. The language is germinal, and from it we take our *a priori* idea of history. It represents two parties in deadly strife, the serpent and the woman. The conflict is to be continued, since the seed of each is to take it up. It is to be hotly contested, since both are to inflict wounds. The party that is to conquer is indicated by the character of the wounds—head wounds in contrast with heel wounds. For verification of this *a priori* idea we follow down the centuries to hear the din of battle, to note how the parties define themselves, what the possibilities each develops, what the victories and defeats each achieves and suffers.

Four thousand years sweep by, during which there has been no truce for a single day. The fulness of time comes on, and Christ, who is pre-eminently the seed of the woman, recognizes, endorses and perpetuates the old party lines in addressing his enemies as "serpents" and "vipers." The conflict continues, and will continue, for in the closing vision of the present dispensation, John sees the church under the figure of a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars, while also he sees an angel coming down from heaven with a great chain in his hand, with which he binds the dragon, that old "serpent," and leads him captive from the battle-grounds of ages. This, then, is the tiny strand with which, an-

chored in Eden, the birthplace of man, and where the first announcement of the evangel was made, we may span the ages, reaching down to the grand objective point of all history.

We come back, and, looking a little more narrowly into the record, we throw another strand. The first expansion of the Protevangelium by divine direction is seen in the bloody skins torn from the quivering flesh of lamb and kid with which the naked bodies of Adam and Eve are clothed—types of the needs of naked ruined souls. It is seen again when Noah builds an altar and “sacrifices of every clean beast and of every clean fowl.” And so the stream of history, starting out from Eden, has a crimson hue. Wherever a patriarch halted he built an altar. On the night of wonderful deliverance in Egypt the door-posts were reddened with blood. Moses, in the tabernacle service, extends, develops, and emphasizes this feature of the history, this element in the plan. And when we reach the dedication of the temple, the little rivulet of blood starting out from Eden widens out into a river as the tribes lead up to the altars the hundreds, and thousands, and hundreds of thousands of the best of the flocks and herds. Thus, for thousands of years, is the great fact written in blood upon the sin-cursed ground, which was formulated at a later day by an apostle: “Without shedding of blood no remission.”

We have followed the line of smoking altars, but where was the priest? As if to simplify the unfolding of the plan, and in order that the bleeding, dying victim may occupy the foreground of the scene, the priest is screened. At first each offerer is his own priest, then the head of the family, then the patriarch, all culminating in setting apart and solemnly consecrating, amid blood and death and fire, an entire family to the priesthood. Thus was unfolded in typical history one of the offices which Christ executes in the grand scheme of human redemption.

Going back again, and looking into the beginnings of history, we find imbedded in it the idea of ruling as well as of atoning, of king as well as of priest. Balaam, as he beheld from the rocks and the hills the hosts of Jacob spread out before him, testified, “the shout of a king is among them.” This feature in the history may be seen in the patriarch leading forth his clan as occasion re-

quires. Still more marked, it may be seen in Moses, the great military chieftain, heading an army of six hundred thousand warriors, followed by an elect nation. It may be seen again in Joshua conquering the nations of Canaan, and then in the Judges, slaying heathen kings and ruling Israel. But as the type widens out and takes deeper hold upon the popular mind, the importunate demand comes up, "Give us a king." And the culmination is reached in crowning David in Jerusalem, a man after God's heart, who from his throne, looking down through the centuries of conflict upon the rage of the heathen and conspiracies of kings and rulers, sings in grand type, "Yet have I set my king upon the holy hill of Zion;" "Thou shalt break them with a rod of iron; thou shalt dash them to pieces like a potter's vessel." Thus was unfolded in type another of the Messianic offices.

But if we would not dismember history we must go back and follow down another parallel section. It is a triple development. While the teaching office necessarily antedates the others and underlies the whole, yet it reaches its culmination at a later day. Enoch prophesied, saying, "Behold, the Lord cometh with ten thousand of his saints." Noah was a preacher of righteousness. It comes out in the patriarchs—more prominently in Moses, who is declared to be a type of the great Prophet—decidedly and in a marked manner in Elijah, whose sudden and eccentric appearance in the prophetic line resembles that of Melchisedec in the line of the priesthood. This feature in the history widens out and culminates in the long line of inspired prophets, who with flaming tongue sing of him whom John afterwards saw in the midst of the throne, whose office was to lead and feed his people. The Old Testament history, therefore, formulates the answer to the question: "What offices doth Christ as our Redeemer execute?"

Having outlined in this way the general drift of the history, it may be taken up in detail in the light of the great fact antecedently settled, that the grand purpose is to prepare the way for the coming of Christ, the Redeemer of men, to execute the offices typified.

Before proceeding to the breaking up of the history into parts it may be well to emphasize its unity and continuity. It is the

unfolding in time of "one great economy of salvation," "*Unum continuum systema*," as Bengel puts it. Whatever divisions, into parts, chapters and sections, may be made, these are terms in a series, every one of which has both a consequent and an antecedent value. As the point in space has position but not magnitude—a somewhere but not a somewhat—so the isolated section of history severed from its antecedent and sequence connections, though it be a somewhat, who can interpret it? To interpret any one day in a man's life, it is necessary to go back to the first day, if no further, and follow down a wondrous life, noting the influences that come in from every side, from above, and from below, and that start up from within, rightly determining the possibilities of all, and from these estimate the possibilities of that day. History aggregates in its sublime sweep, as do the waters on their way to the ocean from a thousand bubbling springs and murmuring rivers. The superadded revelations during the period of Revelation, the guiding power of a Divine Providence, and the gift of eternal life to dead souls, along this line of development serve to preserve, not to break, the continuity. Recognizing a close connection and dependence of the parts, we pursue the line of history, taking it up and following it by periods and by chapters, noting the connections, relations and correlations, the contractions and expansions, the eliminations and new projections in the perspective. The periods: the Antediluvian, the Noachian, the Patriarchal, the Egyptian, the wilderness march with the inauguration of the Mosaic legislation, the conquest and settlement in Canaan, the rule of the Judges, the Monarchy, the Schism and parallel kingdoms of Judah and Israel, the Assyrian and Babylonian Exile, the return and revival under the Medo-Persian rule, the Macedonian Empire sweeping across the entire track of history, and then the gathering up of four thousand years' results under the iron rule of the Roman—these are the historic *stadia* of forty centuries.

This brings us to the great dividing line of history. It is a favorable elevation from which to look along the track of the past centuries, and to catch the gleam of the head-lights glancing into the future. Favorable points for like observation are to be watched for and used all along the line. Judaism has run its course and in

one sense is a failure. It was intended only as a shadow of good things to come, since it could not make the comers thereunto perfect. Grecian civilization, which was the sum total of all the outcome of human wisdom, has likewise failed. The Greek by wisdom has failed to know God. Physical force and prowess have conquered the world. All have failed to hush the cry of a lost world, but all together has served a grand purpose in preparing the way for something better.

There is a popular idea that since the old dispensation has been succeeded by the new, the former has become obsolete, which needs to be corrected. The Old Testament Scriptures, especially the historical, are sadly neglected by many Bible readers. A celebrated writer on the history of philosophy says: "Whoever is interested in philosophy ought not to be ignorant of its history and progress." Whoever is interested in the scheme of redemption cannot afford to be ignorant of its Old Testament record. Augustine said: "*Novum Testamentum in vetere latet, vetus in novo patet.*" When we can dismiss the Old Testament, then may we dismiss from our schools all the elementary branches and advance the pupils to the higher. The language of the Baptist, "Behold the Lamb of God which taketh away the sin of the world," could be understood only by those trained in Judaism.

Judaism, oriental philosophy and paganism, and Græco-Roman civilization have met and commingled as in common rendezvous. From amid this heterogeneity of philosophies and religions a new dispensation takes its initial point. This point is no less than a trinity of the incarnation, the crucifixion, and the resurrection. By the talismanic power and inspiration of all that is involved in this the church passes into a new corporate existence, and starts out upon a broadened plain of development. It is, however, the same church; the same grand old olive tree, with some of its natural branches broken off, but branches of the wild olive grafted in, and henceforth to partake of the root and fatness thereof. In this transition the New Testament writers seem to guard with special care the continuity of the history, by their frequent quotations and applications of Old Testament writings. The identity and perpetuity of the Abrahamic covenant is

stated and argued. The apostles link historic hands with a line of hoary prophets, kings and patriarchs reaching back to Adam, and as the history rolls on the line of succession is kept up by the fathers—Justin Martyr and Ignatius, of the second century; Origen and Cyprian, of the third; Athanasius and Basil, of the fourth; Chrysostom and Augustine, of the fifth, and on through the middle ages to Wickliffe, of the fourteenth; Huss, of the fifteenth; the Reformers, of the sixteenth, and on to the living army that girdles the earth to-day. All along this line of march but one flag has floated, the martial spirit and life-current the same.

The relation and treatment of outside history, if such be the proper term, is not to be ignored. Any view of church history that does not gather all into its sweep is contracted. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." In reference to the unfolding of the Protevangelium everything is convergent or divergent. That that is divergent sooner or later passes into oblivion. But for their connection with church history, Pharoah and his proud army and empire would have no remembrance except in a few dumb mummies and unmeaning hieroglyphs. When, in the purpose of God, the time approached to break down the middle wall of partition and to introduce a dispensation coterminous with the world and its wants, Alexander musters his armies, and, swift as a bird of prey, he swoops over Europe, Asia, and Africa, opens up intercourse with all the nations, colonizes the Jews, unlocks the Scriptures from what is becoming a dead language, and translates them into one in which is garnered all the wisdom outside the Bible. In connection with the plan of grace, how far-reaching and wide in its sweep is the conquest of Alexander! Separated from it, the empire of Macedon's hero, like Jonah's gourd, grew up in a night and perished in a night. And if the breaking up of the old crystallization was necessary to future growth, a new consolidation was no less needful, which was accomplished in the fourth great empire of antiquity. Let these allusions serve to suggest the relation of collateral history to that of the church and the interpretation thereof.

The first century of the Christian church is unique in its rela-

tions to the past and to the future. The strange mysteries of the wonderful past meet here for solution and verification. All that was typical in altar-sacrifice and priest, in prophet and king, finds its antitype here. Incarnate deity is the travail of the past centuries, if not of the past ages. The vast creation of the starry firmament was represented in celebrating the nativity, as witnessed by the Magi, who said, "We have seen his star." Heaven, too, sends out a grand delegation to do honor to the occasion, for there was "a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace and good will to men." Here meet the joys and the sorrows, the faith and the hopes of all the past. It is not only the marking event in the history of one little world, but may it not be the marking event in the grand sweep of all the cycles of the divine dispensations? It signalizes all the past; it sustains a like relation to the future. The past, with all its fingers, points to the events of this century, back to it all the fingers of the future turn in reverse order. In this century the historian must find much of which to write. The world would not contain the books.

In this century God's revelation to man is closed with the solemn warning, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Henceforth these Scriptures are the rule of faith and practice. What is expressed, and what is rightly inferred, must constitute the theology and the ecclesiology of the church in all time to come. Henceforth the great book of revelation is to remain closed. From this time the great plan is to proceed under the superintendence of divine providence and by the renewing and enlightening power of the Holy Spirit. In the new dispensation Christ is *in actu* what he was in the old *in posse*. He is priest; there is, therefore, no room for a priesthood, or for the exercise of any of the functions thereof, in the church on earth. He is king in Zion; therefore all Erastianism and Papacy rob him of his crown rights. He is prophet; therefore his Word is the supreme law of the church.

Starting out upon this new line, we may mark it off by *stadia* as in the past. There is a strong *a priori* presumption that a like order of succession will be traceable in the future as in the past. We may, therefore, accept as something more than fancy the cyclological unfolding, or rather formulation, of theological science. This formulation has a history. It is the ground-work of ecclesiastical history. Following the classifications of theologians, the great section of biblical theology that first projects itself in history is the doctrine of the GODHEAD—trinity in unity, with its cognates. This emerged from the controversies of the second and third centuries, and reached a formulation in the first Ecumenical Council at Nice, A. D. 325. Then comes, at a later day, the formulation of ANTHROPOLOGY—man in his relations as a sinner to God. This reached a definite statement under the master hand of Augustine, and subsequently, after the dust of error through the dark ages had gathered upon it, was reburnished by the immortal Calvin. Then SOTERIOLOGY—the doctrines of grace, salvation by sovereign grace. This reached a culmination in the Reformation of the sixteenth century, and a formulation in the Lutheran and Reformed creeds. In all this, however, the Reformers did nothing more than to clear away the malformations, eliminate human elements, and expand and give organic form to what was original revelation. And then, parallel with this, and reaching still further, is ECCLESIOLOGY. In this grand battle electors, kings, emperors, popes, diets, councils, parliaments and courts figure. Banishment, exile, dungeons, the block, the stake, the bloody arena of wild beasts fill up the chronicles. The last of the *stadia* in this historic march is ESCHATOLOGY. These mark the theological feature of the history. Although we mark the succession of culminations, like the types of the three offices of Christ under the old economy, these great sub-divisions of a system pervade the whole history demanding formulation or defence. While we use these as signals along the philosophical and theological section of the history, we may propose, as something more tangible and reaching through all the centuries, the results of what has been done by the church in carrying out the great commission, “Go ye into all the world, and preach the gospel to every creature.” This

outlines the contractions and expansions of the visible church. And further, as running through the whole web of record, maintaining the continuity and evidencing the identity of parties and issue, is the conflict announced in the Protevangelium. It crosses the dispensations and re-appears in every chapter and on every page. The parties come up from every contest with bruised heel and bleeding head. Every inch of ground is hotly contested. This imparts a martial air to the history and makes it one of grand campaigns. The din of battle never ceases for a day.

Having indicated in some such general way some leading lines of development, we pursue the history in detail with reference to its bearings upon these.

First, the Ante-Nicene period. When the day of Pentecost was fully come and there were gathered at Jerusalem "men out of every nation under heaven," in fulfilment of prophecy and promise the Holy Spirit was poured out, and under the preaching of Peter three thousand souls were converted and the church was reorganized under the new dispensation. Into this organization were gathered Jews and Gentiles. The Jew, although converted, retained many of his Jewish prejudices, while the Gentile had his pagan prejudices. This produced friction in the church and afforded the occasion of the meeting of the first higher ecclesiastical court, when the apostles and elders met at Jerusalem, from which they sent down their decrees to the churches. "There arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration," and this afforded the opportunity of completing orders in the church by the election of deacons. Then there arose persecution; this served to enlarge the boundaries of the church, by scattering the disciples over the Roman empire. As rude winds carry seeds to distant fields, the storms of persecution under the Roman emperors served to scatter everywhere the precious seed of the gospel. Besides, it was needful discipline for this young church, in order that she might transmit the blessings of the gospel to future generations, for thus it is that the church and individuals are made meet for the Master's use. There is a salutary lesson to be learned from this Ante-Nicene period. At no time has the church been called upon to

withstand fiercer antagonism and to resist more formidable adversaries than in her conflict with bigoted Judaism, corrupt and corrupting Paganism, and rationalistic Gnosticism. Christianity appearing in the midst of all this made it an age of ferment and sharp antitheses. The mutual attractions and repulsions growing out of what was common to all and peculiar to each made it the age of heresies. It seemed almost to exhaust the prolific source of heresies; for the best and the worst that succeeding centuries could do was but little more than to recast the old. In the midst of all this, as a further strain upon early Christianity, she encountered bloody persecutions from the Roman government, and yet—and this is the lesson—the characteristic of the age was “the rapid, simultaneous extension of the church and propagation of the gospel in various directions,” and the maintenance of apostolic simplicity and purity. The grandest achievements of the church have been when the old party lines between “the seed of the woman” and “the seed of the serpent” were most sharply drawn. The declensions and apostasies as to doctrine, government and worship, have occurred at times of the least activity between the opposing forces.

The succeeding century, which is marked by the Pelagian controversy and out of which grew the formulation of Anthropology, should not be separated from the first four, since its results are the fruits of the same. After the garnering of the fruits of this contest, sad decline sets in, which brings on the Dark Ages, and which is arrested only after a thousand years by a political, moral and ecclesiastical upheaval that convulsed all Europe.

One of the marking features of these Middle Ages is the history of church polity. The apostolical church, after being divested of its extraordinary and temporary offices, started out with its two classes of presbyters and deacons. Primacy was after awhile yielded to the more important churches and their pastors in the way of seeking advice. Out of this grew a claim to superiority and authority. What at first was advisory becomes authoritative. And so the parity is broken and the bishop is created. This is the first stage of usurpation. The next develops the patriarchate—another step in the hierarchy. Rome, Constantinople, Alexandria, Antioch

and Jerusalem have their patriarchs. Rome and Constantinople are the two rival cities of the world. Their patriarchs are rivals for supremacy in the church. This resulted in the establishment of an oligarchy of patriarchs in the east and of a monarchy in the west. Early in the seventh century the pontiff of Rome obtained a decree from one who by murder had seized the imperial crown, "that the Romish Church, the apostolic seat of the blessed apostle Peter, should be the head of all the churches." But the pope, unlike his falsely-claimed predecessor Peter, and still less like the Master who had not where to lay his head, grasps territorial possessions and aims at civil power. And now the contest is waged, whether the pope shall crown the emperor or the emperor shall seat the pope. But Rome conquers, and the pope wears both the mitre and the tiara—on his girdle hang the keys and on his mitre is the triple coronet. Now follows many a page of history which cannot be dignified above a scuffle for the See of Peter, so-called; once as many as three claiming it and contending for it. All this terminates in preposterous and blasphemous claims, in wicked and licentious practices.

During the great middle period of history, which, as Dr. Alexander suggests, may be characterized as the period of deformation, it is an interesting question to trace in the downward progress the mutual relation of doctrine, worship and government in their action and reaction upon one another. By the authority of councils the great and fundamental doctrines of theology had received a crystallized form, and on that account were rendered more stable, while the development of government into the hierarchy had more freedom of action upon worship. Historically government seemed to dominate worship. Changes in worship in many cases followed in the train of changes in government. The priesthood first, then the altar and sacrifice; hence transubstantiation and the mass. First, the vicegerency of the pope, then the confessional, absolution and indulgences. Indeed, most of the enormities that stained history and corrupted the church were the logical outcome of the hierarchy, or were invented to sustain and aggrandize it. Rome's attempt to dominate everything determined more or less all the activities of the age. She occupied the vantage ground of having

started out upon the historic basis of divine revelation. This she was too politic boldly to deny, but like the Jews who made the commandment of God of none effect by their *tradition*, Rome did the same thing by her *addition*. And in this she pandered to the frailties and perversions of man's sinful nature. In this way the people were led to surrender their God-given rights and lent themselves to building up an ecclesiastical hierarchy that usurped the authority of Christ in the church and in the conscience of the individual. Rome accomplished her ends and brought on the Dark Ages, not by antagonizing human nature, but by gratifying it.

The history of monasticism running through this entire period, with its good and bad results, its position in philosophy and religion, and its relations to the hierarchy, is of intense interest to the student in history. Also the history of the crusades of the twelfth century as illustrating the invincible force of religious enthusiasm and fanaticism, when the great sea of popular feeling is stirred, is another prominent feature of this period of the history; both of which we pass over.

The redeeming feature of the Middle Ages, like rifts in the clouds anon letting through gleams of sunlight, are the solemn protests of the few and their demands for reform. The immortal "seven thousand" as a reserve force is preserved through all the ages. In France, Spain and Italy and elsewhere they record their solemn protest. Driven by sword and fire they gather into the Piedmont valleys, and there lift up their protest against antichrist, the worship of saints, monasticism, indulgences, purgatory, the mass, auricular confession and other corruptions of Rome. Historians differ as to the origin of the Waldenses. They may claim, however, apostolic succession as witnesses for the truth. Wycliffe, Huss and Jerome blaze out amid the thick darkness, harbingers of coming light.

Nature gives forth signs of coming events. Clouds hang around the horizon and utter mutterings of thunder before the burst of storm. The volcanic mountains give warning before they belch forth their liquid fire. These catastrophes in nature are culminations of silent and secret forces. History has its analogies. Revolutions and reformations are not the creations of a day.

Their causes run back and ramify the past, just as the rushing river that has come from its thousand trickling rivulets. Such an event as the Reformation of the sixteenth century, which has compelled the recognition of all historians as a marking period in civilization and Christianity, cannot be otherwise than of thrilling interest as to its causes and agencies as well as its results. The immediate preparation for the grand conflict may be seen in the characters that come upon the stage. An array of more capable men at any one time along the line of history would be difficult to find. Whether friends or foes, they are not to be despised. Francis I. of France, Charles V. of Germany, Henry VIII. of England, Leo X. of the Papal See, Sigismond the Great of Poland, and Solymán the Magnificent, of the Turks, with their counsellors, diplomatists, and generals, are formidable in council and on the field. All these may be regarded as enemies in the conflict, because there was not one of them but would and did sacrifice the truth to accomplish sordid and selfish ends. And while all these are marshalling their forces for mighty conflict, where are the champions of evangelical religion? It was in this case, as in all others of signal deliverances and victories, the enemy is allowed his best vantage ground, that the power may be of God, and not of man. The rod in the hand of Moses was mightier than the chariots of Pharaoh. The pebble in David's sling felled the giant. The son of an obscure miner, trained in the school of grace, issuing from a monastery with the everlasting Word of God, is more than a match for emperors, kings, popes and armies. Here it is that one chased a thousand, and two put ten thousand to flight. Here truth is stranger than fiction. It is not fortuitous that Martin Luther, and Melancthon, and Calvin, and others of like noble spirit appear at this particular juncture in the affairs of the world. God, by his providence and grace, fits men for their place in history. He has them always ready when the emergency arises. Blind is he who cannot see God in history.

This period furnishes a striking illustration of one of those great reactionary movements that occur so frequently in history. The church had realized the fruits of extreme consolidation. Organized power, the primary design of which is to guard individual

rights, had been used to enslave and oppress. The right of private judgment had been interdicted, and implicit obedience to usurped authority demanded and long enforced as the condition of life and salvation. Human forbearance has its limits, as despots have long since learned. But history has illustrated the difficulty of the maintenance of equilibrium in the great sea of human feeling and thought. The force of rebound from one extreme carries to another. The abuses and crimes of the one Catholic Church have brought about multiplied divisions and sub-divisions. The long surrender of individual rights of judgment and conscience has reacted in a sad lack of proper respect for constituted authority, both in church and state. The extreme of the arc in this direction doubtless is not yet reached. The abuse of private judgment and of personal liberty is as disastrous as the abuse of governmental power.

The most complicated, difficult, and yet most thrillingly interesting and instructive of all is the modern period of history. This necessarily grows out of the cumulative character of history. It is organic in its character, gathering up and assimilating as it moves on. Or, varying the figure, it is a succession of sowings and harvests in kind of geometrical ratio. The last three hundred and fifty years of battle and progress have distanced everything in the past. Nothing but a living faith in God can calmly survey the capabilities of the forces that are mustering to-day. The shots of skirmishers, along the lines, that may be heard should make all men serious. But I am reminded that I am going in advance of history. I have crudely sketched a few of the headlands along the great coast line.

I close this paper with certain suggestions in regard to the importance of this department of study.

First, Much the larger part of Revelation is historical. Much the larger part of the literature of the world is historical. Coupled with this is the unchallenged definition, "History is philosophy teaching by example." These facts alone entitle history to no second place in a curriculum of study.

Second, The importance of Church History, more particularly in its connexion with doctrine, polity, and worship. It reveals all

the avenues of unfriendly approach to the citadel of revealed truth which malicious art and cunning have been able to devise all through the centuries. There is scarcely a weakness that has not been assailed from within and from without. The modes of attack and the forms of apostasy, it would seem, are well-nigh exhausted. The enemy is reduced to the necessity of advancing upon some one of the old lines, while the church can only repeat mistakes. This enhances the importance of a thorough knowledge of history, especially to those who are to occupy the place of watchmen upon the walls of Zion. It will be unpardonable for the church to repeat her own mistakes. She is forewarned in history that she may be forearmed.

Such is the magnitude of the subject and its importance to the future ministry, as I conceive it, that I tremble in view of being made responsible for it in a course of Seminary instruction. In view of it, I cry from the bottom of my heart, "Lord God, I am a child; I cannot." But for the fact of having recognized the call of God to the work, I could not dare to undertake it. I believe when God calls one to occupy a given post, he will furnish him all needed grace. In humble reliance, therefore, upon divine help, I shall bring to bear all my resources and energies in performance of the solemn duties to which the Board and Synods have called me.

J. D. TADLOCK.