

stitutions when he "asserts eternal providence" and finds in mundane history foot-prints of "Heaven's All-Ruling Sire."

Yet, surely, there is a principle emanating from God in all the movements that have changed the condition of mankind. God's eye is on the arena in which men have met and struggled. "Behind the dim unknown standeth God, in the shadow, keeping watch above His own" creation. The superficial may deny this: but the thoughtful feel it. Gibbon, the infidel historian, sitting on the ancient capitol gazing upon the magnificent ruins of the proud mistress of the world, felt the invisible presence and saw back of those noble remains the shadow of a supernatural power. And shall not the mighty hand revealed to that man of genius by the ruins and scattered monuments of Romulus and Marcus Aurelius; and the inaudible voice that from without the busts of Cicero and Virgil spoke to him, be confessed by us as the hand and voice of our God? Or shall we say of those mighty revolutions that have destroyed dynasties and sunk nations in the dust, leaving their regal ruins on the field of history for our reflection: "Here, behold the work of madness?" And those marvellous characters that have appeared upon the stage at crises in the world's progress, giving new impulse to human affairs and sometimes changing the course of nations, who launched them into the expanse of the ages, comet-like with great light and long train of happiness or misery? Who but He Himself, "who sees with equal eye as God of all, a hero perish or a sparrow fall; atoms or systems into ruins hurled, and now a bubble burst, and now a world."

Unless this principle be admitted, human history is an inexplicable riddle; a labyrinth in which the traveller is lost in windings inextricable. But from the height to which one has climbed who recognizes the divine element in the history of man, the world presents not confused chaos, but a majestic temple in which the Great Architect and Builder of all things has adjusted every stone. So long as men studied the heavenly bodies with the earth as center, they found no harmony in their motions. The worlds seemed to perform eccentric circles, the object of which could not be comprehended. But when some genius placed the sun as centre, all became plain. The planets and their satellites traced their regular orbits, and the system of the universe was discovered. God is the sun and centre of history; around Him all things revolve; and for the perfecting of His vast designs all events are over-ruled.

This, then, must be our guiding star in all philosophical historical research, that *God* is in history. He must be acknowledged and seen: and the course of events displayed as the annals of the government of the King of Kings and Lord of Lords "who increaseth the nations and destroyeth them; who enlargeth the