

this value one must bear in mind the basic reasons for the study of history (church history) as outlined in our first semester course.

THE AGE OF THE REFORMATION

II. The Age of the Reformation

On the Study of this age

II.1 Method of Study

A period of history is best studied by constant reading, which is the key to the mastery of biography, movements, trends, policies, etc. This implies that the reading must encompass several different points of view as any given author usually presents but one side of an issue. A good policy on any important matter is to read at least three accounts rather critically. One of these should be a champion of the cause, one an adversary or severe critic, and the third should be one where a professedly objective study is offered. This last item is hard to find in most of our work as most authors have a point to make. But the more detached a writer is from the issue he is treating, the more likely that his judgments will be "scientific" rather than purely polemical.

In general, although too many opinions may weaken or befuddle the reader, by this procedure it is more likely that the reader will gain a grip on the subject. The assigned readings will not do it! The amount of work required for a course at BTS is minimal in terms of what it takes to get a full picture. The class readings are assigned in the hope of broadening the picture and increasing general awareness but they are only introductory of what may be possessed by the reader.

This age is a great transition in the total life of the church...a pivot around which the earlier and later ages swing. The entire form and pattern of the church life is different due to the force of reformatory zeal. This is true both in polity and doctrine.

In these categories what is true of the protestant world is somewhat less true of Rome...in the diversity of polity, but decidedly true in the matter of doctrinal expression. Much of what we know