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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.

two general strikes of the hard-worked and poorly-paid laborers on that road, and that those sections where it has a monopoly execrate its management? Is this the golden rule? Is this the Spirit of Christ?

It is said that a large moiety of the colossal fortunes which have been made in this country since our civil war have been acquired in some one or more of these dubious ways. The virtuous poor may well rejoice that they have not been overwhelmed in this sea of selfishness, that they try to live by the golden rule, and to show the spirit of him who came not to be ministered unto, but to minister, and to give his life a ransom for many. To the selfish millionaire, whose wealth is a monument to his rapacious trickery, we would quote the solemn and prophetic words of James: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

J. A. QUARLES.

THE SUNDAY-SCHOOL: ITS TRUE NATURE AND MISSION, AND RELATION TO THE CHURCH.

The modern Sunday-school, in its historical development, has passed through three stages, and is now entering upon a fourth. It originated outside of the church, in an effort to give a secular education to the children of the ignorant and vicious classes. Next, the church took hold of the enterprise and introduced a religious feature. By and by she began to train her own children in these schools, and thus the missionary and charitable feature ceased to be the most prominent. And now we are gradually realizing a still higher idea of the institution and entering upon a new era of Sunday-school work.

As it has been conducted hitherto, the Sunday-school has embodied two fundamental errors, in its organization and in its design. It has been organized as an institution in a great measure distinct from and independent of the church, with its own officers, government, and worship. Its mission has been merely the instruction of children; its standard has been simply that of a primary school. To be "the

nursery of the church" has been its highest aim. The evils of such an institution are many and serious.

First, The independency of the Sunday-school has tended to estrange our youth from the church. Its methods, so different from the government and worship of the church, have had little tendency to cultivate loyalty and love for the latter. There has been too little effort in the school to instruct its members in the doctrines, train them in the government, and awaken in them an interest in the worship of the church. The teaching service has been but little preparation for the preaching service. That which should be the training school of the church has alienated her children from her.

Second, The irresponsibility of Sunday-school officers and teachers has led to corruptions in doctrine and worship. Teachers have been engaged, doctrines taught, modes of worship observed, hymns sung, literature circulated and clap-trap methods employed that would not be tolerated in the church. Where the church authorities do not control the school, there is nothing to check any aberrations of irresponsible officers and teachers.

Third, The pastors of the church have by this system been debarred from official oversight of the most important part of their flock. When they have come into the school it has been in an unofficial capacity, or if they have exercised authority at all, it has been by virtue of official relations to the Sunday-school, and not to the church. Such conditions have failed to cultivate in the minds of our youth any respect for their rulers or regard for ecclesiastical authority. The Sunday-school superintendent is in many instances perhaps better known, loved, and respected than the minister of the Word. Many of our children probably do not even know that there is such a body as the Session, and have no personal acquaintance with its members.

Fourth, Another thing connected with the Sunday-school that has been a fruitful source of evil, is an over-crowded Sabbath. The older church members claim their two services and the children one, and many faithful workers are expected to attend all of these services. This is a violation of the fourth commandment: "the Sabbath was made for man," as a day of physical and mental rest, as well as of spiritual activity. With many Christians Sunday is one of the hardest working days in the week. As a consequence of the physical, mental and spiritual weariness resulting from so many services, we have at each of them fewer numbers and less interest, and from them all less benefit, than two would afford. His two preaching services leave the

minister no time for that most important element of his work, the "feeding of the lambs." Nor is there much time left to the faithful worker for his private devotions. Here is the defective side of the Christian life of to-day; in the intense activity, the absorbing duties, of Christian work, we are losing that devotional, meditative spirit which is essential to the highest development of spiritual life. Again, great complaints are being made about the decline of family religion, home worship and parental instruction. But how can these things be properly cultivated if our Sabbaths are taken up exclusively in public services? No busy housekeeper can attend three services a day, taking an active part in one at least, and then find time to teach her children at home. Nor is the business man or laborer in a very proper frame of body or mind to conduct worship for his family at night, when, after all the toils of the week, he has walked three times to church on Sunday. The non-observance of these duties on the Sabbath leads to their neglect throughout the week.

Having described the Sunday-school as it has been, and still is to a great extent, conducted; having pointed out its errors and their evil consequences, let us now see what is the nature of that higher ideal to which we are gradually attaining. We are realizing at last that the Sunday-school should be a regular public church service, coördinate with the preaching service. As we should have a morning preaching service for young as well as old, so we should have an afternoon teaching service for old as well as young. These two should constitute the only services of the day; and as the worship and instruction of the latter, like those of the former, should be for the whole congregation, so its direction and control should be by the governing body of the church. All false distinctions between church and Sunday-school should be obliterated; the very name "Sunday-school," with all its old associations, should be abolished, and the name "Teaching Service" substituted in its stead. If then the question be asked, "What should be the relation of the Sabbath-school to the church?" the answer is in one word, "Identity." It ought not to be "the children's church," nor "the nursery of the church," nor "an arm of the church," but *the church*; not a church work, but the church at work, assembled for the study and teaching of the Word.

The gradual adoption of this idea is making certain radical changes in the constitution, government, and methods of the Sunday-school. As to its constitution: the older members of the church are learning that it is their privilege and duty to participate in this service, and

we shall soon have schools after the scriptural model: "Call a solemn assembly; gather the people, sanctify the congregation, assemble the elders, gather the children." With only two services, every attendant of the church can easily go to both.

As to government: the officers of the church are beginning to exercise, without any special election, their respective functions in this second service. Our Sessions will soon assume the whole direction and control, appointing teachers, regulating methods, arranging classes, selecting literature, appropriating funds, etc. They will see that none are appointed to teach but those who are qualified intellectually and spiritually, and that every candidate is examined as to his or her biblical knowledge and experimental religion. They will notice and correct any incompetency or negligence of officers or teachers. The minister of the Word, having no second preaching service, will take the lead in this, training the normal class, conducting the teachers' meeting, and expounding the catechisms to the school. There will be no secretary and treasurer, for the deacons will discharge their own office.

As to methods: they will be more closely conformed to those of the teaching service; so that the Presbyterian teaching service will embody and illustrate the principles of Presbyterian doctrine, polity and worship. With independency of organization will go diversity of methods.

The effects of these changes will be most beneficial.

First, There will be a great improvement of both services as to numbers, interest and spiritual benefit. Instead of the diverse and conflicting interests of church and Sunday-school, we shall have harmony and coöperation.

Second, By bringing the church officers into constant contact with the children in their official capacity and yet in the pleasantest relations, there will be developed in our youth love and reverence for their rulers, and habitual obedience to their authority. Especially will the minister be to them a shepherd whose voice they know and whom they follow.

Third, The teaching service, instead of weakening loyalty for the church, will strengthen church ties. When the officers, government, worship and teachings of the two services shall be as nearly identical as the different conditions will permit, then will the one be indeed a training-school for the other. There will be developed in our youth knowledge of, and pride in, the church, her doctrines, her order and her history; and then will they delight in her worship. The church will no more be to them a strange and unloved institution.

Fourth, The efficiency of our teachers will be vastly increased. There will be more and better to chose from. Many of the very class from which teachers should come, the parents, have hitherto stayed away from the school. They have confided their children's most precious interests, in many cases, to a lot of incompetent, giddy, unsanctified girls. Again, the examinations before the Session will elevate the standard of our teachers. Nor will it decrease their number, for the office will then command enough respect to attract worthy candidates. It is now entirely too cheap. Moreover, with no third service to attend, our teachers could devote their Sunday evenings to the preparation of the lesson of the following week. Thus three causes will promote the efficiency of our teachers: a greater number and better persons to chose from, a higher standard, and more time for preparation.

It has long been a matter of grave doubt with many as to whether we have any scriptural warrant for our independent, extra-ecclesiastical "Sunday-school." But about this church "teaching service" there can be no debate. "Gather the people together, men, and women, and children, and the stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." "Ezra the priest brought the law before the congregation both of men and women, all that could hear with understanding. And he read therein." Then his assistants "caused the people to understand the law: and the people stood in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." Here you have the model teaching service, with the priest for superintendent and the Levites for assistant teachers.

E. C. MURRAY.

SHAKSPERE-BACON REDIVIVUS.

THE first suggestion of the Baconian authorship of Shakspeare's plays appeared January, 1856, in *Putnam's Monthly*, and emanated from the pen of Miss Delia Bacon, a gifted teacher, an eloquent lecturer on history and literature, and a woman of great but erratic genius. Her article in *Putnam* was followed a few years afterwards by a more elaborate argument against Shakspeare in "The Philosophy of Shakspeare's Plays Unfolded." Such a storm of derision greeted the appearance of this book that the author's mind, already impaired by