

*William M. Reynolds, Charles
W. Schaeffer, J. G. Morris,
Emanuel Greenwald, et. al.*

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"The history of the Church confirms and illustrates the teachings of the Bible, that yielding little by little leads to yielding more and more, until all is in danger; and the tempter is never satisfied until all is lost. – Matthias Loy,
[The Story of My Life](#)

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THE

EVANGELICAL REVIEW

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“Es sei denn, dass ich mit Zeugnissen der heiligen Schrift, oder mit öffentlichen, klaren, und hellen Gründen und Ursachen überwunden und überweiset werde, so kann und will ich nichts widerrufen.”—LUTHER.

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CONTENTS OF NO. XVII.

Article.	Page.
I. THE INFLUENCE OF THE BIBLE ON LITERATURE, By Rev. J. A. Seiss, A. M., Baltimore, Md.	1
❧	
II. THE CHURCH, AS SET FORTH IN THE CONFES- SIONS OF CHRISTENDOM,	17
By Rev. C. Potterfield Krauth, Winchester, Va.	
III. CONTRIBUTION TO THE CHRISTOLOGY OF THE CHURCH,	35
Translated from the German of Dr. G. Thomasius.	
IV. NOTES ON PROPHECY,	49
By Rev. J. Oswald, A. M., York, Pa.	
V. SCRIPTURE DOCTRINE CONCERNING THE RE- SURRECTION OF THE DEAD,	60
By Rev. P. Rizer, A. M., of Dayton, Ohio.	
VI. OUR NATION'S JEWELS,	75
By Rev. J. Few Smith, A. M., of Newark, N. J.	
VII. LETTER TO A SCEPTIC,	92
VIII. OUR FOREIGN MISSIONARY OPERATIONS,	104
IX. TISCHENDORF'S EDITION OF THE SEPTUAGINT,	120

X. NOTICES OF NEW PUBLICATIONS, . . . 125

The complete works of Samuel Taylor Coleridge.
 History of the State of New York.
 Lives of the Brothers Humboldt.
 The history of English Literature.
 A digest of English Grammar.
 Pastoral Theology.
 Interviews, memorable and useful.
 The lives of the Queens of Scotland, &c.
 A guide for the young to success and happiness.
 Yusef, or the journey of the Frangi.
 The mother and her offspring.
 Luther on the Sacraments.
 Life of John Arndt.
 Real-Encyklopædie für protestantische, &c.
 Die Christliche Kirche, &c.
 The Messiah in Moses and the Prophets.
 The Shorter Catechism.
 The Bible in the family.
 The Rector of St. Bardolph's.
 The last days of Elisha.
 The world's laconics.
 The Preacher and the King.
 A defence of Luther and the Reformation.
 The training of little ones for Christ.
 Dr. Webster's Address.
 Dr. Grant and the mountain Nestorians.
 The race for riches, &c.
 Lectures on life and health.
 Lehrbuch der heiligen Geschichte.
 Lehrbuch der Kirchengeschichte.

XI. GERMAN RELIGIOUS PERIODICALS, . . . 140

XII. RELIGIOUS INTELLIGENCE, . . . 144

THE
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NO. XVII.

JULY, 1853.

ARTICLE I.

THE INFLUENCE OF THE BIBLE ON LITERATURE.

By Rev. J. A. Seiss, A. M., Baltimore, Md.

WHEN Cicero began his great speech in behalf of Pompey, he congratulated himself and his countrymen, upon the richness and glory of his theme. But, what would the Roman orator have said, had he been called to advocate the claims of God's Revelation, and to set forth the sublime excellencies which cluster around it?

Pompey had his admirers; he had effected some great achievements; and he was honored with two triumphs, the grandest that had ever been celebrated at Rome. But, who can reckon up the fame and glory of this holy Book? Who can estimate the trophies which have adorned its exultant passage through the world?

And if the dignities and virtues of Pompey, were too much for the mighty eloquence of Cicero, who can tell the excellencies of that wonderful volume, which we call THE BIBLE? There is not a single aspect of it, which I feel at all competent to present. It lies before me like an ocean, which I can nowhere grasp; like the Himalayan hills, whose heights no human strength can scale, and whose foundations reach to the heart of the world.

The simple *antiquity* of the Bible, presents it in a striking aspect. It is the oldest of all books. Some parts of it are

much more recent than others, but the largest portion antedates all other writings in the world. It was old, when profane history was young, and when civilization was yet in its cradle. It was present when the foundations of modern society were laid. It lived amid the original fountains of all existing human greatness, and floated down with every stream, up which man now looks as the source of his present happiness and glory. Its records stretch back centuries beyond the period when Argos rose on the banks of Inachus; and when Troy was taken, ages had already passed over them. The book of Job existed before Cadmus carried Phœnician letters into Greece; and nearly all of the old Testament was written, before the first public library was provided at Athens. Moses had written the Pentateuch, and David and Solomon had tuned their harps, before Homer enraptured the Greeks with his songs, or Lycurgus had given laws to Lacedæmon. And the last of the Hebrew prophets had ended his sacred messages ere Socrates, Plato or Aristotle had called the heathen world to contemplate the deep things of philosophy.

Amid all the wonderful mutations that have passed over the earth, burying the greatest kingdoms, the longest lineages of kings, and the mightiest monuments of mere human strength and skill in eternal ruin, this book still continues. Though attacked in every age, and persecuted with unmeasured malignity, and oft held up to public ridicule; "gigantic apes, like Voltaire, chattering at it; men of genius, turned by some Circean spell into swine, like Mirabeau and Paine, casting filth at it; demoniacs whom it had half rescued and half inspired, like Rousseau, making mouths in its face;" it still lives, among all nations, in all climates, in all languages, the most uncorrupt and authentic of histories, the most august and controlling of records, the most universal, and sublime, and wonderful of books; imaging in its own history the stupendous majesty of the God whom it reveals.

But it is even more imposing as a *Divine Book*. It is a record of the thoughts, and acts, and wishes, of Almighty God. It is the message of the King Eternal and Invisible, by which he would teach the world what is truth, duty, and right. It is the great guide-book from Heaven, by which immortal spirits, in this dark and chequered world, are to find their way to the high mansions of glory. It is the celestial rule of man's faith, the manual for his worship, and the only authentic standard of his morality. Men, indeed, wrote it; but they were holy men of God, who spake and wrote as they were moved by the Holy Ghost; mere lutes in the great Cre-

ator's hand. And if the tones they emitted are conditioned by the character and temper of the instruments, the music, which they give, took its origin in Heaven.

Upon the evidences of the Divine inspiration of the Bible, I need not now dilate. It is enough for me to know, that all the best and the wisest of men regard it as a Revelation from God. By their concurrent judgment alone, I am satisfied that its records are as well authenticated as any other history, that its miracles are incontestably avouched, and that its prophecies have been verified beyond successful contradiction. It is itself an imperishable monument of its heavenly source. It is a literary *aereolite*, with characteristics kindred to nothing earthly; and whose own superior attributes demonstrate that it has come down from some high and holy place. The method of its address is superhuman; and it discloses arcana which no powers of earthly penetration could ever have reached. The intense sun-light of Heaven blazes from its every page, and flames in all its thoughts. And well may we ask with Dryden:

“Whence, but from Heaven, could men unskilled in arts,
In several ages born in several parts,
Weave such agreeing truths? Or how, or why,
Should all conspire to cheat us with a lie?
Unmasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price!”

Indeed, everything about it points the sincere inquirer to the sky, and proclaims the Bible to be the Book of God; the message of the Eternal to his subjects on the earth.

And it is also the most *original* of books. It imitates none. It copies from none. It follows none. It is like some mighty rock, springing from the bottom of the sea, asking no mercy from the waves, and yet controlling them all. The thoughtful reader of its impressive contents, feels himself high up with Moses in the mount, where his temples are fanned by the native breath of Heaven, and his countenance grows luminous with the glory of God. It is a volume replete with new-born thought. It is a repertory of wisdom, towering sublime above all the inductions of this world's sages. It is a great treasury of the deepest intuitions of truth, beauty, justice and holiness. It bears upon it the hues of a world into which mere science and philosophy never penetrated; and overtops with ease, and without their aid, all human structures and aspirations. It communicates immediately with the omniscience of God, and there is nowhere anything like unto it.

Science has attempted to give us the primal history of the earth, from a survey of the strata of which it is composed.—

But, where science has been compelled to halt, by reason of the thick darkness which besets her path, the Bible carries us through the gloom, to that first outbreak of creative power, when "*God said, Let there be light; and there was light.*"

Astronomy has penetrated far into the mysteries of the skies, and opened a field of contemplation, that is wonderful beyond expression. But, where astronomy leaves us looking out in amazement upon an infinite blank, the Bible tells us of an incomprehensible presence, which extends over it all, giving it law and order as perfect and sublime as that which may be seen in the visible universe.

Reason and fancy have long been speculating about the nature and attributes of the great Creator. But, neither Homer, with all his Olympian Gods, nor Plato, with his high contemplations, nor Cicero, with all his eloquence and good sense, has given us anything to be compared with the grand and original pictures of the Deity, found in every division of the sacred volume.

Reason, like Mary of old, has been sitting at the sepulchre, looking down into the gloom with fearful anxieties and tears; or been amusing itself with the silly fables of Charon, Tartarus, and Elysian revelries. But the Bible, like the angels which heralded the Savior's resurrection, tells of another life, and gives us revelations of what is to be, before which the Pagan oracles grow dumb forever.

And that cry of anguished millions, "*wherewithal shall I come before the Lord,*" has been answered by the shepherd of Bethlehem, the carpenter of Nazareth, and the fishermen of Galilee, in a strain of certainty and consolation surpassing far all the wisdom of the Academicians.

Whatever subject the Bible touches, it touches with a master's hand. It speaks with authority, and not as the scribes. It talks as familiarly about the things of God and destiny, as if a constant eye-witness of all that it relates. It does not approach us as a suppliant for our kind suffrage; but it comes, stamped on every page, with the consciousness that it is the bearer of revelations from above and beyond the ken of all human observation. It shines with no reflected radiance; but is luminous throughout with those ancient and unborrowed rays, which forever stream from the primal source of light.— And hence, as Sir Thomas Browne hath said, "were it of man, I could not choose but say it was the singularlest, and superlative piece that hath been extant since the creation. Were I a Pagan, I should not refrain the lecture of it; and

cannot but commend the judgment of Ptolemy, that thought not his library complete without it.”

But, the Bible is, moreover, the *sublimest and most beautiful* of books. It is a casket of the richest jewels. There is not another memorial, of the past or present time, containing so much beauty, pathos, grace, or sublimity. It is the testimony of no less a personage than Sir William Jones, a man rendered famous by his vast researches, and well understanding the force of his words, “that this volume, independently of its Divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been written.”

It is not, indeed, only one, unique, and long sustained effort, in the same strain, and on the same subject. It is not a mere *epic*, such as the Iliad, or the Paradise Lost. It is not a single river, stretching through a single course, and holding one unvarying way to the ocean. It is the Daguerreotype of the universe. Nor is there anything in the universe, which has not its proper representative in this wonderful picture. The sublimest heights, and the profoundest depths; from the worm that grovels in the dust, to the leviathan in the foaming deep, and the supreme archangel, and the eternal God; from the hyssop on the wall, to the cedars of Lebanon, and the healing trees which shade life's eternal river; from the pearl drops, which trickle from the mountain rock, to the noise of dashing torrents, and the wide waters of the deluge; from the glow-worm under the thorn, to the sun in the heavens, and the great Father of lights; from the lone pilgrim, to the triumphing host, and the gathering of the multitude, which no man can number; from the deepest sorrows of the lost, to the probation scenes of earth, and the seraphic visions of the blest; there is nothing of beauty or deformity, of attraction or grandeur, however concentrated or extended, which does not come within the cognizance of this holy Book. Its plans may not have the same marks of elaboration, and its pieces may not evince the artistic care, which characterize some other compositions; but, it has a style and method of its own, transcending the powers of art, and taking in the highest beauties, and the sublimest thoughts.

Homer's battle of the gods is often cited as one of the most magnificent pieces of human composition. All nature is represented as in commotion. Jupiter thunders in the heavens; Neptune strikes the earth with his trident; the ships, the city,

and the mountains shake; the earth trembles to its centre; and Pluto starts from his throne in dread, lest the secrets of the infernal region should be laid open to the view of mortals. So Blair describes it. But, there is a Psalm of David, (18th) which somewhat resembles, but far exceeds it, in the assemblage of awful and sublime imagery. Hell had stretched up its dreadful arms, and taken hold on God's anointed. He looked around for help, but found it not. He put up his cries to Him who dwells in the high eternal Temple. Jehovah hears the voice of his chosen, and comes forth to deliver him. The earth trembles and shakes; the foundations of the hills move; and the very heavens bow as the Mighty One descends. Smoke and devouring flames rush forth from his awful presence. Black and impenetrable hail-clouds constitute his dreadful mantle. His words are as the thunder in the heavens, and his rebukes like the shooting forth of the lightning. They drive the sea from its channels, and lay open the very foundations of the world. The anointed one is delivered, and the song of his praise goes up like sweet incense from the altar of spices.

Nor is there a poem in all the circle of literature, of such grandeur and dramatic perfection, as the triumphal song of the ransomed Jews, in the seventeenth of Isaiah. There is hardly an element of the sublime that is not found in it. A sombre horror, beyond all tragedy, pervades it. And the starting up of the shadowy forms of kings and princes in the underworld, to address Belshazzar as he enters the abode of shades, is grand beyond utterance.

Longinus, long ago, pointed to the first verses of Genesis as the most sublime in the world. And there is a single verse in the twelfth of first Chronicles, which contains, according to Aird, "*an Iliad of heroes—a perfect poem.*"

Blair says, that the appearance of the ghost of Trenmor, as described by Ossian, "has no parallel among the Greek and Roman poets." At the call of his son, Trenmor came from the hills. A cloud supported his airy limbs. His robe was of deadly mists; and his face was without form, and dark.—He sighed among the winds, and slowly vanished, like a mist that melts on the sunny hill. But the apparition of Job is much more affecting and awful. In the silence of the profound night, when deep sleep falleth upon men, a fear and trembling came upon the seer, which made all his bones to shake. A spirit passed before his face. The very hairs of his flesh stood up. A formless image was before him. There was

silence. And he heard a voice—“*Shall mortal man be more just than God?*”

There is another paragraph in Ossian, which has been pronounced “the most magnificent and sublime, that is to be met with in any poet.” It describes “a spirit of heaven, that descends from the skirt of the blast. The troubled ocean feels his steps, as he strides from wave to wave. His path kindles behind him; and islands shake their heads on the heaving seas.” But, it is not to be compared to the grandeur of the third of Habakkuk, where we read, “God came from Teman. His glory covered the heavens, and the earth was full of his praise. His brightness was as the light, and burning coals went forth at his feet. The everlasting mountains were scattered. The perpetual hills did bow. The deep uttered his voice, and lifted up his hands on high. And the sun and the moon stood still in their habitation.”

Byron’s “*Darkness*,” is perhaps the most awful piece of description in all the writings of uninspired man. But, to say nothing of what it has borrowed from the terrific imagery of the Scriptures, it is labored and feeble along side of Isaiah’s fresh picture of God’s forthcoming for vengeance, or of John’s vision of the opening of “the sixth seal.”

Collins’ Dirge over the fallen patriot, is a specimen of pure and admirable poetry. But, much more vigorous and pathetic is the song of Deborah, or David’s lament over Saul and Jonathan.

Thousands have been made to weep with Andromache over the death of Hector, as Homer gives words to her grief. But, inimitably superior is the speech of Judah in behalf of his little brother Benjamin, or the wail of Israel’s monarch over the fall of Absalom his son.

Campbell’s “*Exile of Erin*,” is a beautiful and heart-stirring piece. But, how much more simple and affecting is that patriotic Psalm of the captive Hebrews, from which much of the spirit of “the bold anthem” has been drawn!

The simple narratives of inspiration have more true sublimity in them, than is to be found in all the classic historians.—Even Voltaire has commended the story of Ruth, as superior to anything in Homer or Herodotus; and the history of Joseph is more touching than anything that has ever been produced in works of fancy. Hazlitt and Shelly also, have conceded the superiority of Job to Æschylus and Homer. And no writer of fiction has ever conceived a character so unique and perfect, so calm and yet so sensitive, so majestic and yet so

simple, so Divine and yet so tremulous with humanity, as that of our adorable Redeemer.

Classic bards have written poetry which has passed the criticism of ages; but they have nothing to equal the eloquence of Isaiah, the genius of Ezekiel, the imagination of Jeremiah, or the melody of the sweet singer of Israel. Achilles arming for battle, is tame, to the coming forth in the Apocalypse of Him whose name is Faithful and True, who is clothed in vesture dipt in blood, and treads the winepress of the fierceness and wrath of Almighty God. The descriptions of Sophocles and Lucretius are small beside the massive pictures of David and Job. And the martial fire of the Iliad turns pale before Nahum and Jeremiah.

The influence of such a book upon literature must necessarily be the most decided and marked. Even the natural features of a country give a tinge to all the writings, which that country may produce. The simple geography of a land, is often the best commentary on its literature. And much more must the mental workings of men be influenced and controlled by those great monuments of genius and taste, which have come down from former generations. And since the Bible is the most ancient, original, and sublime of books, and withal, a book of sacred authority, by which all faith and morals are to be measured, it must needs have made its deep broad marks upon the entire world of letters.

As an ancient book, written in other times, places, and languages, the Bible has awakened and fostered the profoundest research and investigation. The interpreters and defenders of it have been compelled to study oriental customs and tongues. Otherwise they could not understand it, and much less elucidate and expound it, or preach it to all the nations. Hence have originated the laboriously compiled grammatical and lexicographic works of Buxtorf, Cocceius, Walton, Jones, Michaelis, Schleusner, Parkhurst, Wahl, Plank, Winer, Gesenius, Stuart, Robinson and Nordheimer. Hence have been preserved the classic authors of nearly all ancient nations, many of whose writings would have been utterly extinguished, had it not been for the Bible. And hence the most thoroughly learned men of all christian countries, have been found in the christian ministry. The round of studies, required to qualify them as masters in their work, places them at once among the most accomplished and most informed of men.

As a sacred book, demanding the consent and faith of men, the Bible has become the centre of more evidence to substan-

tiate its claims, and to silence its revilers, than has ever been brought to bear upon any one other subject. Not, indeed, because the Divinity of this holy record is so hard to be sustained; but because there is such a wealth of testimony about it, and such a variety of modes, in which it can be exhibited, that it is exhaustless. A world of literature has sprung into being upon this single point. Some of the greatest works of christian antiquity, including the most celebrated productions of Tertullian, Origen, Eusebius, and Augustine, belong to the department of biblical apologetics. Upon the same general theme, we have Warburton's *Divine Legation*, Leland's *Revelation and View of Deistical writers*, Paley's *Evidences*, Shuttleworth's *Consistency of Revelation with Reason*, Butler's *Analogy*, Watson's *Apology*, and Gibson's *Letters*. And the principal fame of Leibnitz, Huet, Clarke, Fabricius, Euler, Bently, Lardner, Lesly, Sherlock, Jenyns, Littleton, West, Campbell, Chalmers, Koppe, Reinhard, Tholuck, Hengstenberg, Olshausen, Neander and Wiseman, is eternally associated with the demonstration of the Divine origin of the Bible.

Nearly all our great archeological works have sprung from the endeavors of christian men to illustrate the sacred record of their faith. If a man now wishes to gain access to the vast stores of ancient history, he will necessarily have to go to Archbishop Usher's *Annals*, Shuckford's *History*, Prideaux's *Connections*, Hales' *Analysis*—to Carpzov, Bochart, Vitringa, Vossius, Lightfoot, Russel, Stackhouse, Jahn, Horne: all of whom were led to write by the influence of the Bible.

Many valuable contributions to the natural sciences, have had a similar origin. This is true of the earlier geological productions—the “*Chaos and Creation*” of Ray, Woodward's *Natural History of the Earth*, Burnet's *Sacred Theory*, Whiston's *New Theory*, Calcott on the *Deluge*, and other works of the kind by Hooke, Whitehurst, Wallerius, Williams, Kirwan and De Luc. And even those men who pursued their investigations with a view to throw discredit upon the Mosaic history, are obligated to the Bible for having animated them to their work.

In natural history we are indebted to the Bible for such works as the *Hierozoicon* of Bochart, the *Hierophycticon* of Hiller, the *Icthologia* of Rudbeck, the *Arboretum* of Ursinus, and for various other works in this department by Braunius, Taylor, Celsius, Straud, Scheuchzer and Harris. And Kirby and Spence wrote their great work on Entomology principally, as they say themselves, “to show how every depart-

ment of the science; they recommend, illustrates the great truths of religion, and proves that the doctrines of the word of God are triumphantly confirmed by his works."

In the department of criticism upon the style, idiom, text, and versions of the scriptures, we also have the profoundest works of many of the profoundest scholars known to fame. The writings of Flaccius, Glassius, Carpzov, Wetstein, Leusden, Calmet, Bengel, Kennicott, Hug, Griesbach, De Wette, Rosenmüller and Gesenius, are specimens of the most patient and thorough investigation, and shall stand forever as mighty monuments of research and learning.

The Bible has also been the subject of vast and varied commentaries, the number of which cannot be counted, and some of which are found in every intelligent christian family.—Many of them are from the choice spirits of the world, and are to be admired as much for their classic beauty, as for their clear and powerful reflections of Divine truth.

And every complete library exhibits a great host of other treatises, theological discussions, sermons, devotional books and serious papers, all of which have taken their origin from the scriptures, and among which we find the very flower of modern literature.

Among the first fruits of that wonderful resurrection of mind which followed the Dark Ages, was Dante's vision of the under and upper worlds. It is a marvelous and immortal production. In all the works of imagination, that have since been written, the influence of its author's genius may be distinctly traced. It is a vast mine, to which novelists and poets have gone for their images of horror, and their pictures of love and divine felicity. Milton, and Byron, and Schiller, and Goethe, all have gathered largely from it. But the fires of that Divine Comedy, were kindled in the poet's heart by coals from the hearth of Israel, and Moses, Isaiah, and John were as dear to him as his Virgil or Beatrice.

In old Westminster Abbey, on the tomb of Edmund Spenser, it is written, "*he was the Prince of Poets in his tyme.*" And by all sound judges, he is honored as a high priest in the poetic art. But every canto of the Fairy-Queen shows that he was a devout student of the Hebrew prophets, the songs of Solomon, and the parables of Jesus.

Giles and Phineas Fletcher—the one in his "Temptation and Victory of Christ," and the other in his "Purple Island," are still more deeply indebted to the Holy Scriptures.

And Herbert, and Donne, and Cowley have all caught their poetic inspiration from the same hallowed source.

Milton's *Paradise Lost* is a monument of genius, that will perish only in the wreck of time. It is a great and mighty structure, built

——with pyramids and towers,
From diamond quarries hewn and rocks of gold.

It is a stately song, the course of which is like the sun through heaven, and in which he celebrates the throne and equipage of God's Almighty in strains, which angels pause to hear, and which the wise and pure-hearted in the world receive as echoes of the triumphant and glorious harmonies, they will listen to in heaven. But the great thoughts of this illustrious epic, and the great mass of its enrapturing imagery, have been derived from the Bible. So much of the Bible spirit fills his pages, that he seems like some great Hebrew bard belated in his birth. And had there been no prophets in Israel, the world should have had no "Sampson Agonistes," no "Paradise Lost," no "Paradise Regained," no towering Milton.

Cudworth's *True Intellectual System of the Universe*, is a most astonishing display of research and learning. "In this folio of nearly a thousand pages, Cudworth opens the occult sources of remote antiquity; and all the knowledge, which the most recondite records have transmitted, is here largely dispersed. There is no *Theogony*, and no cosmogony which remains unexplored; the Chaldean oracles, and the Hermaic books, and the Trismegistic writings are laid open before us; the arcane theology of the Egyptians is unveiled; and we may consult the Persian Zoroaster, the Grecian Orpheus, the mystical Pythagoras, and the allegorizing Plato. No poet was too imaginative, no sophist was too obscure, to be allowed to rest in the graves of their oblivion. All are here summoned to meet together, as at the last tribunal of their judgment day. And they come with their own words on their lips, and commune with us with their own voices. And the *True Intellectual System of the Universe* exists, *without a parallel for its matter, its subject, or its manner.*" So D'Israeli describes it. It is a real prodigy of intellectual effort; an unrivalled masterpiece of learning. But its author was a christian minister, educated and trained as was thought desirable for a preacher of the gospel, and wrote this great work as a defence of the Bible against Atheism.

Bunyan's *Pilgrim's Progress*, is another work of sterling genius, which has kindled holy fires on the altars of many hearts. According to Lord Kaimes, Dr. Johnson, the *Edinburg Encyclopedia*, and the general suffrage of mankind, it is among

the most excellent of literary productions. Macaulay classes its author with Milton, as one of the only two great original creative geniuses of the seventeenth century; and declares, "there is no book in our literature on which we could so readily stake the fame of the old unpolluted English language, or which shows so well how rich that language is in its own proper wealth." But never did any man carry more of the Bible in his heart, than did John Bunyan. He seems to think and dream, as well as speak and write in scripture style. His whole temper and feeling is biblical. And like Elisha and Amos, to whom he appears like a brother, this brave man suddenly sprung up from the humblest sphere, crying to the recorder of immortal names, "Let mine down;" and it was done.

And there were other giants in those days, whose genius was bathed in Siloa's brook. The molten wealth—the lava of gold and gems fetched deep from classic and patriarchal times—which pours down the russet steep of Puritan Theology, is altogether scriptural in its source. Jeremy Taylor soared and sang like Isaiah. John Scott evinced the severe sententiousness and unshrinking moral anatomy of James, and had touches of sublimity resembling the loftier minor prophets.—Barrow reasoned as if he had been a class-mate of St. Paul under the tuition of Gamaliel. John Howe rose to more than Platonic heights, and showed a kindred mind to that of the beloved disciple. And Richard Baxter sustained the old fury and zeal for God, hatred of sin, and love for mankind, which shook the body of Jeremiah, and flamed round the head, and beard, and shaggy raiment of John the Baptist.

These men were so frequently "on the holy mount," that, like Moses, their faces glowed with the same brightness which they loved to contemplate. Even Hobbes himself studied scripture, and borrowed from it more than the mere names of his "Behemoth" and "Leviathan." Though he was a Goliath of Gath, he came from the borders of the land of promise, and subsisted mainly on the fruits he plundered from its sacred territory. The Allegories, and all the serious papers of Addison, are happily tinged with the colors of Revelation.—The stories of Joseph and Ruth are the models of his exquisite simplicity, and the Psalms of David furnish the copy of his quiet and timorous grandeur. Even Pope drew largely from the sacred scriptures. And if he did not relish Isaiah's dark billowy forests, he certainly was pleased to collect the flowers, which grew beneath, and wove them into the lovely garland of the "Messiah." Young illumined his way through

his "Night Thoughts," by a torch kindled at the New Testament; and his "Last Day," and his "Paraphrase of Job," are additional proofs of the ascendancy of the Hebrew genius over his own. Thompson's Hymn is imitated from the latter Psalms, and every page of his "Seasons" shows an imagination early influenced by the breadth, fervor, and grandeur of prophetic song. Johnson in his "Rasselas," "Rambler," and "Idler," is often highly oriental and biblical in his style. Burke, especially in his "Regicide Peace," uses much of the language and spirit of the prophets, and snatches up their words, like fallen thunderbolts, to heave at his foes and theirs. Burns admired his Bible more than he cared to acknowledge, and some of his finest passages in prose and poetry were colored by scripture. Goethe took great interest in the sacred writings as compositions, and always had his study hung round with maps of the Holy Land. And the spark that ignited, and the atmosphere that sustained the genius of Cowper, were from the same hallowed region. Dryden, Wordsworth, Coleridge, Pollok, Southey, Campbell and Baillie, have impressed their pages with an earnest faith in the sublime revelations of the word of God. The same is also true of Chalmers, and Irving, and Isaac Taylor, and a hundred more, who will one day be enshrined as the classics of the nineteenth century. Macaulay, and Wilson, and Carlyle, and Alison, and Guizot, and Webster, and Prescott, and Bancroft, and all the most distinguished of modern literati, have shown the deepest reverence for the beauties and sublimities of the scriptures, and have transfused much of them into their works. And for the last half century, no poetry, no fiction, no Belles Lettres, no philosophy has been borne with, which did not at least *profess* homage to christianity and its sacred books.

And some of those distinguished men, who have been the revilers of the doctrines, which the Bible teaches, are indebted to that very book for many of the most beautiful and forcible thoughts that grace their productions. "The family of the Marcii afforded Rome many illustrious patricians;" and if we were to strike all scriptural gems and influences from the libraries of infidelity, a barren literature should be left for skepticism.

Look at the unbelieving Shakspeare. Hear that admired and much quoted passage in his "Tempest:"

"The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this unsubstantial pageant faded,
Leave not a rack behind: We are such stuff

As dreams are made of, and our little life
Is rounded with a sleep."

This, certainly, is but another edition of the scripture sentiments, "The heavens shall pass away; the elements shall melt; the earth also, and all the works that are therein shall be burned up; these things shall be dissolved." "For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away."

In all his writings, there is not a more beautiful passage, than that inimitable address of Portia to abate the rigor of the relentless Shylock against Antonio, in the Merchant of Venice:—

"The quality of mercy is not strained;
It droppeth as the gentle dew from heaven
Upon the earth beneath. It is twice blessed:
It blesseth him that gives, and him that takes;
'Tis mightiest in the mightiest; it becomes
The throned monarch better than his crown.
His sceptre shows the force of temporal power,
The attribute of awe and majesty,
Wherein doth sit the fear and dread of kings.
But mercy is above this sceptred sway;
It is enthroned in the hearts of kings,
It is an attribute of God himself;
And earthly power doth then show likest God's
When mercy seasons justice. Therefore, Jew!
Though justice be thy plea, consider this,
That in the course of justice, none of us
Should see salvation: We do pray for mercy;
And that same prayer doth teach us all to render
The deeds of mercy."

But how clearly does this fine extract reëcho the tender declarations of the Bible? "He shall come down like rain upon the mown grass,"—"as the dew that descended upon the mountains." "It is more blessed to give than to receive." "The Lord is good, and his tender mercies are over all his works." "Mercy and truth preserve a king; and his throne is upholden by mercy." "By grace are ye saved, not of works." "Forgive us our trespasses as we forgive those who trespass against us — for if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Byron also, oft touched his sensual harp to the same sacred stream. In portraying the dark secrets of the human breast, (and his works contain but little but dark secrets) he frequently avails himself of that word of God, which is "a discernor of the thoughts and intents of the heart." Many of his finest poems are mere expansions of Bible thoughts and imagery. Sublime and beautiful is that address to the ocean, with which he concludes his "Childe Harold;" but that piece never could

have been written, had it not been for what the scriptures had so sublimely said before him. The language used by the startled Abbot in "Manfred" is very moving :

"I see a dark and awful figure rise,
Like an infernal god from out the earth,
His face wrapt in a mantle, and his form
Robed as with angry clouds ;"

But it is only a poetic account of Samuel and the witch of Endor, along with Job's vision of the night. His "Hebrew Melodies" have drawn all their sweetness from the scriptures. And "Cain," his noblest production, employs against God the powers which it derives from God's Book.

And Shelley, though a confirmed skeptic, read the Bible as an essential part of his poetic education, and died, it is said, with it nearest his heart. His "Revolt of Islam" abounds with gems, which his unsanctified hand gathered from this ocean of pearls. Much of his "Queen Mab," and the whole of his "Prometheus Unbound," consists of an impious dealing with the sublime and awful thoughts contained in the inspired volume. And in his "Hymn to Intellectual Beauty," he seems to be uttering the very spirit of some holy prophet :

"The awful shadow of some unseen Power
Floats though unseen among us ; visiting
This various world with as inconstant wing
As summer winds, that creep from flower to flower ;
* * * * * * * *
Like aught that for its grace might be
Dear, and yet dearer for its mystery."

Would it not seem from such words, that his reading of the impressive revelations of scripture had forced the scoffing atheist into an unwilling preacher of the great, omnipotent, and invisible God ?

And Hazlitt also abounds in allusions to the holy scriptures. Some of the most interesting portions of his works have taken their superior complexion from the inspired pages. And in his admirable lectures on the English poets, he frankly says, "There are descriptions in the book of Job, more prodigal in imagery, more intense in passion, than anything in Homer."

But why name the individual instances ? What is modern learning, and the march of intellect, and the reading million, but one great monument of the quickening power of sacred truth upon the human mind ? What was the revival of learning three hundred years ago, but the exhumation of the word of God by Luther and his coadjutors, from that sepulchre, in which it lay for so many ages unquenchable in its own immortality ? What was it, but the free circulation of this wonder-

ful volume, that again replenished and kindled the old classic lamps, from which Bacon, and Locke, and Milton, and Newton, and all the mighty spirits of modern Europe and America, caught the fire which made them blaze forth the lights and wonders of our favored times? Take away the Bible, and all that it hath given directly and indirectly, to enrich and adorn our literature, and, alas, what have we left? What a miserable, dwarfed, and shrunken round of learning would then be our best inheritance? Take away the Bible, and its influences, and all the glory of our great intellectual achievements shall fade and wither like the fig tree which the Savior cursed; the noblest and purest thoughts that lie embedded in man's heart will be stricken dead; half the history of our race will be swept out of memory; our proudest monuments of genius will be blotted out forever; the manly reasoning of Paley; the profound argument of Butler; the mighty eloquence of Barrow, and Sherlock, and Saurin, and Irving, and Hall, and Bourdaloue, and Massillon, and Mosheim, and Harless, and Mason, and Chalmers; and all the great intellectual productions of Luther, and Melancthon, and Calvin, and Beza, and Cudworth, and Prideaux, and Michaelis, and Chemnitz would all be buried in eternal oblivion; even the reasonings of Locke, and Edwards, and Reid, and Stewart, and Brown, and Brougham, would have to be new-modelled; and the voices of all our best poets would be hushed everlastingly; even our natural sciences and our laws would not go unscathed; and so wide-spread would be the sweep of destruction, that darkness would settle down upon the world like a pall, and continue there until the heavens are no more.

Such, then, is a feeble exhibit of the character and literary consequence of the Bible. How great are its excellencies? How far-reaching are its influences?

And yet, we have been looking only upon the *exterior* of the glorious temple. We have only taken a little evening walk over the grassy lawn, that lies around it, observing its towers and bulwarks, and sketching a few of its ornaments.—The thought comes over me with something of compunction, that I have not yet said a word about its greatest glory—the Shekinah, the Mercy seat, and the cherubim, which dwell within. Enter it, and you find a gymnasium for the untutored heart; a castle and safe entrenchment for your principles against the rampant impiety and subtle infidelities of this age of peril; a sanctuary, at whose oracles you may find solutions for all your doubts, and a home for your exiled spirit to repose in, until God shall call you to himself.

“Most wondrous Book ! Bright candle of the Lord !
 Star of eternity ! Only star
 By which the bark of man could navigate
 The sea of life, and gain the coast of bliss
 Securely ! Only star which rose on Time,
 And, on its dark and troubled billows, still,
 As generation drifting swiftly by,
 Succeeded generation, threw a ray
 Of Heaven’s own light, and to the hills of God,
 The eternal hills, pointed the sinner’s eye.

* * * * *

This Book, this holy Book, on every line
 Marked with the seal of high Divinity ;
 On every leaf bedewed with drops of love
 Divine, and with th’ eternal heraldry
 And signature of God Almighty stamped
 From first to last, this ray of sacred light,
 This lamp from off the everlasting throne,
 Mercy took down, and, in the night of Time
 Stood, casting on the dark her gracious bow ;
 And evermore beseeching men with tears
 And earnest sighs, to *read, believe, and live.*”

ARTICLE II.

THE CHURCH, AS SET FORTH IN THE CONFESSIONS OF CHRISTENDOM.

*Translated from the Allgemeine Christliche Symbolik of
 H. E. F. Guericke. Second Edit. Leipzig—1846.*

By Rev. C. Potterfield Krauth, Winchester, Va.

Of the church in general—Lutheran view—Romish—Reformed.

TRANSLATOR’S NOTE.

The translation we offer from Guericke presents a comparative view of the doctrines of the various christian denominations on that subject, which, more than any other, engages the attention of the theological world at present. We have given a literal version, but have disentangled the sentences, and broken them up into parts of moderate length. We have thrown the illustrations into the text, instead of ranging them below it, as in the original. We have also translated the quotations from the Latin and Greek symbols.

THE collective system of the different parts of the christian communion, sums itself up in the doctrine of the church. The conception of the Evangelical Lutheran church proceeds from the inward spiritual essence of the church, as a communion of faith, love, the Holy Ghost, knit together by means of

the word of God and the sacraments, but which also forms itself into a body in an outward manifestation. In this outward manifestation, she is to be recognized by word and sacrament, as the outward conditions of what is within, and by confession, whose purity and unity, as in the case of word and sacrament, suffice for the true unity of the church. Thus there is a visible-invisible, an invisible-visible church, of which the visible is the manifestation, as the condition of the invisible. The Roman Catholic conception of the church, on the contrary, including also, in essentials, the Greek practice, proceeds from the outward manifestation of the church, and that in a distinct outward form; this outward form she regards as the essence of the church, the inward as only incidental and derivative. Thus, she holds a purely visible church, an embodiment of the essence of the church in materiality. In the opposite extreme we have a purely invisible church, the resolving, the volatilizing of the essence of the church into spirituals, an idea found in the germ in the Reformed church, and more perfectly expanded in the sects. The Reformed church, indeed, proceeds with the Evangelical Lutheran, from the inward spiritual essence of the church. With the exception, however, of the church of England, although in not very clear development, she there stands still, without elevating herself to the idea of a true spiritual bodily church, to which she only proximately inclines. And this she does, in part not without inward contradiction, in her relation to the predestinarian particularism, and in part not without pushing her view to an extreme, in coördinating constitution and discipline with word and sacrament. In the same fundamental idea of a purely invisible church, the Arminians, and close after them the Socinians unite. The Quakers, and in part also the Mennonites, have expressed it with more theoretical consequence, and have carried it out practically, in the case of the Quakers, even to the rejection of the entire ministerial office, and of worship; the Swedenborgians, after their own fashion, have cemented the Romish materialism to the Reformed spiritualism.

The church, since with the first Pentecost she has entered specifically into the world, is, in accordance with the most explicit expressions of scripture, the body of Christ. (1 Cor. 12: 27, 13; Eph. 1: 23; 4: 12, 16; 5: 30; Col. 1: 18, 24; 2: 19; 3: 15; Rom. 12: 5). We may add in other more definite words:¹ "The church is christians who, through the Ho-

¹ According to Evers. *Abh. über die Kirche* (Dissertat. on the church) in the *Zeitschrift für die Ges. Luther. Theol. u. K.* 1844, 1. P. 80.

ly Spirit, by means of the pure word of God and the sacraments, administered in conformity with it, are bound together, into *one body, the body of Christ*, the head, in one faith and in one love." The church is, consequently, as a body, something which presents itself in manifestation, external, but as the body of Christ, of the risen and glorified Christ, it presents itself as something essentially super-earthly, essentially (if we understand the word aright) spiritual. It is a *Σῶμα πνευματικόν* (1 Cor. 15: 44); hence the church in Luther's confession of faith¹ is called "the spiritual body of Christ." This spiritual essence, however, or essentiality of the church, the spiritual communion of its members in true faith on the Lord, in the Holy Ghost, must, in order to present to view the complete church, reveal itself in an outward bodily form, in a common *confession* of faith, verbal and sacramental. This verbal and sacramental confession of faith is certainly more, however, than a creed, inasmuch as it also, as we have already observed, appears as the condition, the verbal in general of the structure of the church, the sacramental as the true reality of the conception of the church as Christ's body.

Unquestionably, then, according to its material idea, the Evangelical church, the Lutheran, embraces the conception of the church, as the "Corpus Christi," body of Christ.² She proceeds from the inmost spiritual essence of the church, and defines it as the "assemblage of all believers,"³ as the "congregation of all believers and saints,"⁴ as the "society (united by) faith and the Holy Spirit in their hearts,"⁵ and constantly in thorough connection with the "communion of saints" in the Apostles' creed, as the "congregation of saints, who are associated together in the same gospel or doctrine, and in the same Holy Spirit, who renews, sanctifies, and rules in, their hearts,"⁶ as the spiritual people, not distinguished from the nations by civil rites, but a true people of God, renewed by the Holy Spirit."⁷ Yet this "communion of saints" in the creed is by no means to be regarded as a mere explanation of the preceding "church." Rather must we regard the word "church" in the creed, as designating the invisible-visible or visible-invisible church upon earth in general, in its totality, and the expression "communion of saints," as referring to the invisible essence of the church, and that naturally of the entire church

¹ See Guericke's Symbol. Anhang. ² Apol. A. C. Art. 4, p. 145, 146.

³ "Congregatio sanctorum." Augs. Conf., Art. 7.

⁴ "Congregatio sanctorum et vere credentium."

⁵ Apol. A. C. Art. 4, p. 144. ⁶ Do. p. 145, close after the former extract.

⁷ Do. p. 146.

in heaven and on earth, especially, perhaps, regarding the heavenly as the basis of the earthly. In the same manner it connects with the "communion of saints" the "forgiveness of sins," (the true intermediate member between what precedes and what follows, two points bound in unity in the creed), as a basis again of the communion of saints. With the quotations we have made, compare the smaller catechism on the third article: "I believe that I cannot, by my own reason or strength, believe on Jesus Christ my Lord, or come to him; but the Holy Ghost hath called me by the gospel, illumined me with his gifts, sanctified and preserved me in the true faith; even as he calleth, gathers together, illumines, sanctifies, and through Jesus Christ, preserves in the only true faith all christian people upon earth." So also the large catechism on the same article,¹ (where in truth the idea and expression are not yet thoroughly clear): "The holy christian church is called in the creed a "communion of saints" (*communio sanctorum*) for it is both embraced in one, . . . that is a congregation wherein are saints only, or yet more clearly, a holy congregation (or best of all, and clearest of all, a holy christian people (*Christenheit*)," as in the same passage, a little before he had called the church as such). . . This, however, is the meaning and sum: I believe that there is upon earth one holy little band and congregation, of believers only, under one head, Christ, called together by the Holy Ghost, in one faith, mind, and understanding, with manifold gifts, yet in unison in love, without sects and division. Of that same am I also a part and member, sharer and partner in all blessings it possesses, brought and incorporated therein by the Holy Ghost, in that I have heard, and do yet hear God's word, which is the beginning of the entrance therein," &c. It naturally follows, that with this definition, the Lutheran church limits the church to no particular country. "I believe in one Catholic universal christian church, such that no man may think that the church, like another government of an external kind, is confined to this or that land, . . . as the Pope asserts it is to Rome, but this remains undoubtedly true, that the genuine church is that body and those men, who here and there in the world—*sparsi per totum orbem*—from the rising of the sun to the going down thereof, truly believe in Christ," &c.² This is not to be understood as though there were no unbelievers and godless persons in the church, the very opposite of which Donatistic error

¹ Apol. A. C. Art. 4, p. 498, 59.

² Deutsche Apol. d. A. C. Art. 4. (Rech. p. 146.) A. v. Weiss. p. 182. Compare also what follows, p. 615.

is expressed already in the Augsburg Confession (art. 8):—
 “Though the christian church is properly nothing else than the congregation of all believers and saints, yet, since in this life, there are many false christians and hypocrites, and open offenders remain among the godly, the sacraments, notwithstanding, are valid. . . . Consequently the Donatists, and all others, who hold a contrary view, are condemned.”¹

We are to understand the passages from our confessions in this sense, that only believers and saints in Christ compose the true essence of the church, whilst unbelievers and the unholy are its dead members. “Bad men are dead members of the church;”² “evil persons are only in name in the church, but the good in both deed and name;”³ “when the church is defined, it is necessary to define her as the *living* body of Christ, since that is in name and in very deed the church.”⁴ Not however to exalt this idea, as though the church were something merely internal, spiritual, invisible; our confession, at the same time, distinctly defines the church to be “the congregation of all believers, among whom the gospel is purely preached, and the holy sacraments administered according to the gospel;”⁵ “congregatio sanctorum, in qua evangelium recte docetur et recte administrantur sacramenta;” “a society (united by) faith and the Holy Spirit in their hearts, which has, however, external marks, so that it may be known, to wit, the pure doctrine of the gospel, and an administration of the sacraments consonant with the gospel of Christ.”⁶ In reference to this point, the Apology also speaks of “an external society of the church,” or of “an external society having the signs of the church, to wit, profession of the word and the sacraments.” Preaching of the pure gospel, and scriptural administration of the sacraments, are thus the condition of the bodily character of the church, and this indeed not as something outwardly and incidentally connected with it, nay, they are most intimately *united* with the sacred inward essence, as a holy body with a holy soul (the soul as the true vivifier of the body, the body as the bearer and organ of the soul), they are the conditions of the true spiritual bodily church in its outward visibility. The Apology⁷ gives the deep biblical foundation of this truth: “Paul defines (Eph. 5) the church in entirely the same manner as that which is purified, that it may be holy; and adds the external marks, the word and sacra-

¹ Compare what follows in this article in the last quotation from Luther, p. 615.

² Apol. C. A. p. 145. ³ Do. 146. ⁴ ib. ⁵ Aug. Conf. Art. 7., Germ.

⁶ Apol. C. A. Art. 4, p. 144sq. ⁷ Apol. C. A. Art. 4, 145.

ments. For thus he speaks : Christ also loved the church, and gave himself for it, that he might sanctify it, cleansing it with the bath of water, by the word, that he might present it to himself a glorious church," &c. Where these two parts, the manifestations of the inward faith, are found, as conditions, there is the true church in its manifestation, though on the one side (as the wheat-field does the tares) it may embrace in it unworthy and dead members, and on the other, may not every where be characterized by the same external constitution and usages. In the first of these points the Apology¹ says : "hypocrites and wicked persons are partakers in this true church, as concerns its outward rites," and in the Form of Concord,² the idea, "that a church in which sinners are found, is no true and christian church," is rejected as an error of the Anabaptists. As regards the second point, it is only on unity in word and sacrament the true church in outward conformation depends. This sentiment Luther expresses in innumerable passages. For example, in the sermon on the epistle for the seventeenth Sunday after Trinity³ he says : "In this St. Paul points out and touches what is the true church of Christ, and how we are to recognize her, to wit, that there is but one only church or people of God on earth, which has one faith, one confession of God the Father, and of Christ, &c., and which holds and abides by them, in harmony one with another. . . . Therefore this unity of the church is not denominated, and is not an outward government of one sort, a having and holding a law or prescription and church usage, as the Pope with his troop asserts, . . . but where this harmony of the one only faith and baptism, &c., exists. Hence it is called the one only, holy, "Catholic," or christian church, since therein is the only pure, clear doctrine of the gospel and outward confession of it, in all parts of the world, and through all time, irrespective of the want of similarity, or of the distinction in outward corporeal life, or of outward ordinances, customs and ceremonies. Furthermore, those who do not hold this unity of doctrine and faith in Christ, and moreover, cause divisions and offences, as St. Paul (Rom. 16 : 17) says, by these doctrines of men, and self-willed works, for which they contend and maintain them to be necessary to all christians, these are not the true church of Christ, nor members of it, but its opposers and destroyers." Elsewhere⁴ he says : "In brief, where the word remains, there assuredly the church remains also, . . for there

¹ Apol. C. A. Art. 4, p. 146. ² Form. Conc. Art. 12. Sol. decl. p. 827.

³ Kirchen Postille Epistelpred. Dom. 17, p. Tr. Lpz. Ed. XIV, 332.

⁴ In same Epistelpred. on 18. S. aft. Tr. p. 337. d.

must unquestionably be some who have rightly and purely the word and sacrament. Again, those who have not this treasure, namely the word . . . cannot be the christian church." Furthermore, Luther employs this language :¹ "The church upon earth, when we speak of the external community, is a congregation of those who hear, believe and confess the true doctrine of the gospel of Christ, and have with them the Holy Ghost, who sanctifies them and works in them by the word and sacraments ; among whom, nevertheless, there are some false christians and hypocrites, who yet hold this same doctrine with one accord, and are partakers in the sacraments, and other outward offices of the church." And thus in other places. It is clear how wisely and powerfully Luther, in expressions of this kind, removed from this very church all conflict about what might be possible, and has thus adapted her for, and firmly established her in, all outward relations, which are in the limits of possibility. Advancing like views with Luther, the Augsburg confession, Art. 7, says : "This is enough for true unity of the christian church, that with one mind, and in accordance with a pure understanding, the gospel be preached, and the sacraments set forth conformably with the divine word ; and it is not necessary to true unity of the christian church, that in all places uniform ceremonies, of human institution, should be observed (Eph. 4 : 4, 5) ;" in the Latin copy it is said : "And to true unity of the church it is enough to consent in regard to the doctrine of the gospel and the administration of the sacraments. Nor is it necessary that there should everywhere be similar human traditions, or rites or ceremonies, instituted by men : "if only," as the Form of Concord² also says, "in doctrine and all its articles, and in the true use of the sacraments, there be concord among the churches." "We believe, teach and confess, that one church ought not to condemn another, because it observes this or that more or less of external ceremonies, which the Lord has not instituted. . . . For this is an old and true saying : Dissonance about fasting does not disturb consonance in faith." To the same purport the Apology³ says : "The article in the creed calls the church Catholic, lest we should imagine that the church is an external polity of certain nations ; and that we might understand that it consists of men scattered through the whole world, who consent regarding the gospel, and have the same Christ, the same Holy Spirit, and the same sacraments, whether the hu-

¹ Evangelienpred. 20. S. aft. Tr. p. 357. b.

² Form Conc. Art. 10. Epit. p. 616.

³ Apol. C. A. Art. 4, p. 146.

man traditions they hold are like or unlike." In the requirement as regards doctrine, is certainly demanded fellowship in *all* articles of faith, in the *whole* word of God; "for," says Luther¹ where the Devil can bring it to pass, that concession is made to him in a single article, he has won, and has virtually got all, . . . for they are all twined together and closely united, like a golden chain, so that if one link is loosed, the whole chain is loosed, and one part falls from the other."— "Therefore, doubt not that if thou deniest God in one article, thou surely deniest him in all. For he will not let himself be parcelled out in many articles, but he is entire in each, and in all together one God." In this view the outward is, however, by no means destitute of value; nor may we by any means consider outward things merely as such, contributing in *no* way to ecclesiastical fellowship; on the contrary, the Apology expressly attributes to them *also* a value, though a subordinate one; "the church is not *only* (tantum) a society of external things and rites, as other polities, but principally (thus only principally) it is a society having faith and the Holy Ghost in their hearts." In times of persecution, however, the "Form Concord expressly places these external things far beyond the limits of things indifferent. On this point it says:² We believe, teach and confess that the church of God anywhere in the world, and at any time soever . . . may change ceremonies, in accordance with that judgment, which decides what is most useful and edifying to the church of God. Yet we think that in this matter all lightness should be shunned, and all occasions of offence avoided." It continues: "We believe, teach and confess, that in times of persecution, when a clear and steadfast confession is demanded of us, that we may not yield to the enemies of the gospel in things indifferent (Gal. 5 : 1 ; 2 Cor. 6 : 14 ; Gal. 2 : 5). . . For in such a posture of affairs it is no longer with things indifferent we have to do, but with the soundness and preservation of gospel truth and christian liberty, and with the avoidance of the danger of encouraging men in manifest idolatry, and of offending the weak in the faith. In cases of this kind, we have certainly no right to concede anything to our adversaries, but duty requires that we should make a pious and candid confession, and endure patiently whatever God is pleased to impose upon us, or to permit the enemies of his word to do unto us."

¹ In a sermon of 1532 on Eph. 6 : 10 sq. Lpz. A. XI. 525.

² Form. Conc. Art. 10. Of ecclesiastical ceremonies, which are usually denominated adiaphora, or things neutral (*mediae*) and indifferent. Epit. p. 615.

Thus, then, the Lutheran church has construed a visible bodily church, since, and inasmuch as she has an invisible spiritual church, and at the same time a visible one, whose essence is not at all the visible form, but a deep internal life of faith. Not inappropriately in this connexion, the church has recently been designated as “the redemption actualizing.”¹ With justice, the Lutheran church holds fast, not merely that invisible, spiritual church, but also this invisible-visible, this spiritual bodily church, as the true and perfect church. This same view is avowed by Melancthon:² “Neither do we dream of some Platonic city, as certain cavillers assert we do, but we say that this church exists, to wit, the true believers and righteous persons, scattered through the whole world,” and of this church (only after inserting: “and we will add its marks, a pure gospel and the sacraments”) he says: “This church is properly the pillar of the truth,” “this church alone is called the body of Christ.”³ And in his *Loci*⁴ he says: “as often as we think of the church, we contemplate the assemblage of those who have been called, which is the visible church, nor do we dream that any of the elect are elsewhere than in this visible church; for God will not be invoked nor acknowledged otherwise than as he reveals himself, nor does he reveal himself except in the visible church, in which alone the voice of the gospel sounds, nor do we feign another church invisible and silent.”

Thus the Lutheran church expresses herself in the abstract on the true church. In the concrete, she understands herself to be that church, since the Reformation. Look first at the language of the symbols. The *Form of Concord*⁵ draws a distinction between the church, of which it is the confession, that is the Lutheran and “the papacy and other sects.” In another place⁶ it speaks of “our churches, that have undergone the reformation,” immediately after designates them as “the church of God,” and then “the pure churches,” and again distinguishes them from “Romanists, and other heresies and sects, whom we reject and condemn.” In another passage⁷ “church of God” stands also in antithesis preeminently to the Reformed church. *Luther*, in his confession of faith⁸ designates the faith he there expresses as the faith of “all genuine christians,” whose communion must consequently be regarded

¹ “Die real werdende Erlösung.” ² In the *Apol.* C. A. Art. 4, p. 148.

³ *Ib.* p. 145. ⁴ *Loc. Theol.* (*De Ecclesiae*) Ed. Detzer I. p. 283.

⁵ *Epit. init.* p. 571. ⁶ *Solid. Decl. init.* p. 663. ⁷ *Epit. Art.* 11. p. 621.

⁸ See *Guerikes Symb. Anhang.*

as the only *proper* christian people. Compare with this his words: "Even as the whole christian people upon earth . . . maintains in the only true faith,"¹ and of like force, "the whole christian people upon earth, maintains (the truth) in but one sense."² With such expressions the language of the orthodox Lutheran divines agrees: as for example the very title of the work of Calovius,³ "Controversies which the *church of Christ* has had with *heretics and modern schismatics*, Socinians, Anabaptists, Weigelians, Remonstrants, Papists, Calvinists, Calixtines and others; and J. Gerhard, in the very application of the idea of "one true religion" to the Lutheran church.⁴ Naturally, however, the Lutheran church has applied to herself this objective expression, neither with a harshness foreign to the gospel, nor with a Donatizing sectarianism. The entire contents of the Lutheran symbols distinctly exclude the latter; and long ago the mild words of the Apology⁵ were at war with any unevangelical harshness: ("The church, the pillar of truth) retains the pure gospel, and, as St. Paul says, the foundation, that is, the true knowledge of Christ and faith in him, although there are in it many of the weak, who build upon this foundation perishable hay and stubble, that is, certain useless opinions, which, however, as they do not subvert the foundation, may be forgiven them, or may be amended." She might, in this reference also, consider herself merely as the visible church, as the church which clearly, and in all its fulness, confesses the one divine truth as an outward visible banner, whilst the others, the church communions perverted in the two directions, are to be esteemed rather as certain dependencies of the invisible, than of the visible church, as far as that one truth, which they also certainly recognize on its basis, though it be more or less hidden, endures as an outward common bond, though it be entirely invisible, or visible only in a fragmentary way. That there is, then, in the tenor of this observation, with all its apparent exclusively Lutheran mode of apprehension, a certain inward apology for the collective christian church, is unmistakable; as alone in the position of things, as we have given it, lies in fact the condition of unity, and that a unity necessary throughout, to the universal christian church, as she, despite of all the rupture which pre-

¹ In his *Exposit. of the 3d Art. in the Sm. Catech.*

² In his hymn "Wir glauben all an einen Gott."

³ Alluded to in § 2, p. 7, *Guerike's Symb.*

⁴ See *Guerike's Symb.* p. 605. anm. 1. Cf. of recent date *W. Löhe Drei Bücher von der Kirche.* Stuttg. 1845.

⁵ *Apol. C. A. Art. 4, p. 148.*

sents itself in her history and creeds, appears to a more thorough view, in order according to God's will, in whatever form it may be, more and more as a church to illumine the world. The position we alluded to is, that there is between the Lutheran and the other church communions, a relation analogous to that of the visible and invisible church, which has been enlarged upon.

In an entirely different way does the Roman Catholic church view this matter, with which also, in the main, the practice of the Greek church agrees. In the Greek confession no distinct definition of the church is set forth. Metroph. Kritopolus¹ leaves it undetermined whether ecclesia designates the communion of all whatsoever, who through the preaching of the gospel have become believers, both the true and the false ("a body of all those, wheresoever, who yield to the preaching of the gospel, both orthodox and heretics) or exclusively the former, ("a body of those only who are orthodox, and in all respects sound in their christianity") independently of the want of correspondence in the parts of the two definitions, and only in opposition to the Calvinistic position of Cyrillus Lucaris,² that the elect alone compose the church, has the Synodal Decree³ of Parthenius expressed itself. The Roman Catholic church, in place of the spiritual bodily, invisible-visible church of the Lutheran christendom, has a church which is in essence merely bodily, a purely visible ecclesiastical establishment. That is to say, the Catholic church⁴ proceeds not from the inward spiritual essence of the church, with a definition of its idea, but from its outward appearance, and this too, only in the form in which it is displayed in the Romish church itself. "Our judgment," says Bellarmine,⁵ is that there is only one church, not two, and that this only and true church is a congregation of men, bound together in the profession of the same christian faith, and in the communion of the same sacraments, under the government of legitimate pastors, and especially of the only vicar of Christ on earth, the Bishop of Rome. . . . The parts of this definition are three. Profession of the true faith, communion of sacraments, and subjection to a legitimate pastor, the Bishop of Rome. The first part excludes all un-

¹ C. 7, p. 79. ² C. 11, "We believe that the members of the Catholic church are the saints elected to eternal life, from whose portion and communion the hypocrites are cut off, although we both detect and see in the various churches the wheat mingled with the chaff." ³ p. 123, (Cf. also *Dosithei* Conf, c. 11.) See however also Guerike Symbol. § 70, 71. ⁴ Whose doctrine of the churches fully treated § 70 & 71. Guerike's Symb.

⁵ Eccles. Milit. c. 2.

believers, not only those who were never in the church, as Jews, Turks, Pagans, but those who were in it and have left it, as heretics and apostates. By the second part, catechumens and excommunicated persons are excluded. . . The third excludes schismatics, who. . . do not subject themselves to the legitimate pastor. . . All others are included, though they be reprobate, wicked and impious.¹ And this is the difference between our opinion and all others, that all others require internal virtues to constitute a man a member in the church, and moreover regard the true church as invisible; we however, although we believe that in the church all virtues are found. . . do not think that any internal virtue is required in order to a man's being called, in some measure, a part of the true church, but only in external profession of faith and communion of sacraments, which is perceived by the sense. For the church is a body of men as visible and palpable as the body of the Roman people, the kingdom of France, and the republic of Venice." This outward form, in fact, "as the outward assumption of humanity, was the essence of the Redeemer,"² constitutes, according to the Roman Catholic doctrine, the essence of the church; the inward attribute of a pure, living communion of faith on the basis of the outward means of grace, is rather incidental and derivative, and by no means an essential and universally binding condition of her existence; thus in the Roman Catholic doctrine of the church as purely visible, there appears an extreme, which materializes the spiritual essence of the church, as though it were only a bodily manifestation.

In contrast with this, we find the opposite extreme, the spiritualistic and spiritualizing, in its germ in the *Reformed church*, and in its expanded form in the *sects*, whilst the Lutheran view pure and safe, as the development of the church in history demands, occupies the medium between the two extremes. The church of England forms a distinct exception in this matter, and especially on this very point, to the general character of the Reformed church, inasmuch as she insists on "a visible church," and confesses:³ "The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly minis-

¹ Cf. Catech. Rom. I, 10, 7, which on this point opens in the same vein: "In the church militant are two kinds of men, the good and the wicked."

² According to Möhler's *sophistical parallell. Symbolik* § 37.

³ Art. XIX, "Ecclesia Christi visibilis est coetus fidelium, in quo verbum Dei purum praedicatur, et sacramenta, quoad ea quae necessarie exiguntur, juxta Christi institutum recte administrantur."

tered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

The *Reformed* church, it is true, proceeds in common with the Lutheran, from the inner spiritual essence of the church; she continues, however, (with the exception of the Anglican part) substantially—for a certain obscurity in her development of the doctrine, renders it difficult clearly to understand her—resting at this idea of an invisible spiritual church, and is unable distinctly to rise to that of a truly visible, a spiritual bodily church. The conception of a true and truly visible church, apprehended in an entirely objective manner,¹ is not held by the Reformed church, nor any sect soever, nor by the Roman Catholic as anything else, than as an essential appurtenance to the invisible, and a fragmentary right to be claimed for the visible church; the point in question, therefore, is not so much how these churches not Lutheran are to be regarded in a purely objective aspect, but rather, as they themselves prefer to be looked at, how they are to be regarded subjectively. In Zwingle's "Expositio Fidei Christianae," the "ecclesia invisibilis" is alone the true one; she is that which "came down from heaven," which through the illumination of the Holy Ghost, "acknowledges and embraces God;" to her belong all believers in the whole world, and she is called 'invisible, because to human eyes it is not manifest who are these believers. Beyond this he had no higher and deeper conception of the "ecclesia visibilis," as that which embraces all in the entire world, who outwardly profess christianity. Less disjointedly, more connectedly, than Zwingle, the profound Calvin held the conception of the invisible and visible in the church, although his view, that the church consists only of the elect,—(and consequently is a purely invisible church,² which yet should present itself as a strongly disciplined organism)—appears to introduce into his system an inward contradiction, which the brief statement in the various Reformed symbols has been able in very slight measure to relieve. For these also appear properly to recognize only an invisible spiritual (actual) church. The Helvetic confession³ declares: "There has always been, is, and shall be a church, that is, a congregation of faithful men, called forth or collected from the world, a communion, we mean, of all saints, of those, to wit, who truly know and rightly worship the true God, under the guidance of the word and Holy Spirit, in Christ the Savior, and finally partake, by

¹ Cf. p. 618. Closing remarks on the Lutheran Church. ² Calvin (Institut. Chr. Rel. IV, 1, 4.) finds the reason of the necessity for a visible church, only in the *infirmity of men*. ³ Conf. Helv. II, Cap. 17.

faith, of all the blessings freely offered through Christ;" and the confession of the French churches:¹ "We affirm from the word of God, that the church is a congregation of faithful men, who consent in following God's word, and in practising pure religion, in which also they make daily progress," &c. In a yet more spiritual manner, the (first) confession of Basil, Art. 5, declares: We believe in a holy christian church, that is, a communion of saints, the congregation of believers in spirit, which is holy and Christ's bride, in which all those are citizens who truly confess that Jesus is Christ the Lamb of God. . . and who also prove this faith by works of love;"² and the Belgic confession, Art. 27: "We believe and confess that only Catholic or universal church, which is a holy congregation or assembly of all truly faithful christians, who expect all their salvation from Jesus Christ alone, inasmuch as they are washed in his blood, and sanctified and sealed by his Spirit. . . This holy church is assuredly not situated in one particular spot, or limited by it, or bound to certain persons, but is scattered and diffused throughout the whole world. In a similar style, the Heidelberg Catechism (Qu. 54) demands as the condition of the church only a congregation "in unity of the true faith (and that "from the foundation of the world"),³ consequently, something purely invisible, and with this is connected the conception of the words in the third article of the Apostles' creed, which the Heidelberg Catechism understands of a faith "in one holy universal christian church." To these may be added passages in the Reformed symbols, where the church is frankly defined in the particularistic language of Calvinism, "as the society of the faithful, whom God has predestined to eternal life,"⁴ a limitation of the church exclusively to the elect, in the Calvinistic sense, whence properly only an "*invisible church*" could remain in the Reformed system. Unworthy members are not regarded as belonging to the church itself. "We by no means speak here of the assembly of the hypocrites, who though they be mixed with the good in the church, are nevertheless not of the church."⁵ With this the words of the French confession, Art. 27, if we examine them closely, stand naturally in no sort of opposition: "We by no

¹ Conf. Gall. Art. 27. ² "Ecclesiam. i. e. Communionem sanctorum, Congregationem fidelium in spiritu; quae sancta et sponsa Christi est; in qua omnes illi cives sunt, qui confitentur I. esse Christum, agnum Dei tollentem peccata mundi, . . . atque eandem fidem per opera caritatis demonstrant." ³ Without any reference therefore to true Unity in the Sacrament. ⁴ See Qu. 23 & 54, and Guerike's Symb. § 12, p. 74. ⁵ Catech. Genev. p. 480; Conf. Scot. Art. 16; Comp. Cyrill Lucar. Conf. c. 11, and previous part of this Art. p. 619.

means deny, that many hypocrites and reprobates are mingled with the faithful, but their wickedness cannot blot out the name of the church."¹ Consistently with this, the church is often in the Reformed confessions expressly designated as merely "invisible."² At the same time, on the other side, we must not overlook the fact, that the Reformed church does not present this theory of hers in regard to a purely invisible church, in all its nakedness. This is true, partly of her *theory*, and partly in her *practice*. Partly of her theory, as is indicated already in the words "rightly worship," in the second Helvetic confession, "confess," in the Basil confession, in fact in the very expression "assemblage" or "congregation," which occurs very where, and like phrases. There occurs also here and there an allusion to preaching, or to both preaching and sacrament, as an outward mark. "We teach that the true church is that in which the tokens or marks of a true church are found, especially a legitimate or pure preaching of God's word."³ "The marks, by which the true church is known are these: if she have a sound preaching of the gospel, if she administer the sacraments purely, according to Christ's ordinance, if she possess an ecclesiastical discipline that vices may be corrected."⁴ The reference, however, to word and sacrament is, in this respect, not analogous to the Lutheran, that in the Reformed church they have a more inward significance, in consequence of the subordination of their outward part to their inward, as it very clearly presents itself in reference to sacrament, and unmistakably, in principle at least, as regards the word; they cannot, therefore, with equal force condition an outward visible existence of the church. It is further true, that in part also in *practice*, the Reformed view is modified and improved. This, however, is done in a manner which, on Calvinistic principles, which are expressly stated, indeed in the Belgic confession,⁵ completely coordinates with the preaching of the word and administration of the sacraments, as an essentially necessary third element, a certain ecclesiastical discipline⁶ (and especially church government⁷), that thereby another new extreme is presented, which, instead of withdrawing the church, as the Lutheran church does, as far as

¹ Conf. Belg. Art. 29. ² Conf. Scot. pl. quoted. Cat. Genev. p. 481. Conf. Helv. II, c. 17. ³ *Ib.* ⁴ Conf. Belg. Art. 29. In regard to the Church of England see previous part of this article, p. 620. ⁵ See previous part of this article, p. 623. ⁶ The Lutheran principles in regard to this matter, and the subject in general are treated at large in Guerike's Symb. § 71. ⁷ This is the case also, and pre-eminently, in the practice of the English Church, which otherwise in this matter, in general, to express it in brief, Lutheranizes.

possible from all conflict with the outer world, entangles itself directly with it, and *rigidly* construed, aims at a goal which, with its ideal union of church and state, fundamentally only in the different parts of the Reformed church, has, although without proper symbolical authority, been maintained always, and especially of late (and by no means merely in the sects), as zealously as if it could find its complete realization only in those principles of a Chiliasm more or less gross, which have been distinctly rejected by the Lutheran church in the Augsburg Confession. The Lutheran church (whose goal is super-earthly, and not at all of this world, and whose eschatology, based upon the scriptures, can have no place for a *gross Chiliasm* which has *no* scriptural basis, and is beside confuted by history) expresses her view in the Augsburg Confession, Art. 17: "We likewise here reject certain Jewish doctrines, which also present themselves at this time, that before the resurrection of the dead, the pure saints, the pious shall have the kingdom of the world, and all the godless shall be destroyed."¹ That in these words, sure enough, only the coarse manifestations, even of a gross Chiliasm, which lie before the eye, are condemned, but by no means the matter, which serves as the very root of them, is very palpable no doubt.

To the Reformed church, in as far as it maintains this theory of a church, in principle merely invisible, approach the *Arminians*, and next to them the *Socinians*, the former (apart from the doctrine of predestination) without any modification whatever,² the latter in a modified form. The Socinians, inasmuch as they place everything in a knowledge of God and obedience to his will, such as is possible without a church, regard in general, the conception of the church as a thing of minor importance; in this direction they understand the church to be the communion of those who adhere to the true christian saving doctrine, and they call it "*invisible*," so far as it embraces "those who trust in Christ and obey him, and exist, moreover, as his body," and "*visible*" as "the assembly of those men who hold and profess the saving doctrine."³ This same fundamental theory is maintained by the *Mennonites* and *Quakers*; they are distinct, however, from the Reformed, in this essential feature, that they, especially the *Quakers*, have in part developed it with more consequentness, and in part

¹ "Damnant et alios, qui nunc spargunt judaicas opiniones, quod ante resurrect. mortuorum pii regnum mundi occupaturi sint, ubique oppressis impiis." ² Cf. *Limborch* theol. chr. vii, 1, 6, and *Curcellaei* tr. de ecclesia., p. 659. sqq.; as also *Apol. Conf. Rem.* p. 241. ³ *Catech. Racov.* qu. 522, 488. Cf. *Ostorodt Unterr. C.* 42. p. 407.

carried it out more strictly in practice. Both these sects manifest the subjective separatistic character of their doctrine and practice in regard to the church, by their (symbolic) prohibition of the reception of offices of civil trust, of judicial oaths, of military service, to a true christian;¹ principles whose falsity the Lutheran church, with a deeper knowledge of the essence of christianity, and at the same time, a deeper estimation of government, has in part positively, in part antithetically, distinctly declared.² The church of the Mennonites, partly in the abstract,³ partly also especially in concrete application, and carrying out, consists alone and exclusively of righteous and regenerated persons. That of the Quakers uniquely and alone, of those, as well before as after Christ. Even among Turks, Jews, &c., who (whether—church in its wider sense—scattered over the whole earth, “although outwardly removed and stranger to those, who profess Christ and enjoy. . . Christianity,” or—taking church in its narrower sense—as “a congregation”) illumined by the inward light, animated by the inward Christ, “obey the divine light and witness of God in their hearts, so that by it they are sanctified and washed from evil.”⁴ In addition, in one point more at least, the Quakers go further than the Mennonites. The Mennonites admit that Christ has ordained an office of teachers,⁵ for though every believer is a member of Christ, he is not, therefore, either teacher or bishop; the body of Christ, the church, consists of various members. The Quakers, on the contrary, reject every distinct ecclesiastical ministry, since those who administer them, obtain from men authorization of their functions, though that authority can only proceed from the Spirit of God. “Those who have authority of him, can, and should announce the gospel, though destitute of human commands so to do, and ignorant of human literature,” and this too without reference to sex; “since male and female are the same in Jesus Christ, and to the one no less than to the other, he gives his Holy Spirit, therefore, when God, by his spirit, moves in woman, we judge that it is in no respect unlawful for them to preach in the assemblies of God’s people.”⁶ On the other hand,

¹ Ris. Conf. Art. 37 & 38; *Barclai*. Apol. 15, 10, 13. p. 352 sqq. & 362 sqq.

² Augsb. Conf. Art. 16; Form. Conc. Art. 12, p. 624, 827.

³ Cf. Ris. Confess. art. 24: “Faithful and regenerated men scattered throughout the whole world are the true people of God, or church of Jesus Christ on earth.”

⁴ See *Barclai*. Apol. 10, 2 sq. ⁵ Cf. Ris. Conf. Art. 25, 26.

⁶ *Barclai*. Comment. 27.

however, those who are devoid of the authority conferred by this divine gift, although they may be in the highest degree endowed with learning and knowledge, and acting under the commands of churches, and the authority of men, are yet to be regarded as imposters and deceivers, not as true ministers or preachers of the gospel."¹ On the same principle, the Quakers reject all liturgical prayers and other forms, since every prayer, and all religious worship, should gush immediately from the heart, aroused and directed by God. "All worship, which is true and pleasing to God, is offered under the internal movement and immediate guidance of his spirit. . . All other worship, therefore, hymns, prayers or preaching, which men engage in of their own will and at their own season, . . whether they be prescribed forms, as liturgies, &c., or &c. . . are all, without exception, superstitious worship, and abominable idolatry in the sight of God," &c.²

Finally, the Swedenborgians combine, in a manner peculiar to themselves, the materialistic Catholic extreme of a purely visible, and the spiritualistic Reformed extreme of a purely invisible church, without striking the genuine organic medium between both. Their new church, according to their catechism, Qu. 40, consists "of all those who worship the Lord Jesus Christ as the only God, and flee what is evil as sin against him." This might be understood as completely spiritualistic; the Swedenborgian practice, however, demands that it shall be taken in a very Catholic fashion; for among these worshippers of Christ as the only God, they reckon only themselves, "who have been enlightened by Imm. Swedenborg, the servant of the Lord,"³ "through whom a new institution of the divine goodness and truth has appeared, whereby the pure doctrine of the holy word is to be made known;" and which must now be considered as the only true church.

As to the new *United* church as such, she also, when she speaks at all, utters, throughout, the Reformed idea of a purely invisible church (in the Reformed mode also of apprehending the third article of the Apostles' creed), which, however, in practice, she renounces in her effort to attain an outward auto-cracy.

¹ Barclai. Theol. Christ. Apol. thes. 10. ² Ib. 11. ³ Qu. 41.

ARTICLE III.

CONTRIBUTIONS TO THE CHRISTOLOGY OF THE CHURCH.

Translated from the German of Dr. G. Thomasius.

Continued from Vol. IV, p. 524.

IF mankind sustained toward God the relation of an *absolute* opposite, if divine and human spirit absolutely excluded each other, the incarnation would indeed seem to be an impossibility. But such an exclusive relation exists, not even between the totality of finite existence, *between the world and God*. For, although the world is not God, but has been created out of nothing by God, and is therefore *essentially* different from God, albeit he, as its creator and Lord, stands above it, and rules it with almighty power, Is. 45 : 12, 18 ; Jer. 32 : 17, 27 ; Dan. 4 : 32 ; cf. I Chron. 29, (30), yet, universally present, he pervades it with his life, Is. 42 : 5 ; Acts 17 : 26 ; sqq. Heb. 1 : 3 ; φέρων τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ, and manifests himself in [an] it in the fulness of his attributes. Through these he assumes a vital relation towards it ; and mediately effects that opposite, which is posited through the creation [und vermittelt den durch die Schöpfung gesetzten Gegensatz], without transferring his own essence from himself to the world [ohne sich selbst an die Welt zu entäussern]. For the attributes are not his essence, but the *real relations* which he himself assumes outwardly,¹ the manifestations of being, which can, according to the nature of the finite existences to which they respectively refer, be different in character, without himself becoming, for this reason, subject to change.² On the other hand, however, the world has been so organized by him, as to be accessible to his influence, and susceptible of the manifestation of his glory, i. e., of the fulness of his attributes. It has been created not only *by* him, but *unto* him (εἰς αὐτόν), and therefore it is, in its totality, a mirror of his omnipotence, wisdom and goodness.

This fundamental relation of a communion which conserves difference in oneness, and oneness in difference (Transcend-

¹ And therefore I cannot agree with Nitzsch (System § 65), when he designates the attributes as nothing more than relations of human consciousness.

² He remains the same, whether he bless or chastise, for both are revelations of the same holy personality, which places itself in communion with that which is good, and excludes from itself that which is evil.

ence and Immanence) [vid. ante p. 401, note], not only finds, in respect of *man*, as a *personal creature*, its perfect application, but rises in this instance to that of an *essential and ethical relationship*. For man bears within himself a living spirit [Lebensgeist: life-spirit], which has proceeded from God, and is the fundamental principle [Grund: ground] of his personality. It is not this itself: for the personality belongs entirely to one side of his being, that is, his life as a creature [fällt ganz auf die Seite seines kreatürlichen Lebens], and is possible only by that divine πνεῦμα dwelling within him. It is this that makes man that distinct [bestimmten], rational, thinking willing being, whose peculiarity consists precisely in this, that he is a self-conscious Ego, a Person.¹ As such he is of divine offspring (Acts 17: 28) and has the capacity of receiving divine light and life in himself. *Natura humana capax divinae*. For related existences do not exclude each other, but exist for each other.² Upon the basis of this natural relationship to God (which continues to subsist even after the entrance of sin into the world) it is *designed*, and *possible*, that a *free ethical communion* between him and God can be formed, by virtue of which the human spirit accords in its thinking with the thoughts of the divine Spirit, recognizes the holy will of God as the norm of its own being; and, in accordance with it, determines itself to receive within itself and to return the holy love of God. This communion, which is his divine destination, is so little a merely moral one, in the ordinary sense, that it is, on the contrary, already a sort of *communicatio idiomatum*. For it is the divine attributes, which are thus communicated to man, in order to be received and manifested by him. It is a real communion of life, but not a transfusion of essence, because it does not abrogate the personal distinction, or the restrictedness of the creature. Now, this communion was indeed broken off, where it was intended first to be developed and manifested, but through the redemption it has been knit together again. Concerning those who have been born again, the Scriptures testify, that the spirit of God dwelleth, liveth and ruleth in them, Rom. 8: 9, 10; Gal. 2: 20;—that they are one spirit with the Lord, 1 Cor. 6: 17; that they are θείας φύσεως κοινωνοὶ [partakers of the divine nature] 2 Pet. 1: 4; and of this we have accordingly, as believers, an experimental consciousness. Yet, at the same time, we know that a far more perfect communion than this, which

¹ In like manner Beck, *Christliche Lehrwissenschaft*, Stuttgart 1841. Part I., p. 205 sqq.

² Opposite axiom: *finita non recipiunt infinita*.

is still restricted by sin, is in store for us: a knowledge of God, whereby we shall know him as we are known of him: a love, in which his holy will will be the will of our own sanctified personality: a participation in his power, whereby we shall rule the world with him, or rather, he through us:—and therefore it is proper for us to say: man is capacitated and intended *to serve as the organ of the divine glory.*

To what degree a communication of the divine glory to the human spirit is possible, without abrogating the limits of his personality as a creature [der kreatürlichen Persönlichkeit], this cannot at all be determined from the standpoint of our present consciousness. For this is, at the same time, always the expression for the defectiveness of our relation to God. But if we are justified from the actual [faktischen] beginnings of christian life to make conclusions as respects its complete manifestation: if from the image of Christ, as it is here already mirrored in the spirit of the redeemed, we may justly form conclusions respecting the being glorified hereafter into the same image, not a doubt can remain, that the *natura humana* has been organized for an incomparably more intimate and perfect interpenetration by the Divine, than that is, which takes place in this present stadium of our life. The promise of Scripture: ὅμοιοι αὐτῷ ἐσόμεθα [“we shall be like him,” i. e., like God], 1 John 3: 2; contains the most valid and conclusive proof of the *possibility* of the incarnation of God.

Upon this basis, now, we shall endeavor to obtain a clear apprehension of it, and of

THE PERSON OF THE GODMAN.¹

I. *Unio Hypostatica.*

In accordance with the results at which we have thus far arrived, the act of the incarnation cannot be in such wise conceived of, as though the Logos had connected himself with a distinct human individual, previously already in existence and already developed into personality, and had then glorified this individual, in the way of gradual interpenetration, into oneness with himself; for with this nothing more would be said, than that a man had been deified [made divine] or elevated to fellowship with God,² but not that God had become man,

¹ In order to make our relation to the earlier dogmatic writers at once apparent, we retain the customary superscription.

² According to this conception, the Redeemer would be only a nobler [veredelter: improved] branch from the stem of humanity, differing from all who have been redeemed by him, at the utmost only through the higher degree of ethical communion with God: he would be far indeed from being the

which, surely, is the only view that corresponds with the purport of the eternal counsel of God's grace, and the testimony of the sacred Scriptures. According to the Scriptures, on the contrary, *the Son of God has assumed, not this or that individual, but the σάρξ, the human nature* (general, not particular or individual) *which is common to all individuals* (John 1: 14; Heb. 2: 14; μετέχει σαρκὸς καὶ αἵματος [takes part of flesh and blood]: v. 16. ἐπιλαμβάνεσθαι [to take upon himself]: 1 Tim. 3: 16; ἐφανερώθη ἐν σαρκὶ [was manifest in the flesh], and that too in such wise, that he has himself formed [gebildet] it for the organ of his indwelling and activity κατοικεῖν, Col. 2: 9), and assumed it into the oneness of his divine being [or essence]. Assumptio naturae humanae.¹ *The incarnation is, therefore, his act, and it is this, which originates the Person of the Godman* [und begründet erst die Person des Gottmenschen].

But as it was required by the design of the redemption, that the Redeemer should stand in *essential* connection with all the members of the race, that he should take upon himself *our* nature, i. e., the nature that was to be redeemed, in order thus to become, in the most proper sense, like unto us (one of us)—Heb. 2: 11, 12, 14; ἀδελφός, ἐξ ἑνός, scil. αἵματος or πατρὸς²—therefore the incarnation could *not be an absolutely new creation*, but it had necessarily to take place in a way, by which the complete identity with the totality of our race was conserved, and yet, at the same time, the participation in its natural sinfulness was excluded. For, as certainly as mankind could have part [antheil] in the Redeemer, only if he was truly a *member* of the human race, a scion from the tree of its veriest [eigensten] life and essence, just so certainly could he then only be the Godman, if the humanity which he was to assume had been divested of the universal sinfulness (χωρὶς ἁμαρτίας), because the pure essence [Wesen: nature] of the Deity can connect itself unto personal oneness, only with the pure essence [nature] of humanity. Both ends are thereby attained, that, under the creative and sanctifying influence [operation] of the Holy Spirit, he was conceived and born of the virgin (Luke 1: 26, 35; Matt. 1: 18; Gal. 4: 4³); or, (as this spir-

man who is God the Lord. The school of Antioch had a similar conception of him.

¹ Filius Dei humanam naturam in unitatem personae suae assumpsit. [The Son of God assumed human nature into the oneness of his person.]

² Natura liberanda erat suscipienda.

³ The expedient resorted to by Schleiermacher II, § 97, does not suffice to explain the person of the Godman.

it is not essentially different from him) in other words: thereby, that the Logos generated out of the substance of humanity the perfect human image of himself, i. e., of the divine prototype, and thus reproduced himself as man.

This act is accordingly a miracle, and therefore, like every miracle, a mystery, the innermost nature of which is veiled from human insight or comprehensions; but its importance is the greater, inasmuch as thus only the incarnation can be considered to be a historical, and yet, at the same time, super-historical fact. For, according to this, the Redeemer is perceived, *on the one hand*, to be the summit of that genealogical tree, which reaches through all past time down into the commencement of our race, but unpolluted by the corruption which cleaves to all its other branches: as the true Son of man—as the second Adam: *on the other hand* he is to be regarded as the product of a creative (originating) act, by virtue of which the eternal Son of God himself has made himself man; specifically different [distinct] from all his like [von allen seines Gleichen],—as *the Lord from heaven* (1 Cor. 15: 47), the *μονογενῆς παρὰ πατρός* [the only begotten, of the Father], *very and true God*.

2. This assumption of humanity on the part of the Son of God is, however, then only a true incarnation [Menschwerdung], when not only our nature has become his, but his also ours. With the mere assumtio we do not yet attain to a complete idea [Begriff, conception: notion] of a Godman, i. e., of a man, who is God: we never get further than to a relation of mutualness [Gegenseitigkeit] and communion, from which a certain duplicity [state of being double] cannot be separated. An assumtio, moreover, does not by any means perfectly correspond with the expression of Scripture, *ὁ λόγος σὰρξ ἐγένετο* [the word was made [became] flesh]. We shall, therefore, have to go further, and be allowed, or rather compelled, to regard that relation as similar to that which the life-giving spirit of God [der göttliche Lebensgeist] within us sustains to our entire nature, compounded of body and spirit [unserer ganzen leiblich-geistlichen Natur]; for thus only does Christ become perfectly homogeneous with ourselves. But *this* life-giving spirit [Lebensgeist] is the living fountain [Lebensgrund: lit. life-ground, i. e., cause or principle of life] of our entire peculiar being, put into the form of a creature-like restrictiveness; conjoined with our nature to the production of an inseparable oneness, an integrating constituent of the human being [or, a constituent necessary to the completeness or integrity of the human being]. Hence we shall have to say: that the divine

Logos has humbled himself to be the sub-stratum of a human individual, the immanent life-principle of a human nature, in other words, determined himself to exist in *analogy* with that which the Scriptures call $\sigma\pi\eta\ \rho\eta\mu\alpha$ [the breath of life : see Dan. 5 : 23], the $\pi\nu\epsilon\upsilon\mu\alpha$ within us, and thus from within to form the human being to or for himself, and to assimilate it to himself.¹ The transition, however, into such a form of existence, is necessarily for the Logos a *self-restriction*, a *real self-abnegation* [Entäusserung], for it is the characteristic of this mode of existence to be a restricted one. For, that which he lays aside in this process, is *not* his divine *essence*, *not the absolute* life (this would be a transition into finiteness in the bad sense); it is, however, the $\delta\acute{o}\xi\alpha$ [glory : majesty] which he had from the beginning with the Father, i. e., the fulness of the divine essence [nature] in all *those relations* [Beziehungen] *in which he reveals and manifests himself outwardly* ; the divine mode or form of existence.² This he resigns: the properties in which that glory manifests itself, he buries, as it were, in himself in *voluntary* abnegation [nimmt er in *freier* Verzichtleistung gleichsam in sich zurück]—and, on the other hand, *determines himself* to possess his divine nature only in oneness

¹ It took me by surprise to find the same thought expressed, where one would not expect it ; that is, in Calov. Synopsis controvers. p. 244. Sicut primus Adam factus est in animam viventem, participatione substantiae divinitus concessae per creationem, ita secundus Adam factus est in spiritum viventem, participatione substantiae $\tau\epsilon\ \lambda\acute{o}\gamma\omicron\nu$ communicatae per unionem personalem. [As the first Adam became a living soul by participation in the substance that was divinely bestowed through the creation, so the second Adam became a living spirit, by participating in the substance of the Logos, communicated through the personal union.]

² The same thought is expressed also by Nitzsch, Syst. § 127, where he says : “The humiliation of the Son of God is one not merely moral, but at the same time one of condition [eine zuständliche] and already contained in his incarnation :” and in a note : “For the moral and free resignation of the enjoyment and exercise of his glory there is, in the life of the Redeemer, no point of inception, which would not, at the same time, be the beginning of his existence in the form of a servant ; consequently the doctrine of the New Testament may, on the whole, be explained to this effect, that the incarnation was already comprised in the state of this self-abnegation [Selbst entäusserung].” Also Sartorius, Heil. Liebe, p. 21. “In the incarnation not a mere Doeetic envelopment [or concealment] under a semblance or phantasm of a body took place, but a real exinanitio ($\kappa\acute{\epsilon}\nu\omega\sigma\iota\varsigma$, Phil. 2 : 7), not indeed of its [i. e., the glory’s] eternal *power* [Potenz : mathematical term], but of its unlimited exercise [Aktuosität] within the bounds of finiteness.” Cf. Dorner, in the work already cited.—Our older systematic divines make a distinction, indeed, between the notion of the incarnation and that of the humiliation, inasmuch as they designate the conceptio as the inceptive point of the exinanitio. Their opinion is by no means that, as regards time, the latter comes after the former :—their view differs, however, from ours, in that they regard as the *subjectum quo of the humiliation*, the *sola humanitas, sed in unione considerata*, therefore the humanity united with the Deity.

with the human, and to surrender [hinzugeben] his divine life [Seyn] into the *form* of human existence, and therefore also to subject it to the law of a human development: to possess his absolute fulness of power only *in that measure in which it is necessary to the work of redemption*, in order, at the end of his earthly career, again to resume as man also, the glory which he had resigned. The incarnation is therefore in itself already a self-restriction of the Divine Logos. From the very inception of the unio hypostatica he has, as Godman, ceased, not indeed to be God, but certainly to exist in the divine manner or mode of existence (*ἐν μορφῇ Θεοῦ*); he possesses the divine *δόξα* only potentiâ [i. e., potentially], but no longer actu [i. e., in active exercise or demonstration]—and this *κένωσις* must necessarily extend itself even to the divine consciousness. For if, as God, he has no truly human consciousness: if in self-consciousness, feeling and sensibility he is not completely a human being [wenn er sich nicht ganz als Mensch weiss, fühlt, empfindet], then he is not in all things like unto us, his brethren: precisely that one thing is wanting, which makes him the compassionate, sympathizing high priest. Therefore, putting our former statement into a still more definitive form, it will be proper for us to say: His divine consciousness has become a human consciousness, in order to develop itself as the *human* consciousness of his divine nature and his divine glory. *Exterior* to his humanity the Logos has reserved neither a separate existence [Seyn] for himself, nor a separate knowledge respecting himself [i. e., a separate self-consciousness]. He has become man in the most proper sense.

It is thus only that the incarnation becomes in any degree susceptible of explanation; for with this it does not cease to be an immediate act of God, but becomes analogical with [tritt in Analogie mit] the creation of man, which took place in this way, that the divine breath [Gen. 2: 7;] combined with the earthy material, and, animating this, made man a living soul, a personal being. Moreover, it is in this way only that the person of the Redeemer himself becomes, in some measure, comprehensible, as one truly one [einheitliche] and his life as one humanly-natural [menschlich-natürliches].

But the miracle itself is, on this view, so far from being diminished, that, on the contrary, it becomes, if we may be allowed to say so, still greater. For, according to this, we see in it the act of the profoundest condescension of God, the innermost nature of which [act] never ceases to be to us a sacred mystery. But precisely this is the mystery of divine love

in the self-humiliation of the exinanitio or κένωσις [der sich selbst entäussernden göttlichen Liebe]. And as such the incarnation is represented by the *Sacred Scriptures*.

Even from such passages as John 3: 16; 1 John 4: 9, 10; Rom. 8: 32; in which it is designated as a giving or delivering up of his Son on the part of the Father (παρέδωκεν), and John 6: 38; 16: 28; in which it is described as the Son's coming forth from the Father, as the Son's coming down (contrast with this 8: 14;) it is obvious, that it is more than assumptio. For, if the Son remains in the relation which he sustained toward the Father before the world was, then expressions like these: ἐξῆλθον,¹ καταβέβηκα ἐκ τοῦ οὐρανοῦ, would be quite inadmissible, unless, indeed, we should take their meaning to be merely local, which is entirely out of the question. They denote a change that has taken place in the relation of the Son toward the Father.

The nature of this change is explained by the following passages of scripture: John 17: 5; cf. 13: 3; Phil. 2: 6; 1 Cor. 8: 9; contrasted with Acts 7: 55; Eph. 1: 20, 21.— These contain the proper proof of what has been said above. For in John 17: 5, the Redeemer prays to his Father: καὶ νῦν δόξασον με, σὺ πάτερ, παρὰ σεαυτῷ: for something, therefore, which he had had from all eternity, but had now no more; but according to 13: 3, he is, at the lowest depth of his humiliation, conscious of his reëntrance into this δόξα, as one that is future, and to which death will conduct him. The passage Phil. 2: 6, which, by the by, has a still wider scope (vide infra IV.), teaches, that this exinanition or κένωσις has its fundamental principle in an act of voluntary self-abnegation [Selbstverzichtung] (ἐαντὸν ἐκένωσεν): and 2 Cor. 8: 9, can be explained only as it is by De Wette (Exegetisches Handbuch), thus: "By the riches of Christ is meant his original δόξα, which he has laid aside (ἐπρώχενσε), in order to make men partakers thereof." But though in John 1: 14; 2: 11, a glory (or majesty) beam-forth during the earthly life of Jesus, is spoken of, this is not at all contradictory of John 17: 5, but is simply a direct authorization of the important limitation on which we have insisted, viz, that the Redeemer had divested himself of the δόξα, so far as the possession of it was not necessary to the work of redemption. So far as it was necessary, he possess-

¹ This is not contradicted by such passages as these, ὁ ὢν εἰς τὸν κόλπον, ὁ ὢν ἐν τῷ οὐρανῷ: John 1: 18; 3: 13; as these, taken in their proper connexion, seem to declare only the ante-secular [vorzeitliche] position of the Logos.

ed it also in the state of humiliation. Hence also it was witnessed in him who had become man, as a *δόξα, πλήρης χάριτος καὶ ἀληθείας*¹

II. *The Communio Naturarum.*

“If we consider, on the basis of what we have thus far fully ascertained, the person of the Redeemer, we have, in the first instance, the genuineness (*Wahrheit*) of his human and divine nature. For his human nature is perfectly homogeneous with ours. Sprung from our race, consisting of body and soul, having the properties of a creature [*kreatürlich*], capable of suffering, mortal : feeling, thinking, willing in the manner of men, but without sin. It is true that it does not possess the same originalness and independence [*Ursprünglichkeit und Selbstständigkeit*] as the divine, but it has in the latter the principle of its existence and subsistence. And this constitutes the truth of our church’s doctrine of the *ἐνυποστάσια*. If the case were otherwise, we would, in the place of a Godman, have a mere man, of whom we could only affirm that he is enlightened and animated by the divine. The objection, however, that in this way the humanity is deprived of an integrating element of its being, particularly of personality, falls to the ground of itself, according to the view which we take of the subject. For an absolute self-dependence or independence is not, at any rate, an attribute of human nature, but it is in all its members, and in every respect, determined in its condition by God, and is so far from being impaired or infringed upon, by this want of self-dependence (*Selbstständigkeit*), that through this, precisely, it is what it is (*dass sie gerade an ihr ihre Wahrheit hat.*) Its peculiarity is dependent upon this, that it bears within itself a divine fundamental element of life. The same is true of the Redeemer, of whose life the Logos is the fundamental element. The only difference is this, that in him life is eternal, absolute, self-existent, and identical with that of the Father, *ἡ ζωὴ ὁ λόγος τῆς ζωῆς*, I. John 1 and 2. (*ὁ Θεὸς λόγος*, as the ancients correctly expressed it), *ἡ ζωὴ αἰώνιος*. John 5 : 26. *ἔχει ζωὴν ἐν ἑαυτῷ* ; whereas in us it exists as life from God, limited as pertaining to creatures [*auf kreatürlich beschränkte Weise*], in a finite form ; so that therefore. his being and ours are really of a kindred nature, ours being spirit of his spirit, life from the fulness of his life. But do we not thus fall into the error of

¹ The difference between the view taken by us, and the usual one. consists, therefore, in this, that we regard the exinanition 1, as an essential feature [als Moment] of the incarnation itself, and 2, as pertaining not only to the human, but also, and indeed primarily, to the divine nature.

the ancient Apollinarism, which denied that the Redeemer had any human personality? Not by any means. For that divine fundamental element of life within us, whose union with our animal nature is alone competent to produce human self-consciousness, and to give it reality, to fit us for the knowledge of God and for conscious communion with him, and to effect these in reality, is not itself, in fact, either the one or the other of these, but the basis upon which they are developed. This fundamental element of life [Lebensgrund] does not, in fact, develop itself, but man's thought and will [Das menschliche Denken und Wollen] grow up, as it were, into it, and thus only acquire their distinct character and their full import. In a similar manner the divine Logos constitutes, in the Redeemer, the basis of his human consciousness, the possibility of a humanly thinking and willing *me*, without therefore being this itself, or subsisting as a second distinct consciousness along side of it; for he has, in his incarnation, humbled, emptied himself, and laid aside his divine consciousness, in order to resume it again in the form of the human.

This humiliation [or exinanition] however, which constitutes him a real man, does not, on the other hand, in any sense infringe upon the reality of his divinity. For, self-limitation is nothing else than self-determination; and when the divine Self determines itself to exist in a certain manner, or to operate within a limit fixed by itself, when it appoints for itself a definite mode or limit, it does not thereby cease to be the absolute. The creation of the world, the production of personal beings with a free self-determination, together with the possibility of the fall, and the permission of evil; nay, the entire government of the world, in its patience and long-suffering towards sinners, are all acts of self-limitation; for here God abstains from the manifestation of his absolute power, without therefore giving it up; just as when, on the other hand, he punishes the wicked, and withdraws his blessing from them, he does not cease to be Love. But this divine self-limitation and self-humiliation [Selbstverleugnung] is preëminently displayed in the entire scheme of salvation revealed in the Gospel, of which the incarnation is the central point. That to which the whole history of man's salvation points, appears here in its highest perfection [tritt hier im höchsten Maasse ein]. The Son gives up the fulness of his attributes, the relation in which he stands to the world as its Creator and Ruler, the *ἰσα εἶναι τῷ Θεῷ* [the being equal to God. Tr.]; but only actu, [i. e., so far as their active exercise is concerned]; *he does not give up his divine being or essence.* In laying aside his di-

vine glory ($\delta\acute{o}\xi\alpha$), he does not lose his oneness of being or essence with the Father. As to his essence he remains God, whilst he divests himself of the $\mu\omicron\rho\phi\eta\ \Theta\epsilon\omicron\varsigma$ —the form of God.

If from this we proceed to consider, in the second place, the mutual relation between the divine and human in Christ, it necessarily follows from the definitions given above, that we dare not regard the two as connected together externally, or in a manner merely ethical ($\sigma\upsilon\nu\acute{\alpha}\phi\epsilon\iota\alpha$); for in this way the *one* being Christ would again become divided into a duality of persons; or we would have to come back to that mere indwelling of the divine, which we have already rejected, as in itself utterly incompatible with the idea of the Godman. But an absorption of the human nature, or its transmutation into the divine, is just as much out of the question, as he would thus utterly cease to be essentially like unto us. The view which we are giving excludes of itself, both these modes of representation. They are, in like manner, at variance with Scripture, and moreover, they rob the whole work of redemption of its significance and value. For if the divine and human natures in Christ are only externally connected, all that he did and suffered can be predicated only of his human nature, and ceases, as merely human, to have any redeeming value; but if the human has been absorbed by and into the divine nature, his human activity loses all its genuineness, and becomes a mere semblance or feint, as taught by the Docetae. In opposition to these erroneous conceptions (Nestorianism and Eutychianism), the distinctions and definitions given by our church are impregnably true: "In Christo duo naturae, divina et humana, in unitate personae ἀσυχύτως et ἀχωρίστως, inconfuse et inseparabiliter conjunctae sunt. [In Christ, the two natures, the divine and the human, are united, in the oneness of his person, without confusion, and inseparably.] But the most weighty consideration is the oneness, the unity; for, ever since the act of the unio hypostatica, it is entirely improper to ascribe to him *two separate natures*, a *twofold* consciousness, a *twofold* will; it is, on the contrary, *One undivided person* of the Godman (*una indivisa persona*), in which the divine and human natures so pervade each other, as that neither can be regarded, or so much as thought of, as existing by itself, i. e., alongside or outside of the other. (Unio arctissima, intima, realis.) And here the declarations of our Confessions claim our unqualified assent: *ad integritatem personae Christi incarnati non modo divina sed etiam humana natura pertinet.* (Form. Conc. VIII. 11.) To the integrity of the person of the incarnate Christ pertains not only the divine, but also the human nature.]:

again : nec λόγος extra carnem, nec caro extra λόγον &c. [The Logos is not separate from the flesh, nor the flesh from the Logos.] But every abstraction, which seeks to keep the two natures separate, is obviously entirely wrong, because no such separateness is found in concreto: [in the actual person]. Even the analogy of body and soul, which it is usual to adduce, is utterly useless for illustrating this connection. It is too external. The well-known similitude of heated iron, which, at all events, is inapplicable to spiritual things, is equally useless. Only the relation of the human πνεῦμα to soul and body, or of the Holy Spirit to the regenerated, presents a suitable point of comparison.

III. *The Communicatio idiomatum.*

Such being the state of the case as respects the person of the Redeemer, it follows that the whole of his active life cannot be regarded as a double series of acts transpiring alongside of each other, or interlocking, like two cog-wheels; on the contrary, just as his person is a true, living unity, so also are his *consciousness*, his inward *life*, and his external *activity* to be considered as strictly undivided [ein einheitliches: unital], and belonging equally to both constituents of his being. For, (as we have shown above), the divine Logos has not reserved to himself a separate existence, and hence also no separate mode of action, alongside of, or exterior to, the human, but has, on the contrary, condescended to enter, in this respect also, entirely into the form of humanity. And with this we have, at the same time, the possibility of a naturally-human development on the basis of the already given unio hypostatica, from which that oneness of life can be more accurately explained according to its particular manifestations.

For, even as in every human being self-consciousness exists potentially from the beginning, but attains to actuality only in the way of successive development, thus also the Redeemer had not from the beginning a developed knowledge respecting his divino-human being (gottmenschliches Wesen). In childhood his knowledge and consciousness are those of a child. But, as the consciousness of his innermost nature gradually dawns and brightens upon him, the consciousness of his divine Sonship, of his relation to the Father, and of his call to be the Redeemer of the world, discloses itself to him at the same time; in a manner similar to that in which, with the progressive development of the spiritual elements of our nature, the consciousness of the relation in which we stand to God, and of our earthly destination, is disclosed to us. It is a process,

therefore, in which the personality of the Godman is realized ; but this process does not first affect the communion between the divine and human within him ; this, on the contrary, being given, it proceeds from that which already exists, and only carries it onward to a state of consciousness. This consciousness itself is not, therefore, to be partially regarded either as human, or as divine, but as one and undivided [einheitliches: unital], i. e., as divino-human.¹

What is true of his consciousness, is therefore true also of his entire life and activity. This is, like the former, one and undivided, divino-human. What he speaks, feels, and suffers in the performance of his mediatorial office on earth,—his sympathy with the misery of the world, his participation in the poverty and weakness of our nature, the conflict with temptation, his grief and suffering—all these purely human acts are at the same time divine, because they proceed from the one person of the Godman. “Wherefore (“though made so much better than the angels”) in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God.” Heb. 2 : 17 “Though he were a Son [better : although he was the Son], yet learned he obedience by things which he suffered.” Heb. 5 : 8. And therefore also the Scriptures describe his whole work of redemption at one time as the *ἔργον* of the Son of Man, at another as the *ἔργον* of the Son of God. They say, *ὁ κύριος τῆς δόξης* (designating his divine nature) is crucified, I. Cor. 2 : 8 ; but also *ὁ υἱὸς τοῦ ἀνθρώπου ἔπαθεν σαρκί*. Luke 9 : 22 sqq. I. Pet. 4 : 1 ; on the one hand they ascribe his sufferings to his human nature, and on the other they derive its efficacy to atone for the sins of the whole world, from its being the suffering of the Son of God : Cf. I. Pet. 1 : 19, 20. Matth. 20 : 28 ; with I. John 1 : 7 ; *αἷμα Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ Θεοῦ*. Acts 20 : 18. For this very reason we do not suffer ourselves to be at all disturbed by the oft repeated objection, that thus the di-

¹ With the Redeemer, as with us, this development is mediately effected through the influence of the Holy Spirit, which affected him through all the divinely-ordered relations of his early life, and particularly through the word of his Father : there is here, however, this essential difference that, whilst ours is at all times passing through sin and error, his not only remained free from all pollution, but unfolded itself with a clearness and continuousness, by virtue of which every moment of his life, being animated by humble obedience and holy love to God, contained within itself a living impulse to farther progress, so that, with Schleiermacher, we may regard the unfolding of his personality, from earliest childhood to the maturity of manhood, as an unbroken course of transition from the purest innocence to a perfect fulness of spiritual strength, which is widely different from every thing that we call virtue.

vine nature in Christ is degraded into that which is human. On the contrary, we teach, as the Scriptures do, not only a co-knowledge, but an actual participation, a real sharing in the same feelings and sufferings on the part of the divinity of the Redeemer, in respect of the condition and sufferings of his humanity,¹ nay, we regard this as a necessary consequence of the incarnation, and refer the entire momentous value [Bedeutung: import] of all that he did and suffered, precisely to this, that it is divino-human.² We comprehend what has been said above, in this aphorism: *What the Redeemer does as man he does also as God.*

But this truth directly includes within itself this other, that what he does as God, he does also as man. For, as the human life of the Son is actively manifested in and with the divine, so is his divine actively manifested only in and with his human life. The light, the truth, the power of the Logos so entirely pervade and illumine the human spirit, that no separation is here possible. What he thinks in his divine nature, he thinks at the same time in his human nature, just as his divine word is, in the strictest sense, human. Those manifestations of power, those acts which we are wont to ascribe, preëminently, to that which is divine in him; not only the miracles which he wrought in the days of his flesh, but also those far greater ones which he continues to work; the diffusion of light in the world (John 8: 12), the victory over spiritual and physical death, the restoration of life (John 5: 21, sqq. John 11: 25, 26.), the government of the church, the communication of spiritual gifts and graces (Eph. 4: 8, sqq.), the bestowing of the bread of life (John 6: 51, sqq.), the raising of the dead, and the final judgment (John 5: 27)—all these pertain also to his humanity, because they proceed from the one person of the Godman. The same being that suffers and dies, enlightens and animates the world—the same being that works miracles, shares also the poverty and the limited condition (Beschränktheit) of the flesh. So far as the Logos possesses and exercises the divine glory, to the same extent he possesses and exercises it also as man.

¹ The main force of the above-cited passages, Heb. 5: 8; 4: 15; 5: 12. cf. II. Cor. 5: 19, with Heb. 1: 3, rests entirely upon his suffering being that of the Son of God.

² It is usual here also to appeal to the relation between body and soul. It is common to say that, when the body suffers, the soul suffers with it, but in a different manner. It would, however, be better to urge this fact, that the soul can suffer (sympathize) with the body, without being violently [leidenschaftlich] affected by this fellow-suffering. It can preserve, in the midst of it, its peace in God, its serene, equable spiritual life:—and thus also the divinity suffers with humanity, without losing its own eternal serenity.

During the whole of his mediatorial activity on earth, however, this possession was limited. It is only at the close of his earthly career, that it attains its full measure and completeness; the glory, which the divine Logos had laid aside, is restored to him as the Godman, and thus, eo ipso, communicated also to his humanity.”

ARTICLE IV.

NOTES ON PROPHECY.

Notes on the kingdom or power signified by the “little horn” in verse 8, &c.

By Rev. J. Oswald, A. M., York, Pa.

IV. PART 2. Though the fourth “king,” or kingdom, or the Roman power subdued those countries in the east which successively constituted the three preceding monarchies, yet *this* empire, strictly speaking, was in the west. It is then to the *west*, as respects the relative geographical position of these “four kings,” represented by these “great beasts,” that we must, in this instance, direct our eye. The western Roman empire, as it is called, fell A. D. 476, and ten kingdoms, as we have seen, arose out of this, and existed simultaneously. About one thousand years prior to these occurrences, Daniel, lying upon his bed in Babylon, in a vision by night, saw it all, and whilst he was considering—looking at—contemplating the ten horns, “behold there came up among them another “little horn,” before whom, there were three of the first horns plucked up by the roots,” which especially arrested the prophet’s attention, for whilst he would know the truth of all this vision (v. 16), he was particularly interested in the “fourth beast” (v. 19), and it would seem most particularly, in the “ten horns,” “and of the other which came up, before whom three fell” (v. 20). This “other,” or the “little horn” (v. 8), is the subject of our present inquiry.

What is intended, or signified by the symbol of a “little horn,” in this passage? The thing signified is, a king or kingdom, just as the “ten horns” signify ten kings, or kingdoms. “And the ten horns out of this” (fourth) “kingdom are ten kings that shall arise: and another shall arise after

them ; and he shall be diverse from the first, and he shall subdue three kings" v. 24. We have had no difficulty in ascertaining the governments intended in all the preceding instances, nor shall we, I apprehend, in this ; but inasmuch as this is the worst, most abominable, tyrannical, wicked and scandalous government, in all this succession—we feel an unwillingness—a hesitancy to fix it anywhere. That injustice may happen to no one, let us consider what is the sum of what is said concerning this particular government, in this chapter and elsewhere ; for in so doing we may, I imagine, best ascertain what particular power or kingdom is intended.

(a) It is called a "little horn," v. 8, i. e., not a large, or universal monarchy, embracing a vast extent of country, or the whole, or nearly the whole of the known world, as some of the preceding, but only a small kingdom, of narrow limits, or very circumscribed territory, as e. g. the Popedom, or the kingdoms of Wurtemberg, Bavaria, Sardinia or Naples. Perhaps it is the Papal power that is signified. Let us not be in haste, for without sufficient evidence we should not *locate* this infamously blasphemous government. The diminutiveness of this kingdom would suit the Popedom, i. e., the territory constituting the Papal state. But let us proceed. (b) Before this "little horn," "three of the first horns were plucked up by the roots." It is said the Heruli, the Lombards or the Vandals, and the Ostrogoths were so plucked up. The imperial general, Belisarius, overthrew the Ostrogoths in Rome A. D. 538, and being recalled with his army, the Bishop was, I apprehend, left supreme in the ancient capital.

The supremacy of the Pope was *complete* as early as the year A. D. 533, the same year that the Institutes of Justinian were published (Keith). The Greeks having driven the Arian Ostrogoths out of Rome A. D. 538, the emperor's decree in favor of the Bishop of Rome, could then go into effect. The evidence is accumulating that the Popedom is signified by the symbol employed in the passage under consideration. (c) "In this horn were eyes like the eyes of man." This language imports cunning and superintendence. The Pope calls himself overseer of overseers—*Episcopus Episcoporum*. It also denotes the policy, sagacity, and watchfulness, by which this power would spy out occasions of extending and establishing its interests and pretensions. The court of Rome-papal, has been remarkable in this particular, above all the courts, states, kingdoms or governments in the world. (d) In this horn also, was "a mouth speaking great things." In verse 20, it is said, "and a mouth that spake very great things, and in verse

25, "great words against the Most High." This government was to be arrogant in its claims, blasphemous in its titles, and uttering great swelling words of vanity. Can we discover anything similar, or like to this, among all the governments, of which history gives us any knowledge? The style of "His Holiness"—Our Lord God the Pope—"Another God on earth," and the claim of infallibility, and of a power to dispense with God's laws, to forgive sins, and to sell admission into heaven, may serve as specimens of the great things which this mouth has spoken. Under this head, it has justly been remarked, in reference to the Popes of Rome, that they have assumed infallibility, which belongs only to God. They profess to forgive sins, which belongs only to God. They profess to open and shut heaven, which belongs only to God. They profess to be higher than all the kings of the earth, which belongs only to God. They have gone such lengths in pretensions, as to release whole nations from their oath of allegiance to their rulers, when such rulers did not please them. And they go *against* God, when they give indulgences for sin. This is indeed speaking "great words against the "Most High," and is the worst of all blasphemies. They have proclaimed, by their agents, that indulgences are the most precious and sublime of God's gifts. They have offered letters duly sealed, by which the sins even, which purchasers should after commit, should be forgiven. The notorious Tetzal declared that he would not exchange his privileges for those of St. Peter in heaven, because he had saved more souls by his *indulgences*, than did the apostle by his sermons; that no sin is so great, that the indulgences cannot remit it; only let a man pay largely, and it shall be forgiven him. Moreover, this instrument, or agent of the Papacy, asserted that repentance was not indispensable; that indulgences saved not the living alone, but also the dead; that the souls confined in purgatory, (for whose redemption indulgences are purchased) as soon as the money tinkles in the chest, instantly escape from that place of torment, and ascend into heaven. According to a book called the "Tax of the sacred Roman Chancery," in which are contained the exact sums to be levied for the pardon of each particular sin, we find some of the fees to be thus:

	<i>s. d.</i>
For procuring abortion.....	7 6
For Simony.....	10 6
For sacrilege.....	10 6
For taking a false oath in a criminal case.....	9 0
For robbing.....	12 0
For burning a neighbor's house.....	12 0
For defiling a virgin.....	9 0

	s. d.
For lying with a mother, sister, &c.....	7 6
For murdering a layman.....	7 6
For keeping a concubine.....	10 6
For laying violent hands on a clergyman.....	10 6

(e) The look of this horn “was more stout than that of his fellows.” The Roman court and Pontiff, for many ages domineered over those kingdoms, intended by the “ten horns,” in the most audacious manner. They levied taxes on them. They deposed their kings, and disposed of their dominions, absolving their subjects from their oath of allegiance, and exciting them to rebellion and insurrection. They claimed the supremacy in all causes, and so trampled on the greatest monarchs, as was never done by any other power. We have an example of this in the history and person of Henry IV., emperor of Germany, who passed the Alps, amid the rigors of a severe winter, and arrived in February, A. D. 1077, at the fortress of Canusium, the then residence of Gregory the VII., and here the suppliant prince stood, during three days, in the open air, at the entrance of this fortress, with his feet bare, and his head uncovered, and with no other raiment than a wretched piece of coarse woolen cloth, thrown over his body, to cover his nakedness. On the fourth day only, was he admitted into the presence of the lordly Pontiff, who, with difficulty, granted him the absolution which he demanded. Thus, though the Popedom is, and was, only a diminutive kingdom, yet all the rest were terribly oppressed, and larded over, during all the years of power, of that horn “that had eyes and a mouth,” and the looks stouter “than his fellows.”

Though we have not as yet closed our considerations of what is said, concerning the particular government symbolized by the “little horn,” for the purpose of ascertaining what kingdom is intended or signified, I observe; that it must already be manifest that it is *the Papal*, and *can* be no other power. However unwilling we might be, to *this* conclusion we must come. Thank God, however long its duration, like every other system of iniquity, it will have a termination; not of God’s planting, it *must* be plucked up. In the Lord’s good time, the angel, whose glory will lighten the earth, will come down from heaven, having great power, and crying “mightily with a strong voice saying, Babylon the great is fallen, is fallen,” and though “the kings of the earth who have committed fornication, and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,” yet the heavens will rejoice over her, and the holy apostles and prophets will rejoice, when God shall avenge them

on her, in whom "was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Having already sufficiently demonstrated what power is intended by the symbol under consideration, in particularizing several characteristics of the "little horn," we might rest the matter here. But as there are several other specifications, by our prophet, we proceed: (*f*) "and he shall be diverse from the first." Of the four universal monarchies, the fourth was, according to Daniel's vision (v. 4), to differ "from all the beasts that were before it." I have heretofore shown that it *did* differ, and *how* it differed. The "little horn" was also to be diverse from the "ten horns" (v. 24), three of which were to be subdued, or plucked up, to make way for this. He was "diverse from the first." This government was more circumspect, politic, sagacious and watchful, than they. It was more vain-glorious, arrogant, domineering and audacious, than the powers represented by the "ten horns." History records nothing similar or equal to it. The monstrous power of the church and Bishop or Pope of Rome, has been *different* from every other species of tyranny in the world. This power is altogether singular in the earth, and a contradiction also. Called christian, and yet persecuting Christ, in his poor and inoffensive followers. Called christian, after the meek and lowly Savior, yet proud, arrogant, and "decked with gold and precious stones and pearls," and "arrayed in purple and scarlet." Called christian, and yet the Papacy is reeking with christian blood; with the blood of (it is supposed) not less than fifty millions of the followers of Christ; the "blood of the saints," and "the martyrs of Jesus," whose souls John saw under the altar, and who "cried with a loud voice saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth," Rev. 6: 9, 10. (*g*) And he shall "think to change time and laws," v. 25. This prediction has its illustration and fulfilment in the fasts and feasts; the canonizing of persons, whom this government chooses to call saints; the granting of pardons and indulgences for sins; the instituting of new modes of worship, utterly unknown to the christian church; new articles of faith; new rules of practice, and the reversing at pleasure, the laws of both God and man, which we meet with in the history of Popery. For a king to change the laws of his own dominions, as to secular affairs, would not be strange, and no change, in some instances greatly for the worse, could be made in the religious laws and customs of idolatrous or pagan nations, but that the "little horn" should presume to change laws, the laws of God too,

and this, not only throughout his own peculiar territories, but in those of other kings also, was strange indeed, and no wonder the prophet was interested in knowing "the truth" of this power. This, viz, the Papal power, has arrogated to itself the prerogative of making times holy and unholy, contrary to the word of God. It has commanded men everywhere, at certain times and seasons, to abstain from work, and from meat, and forbid certain persons to marry or to be given in marriage, contrary to the word of God, and when God requires no such thing. It has multiplied holy days, until scarcely four, of the six working days, have been left for man to labor, contrary to the express word and law of God, "six days shalt thou labor." It has licensed intemperance, and excess on its festivals and carnivals, and authorized licentious diversions, on the Lord's holy day, contrary to the word and law of God, "remember the Sabbath day to keep it holy." (*h*) "And the same horn made war with the saints, and prevailed against them," v. 21. (The persons intended by the term "saints," are holy ones; people wholly consecrated to God. Under the old covenant, those were truly saints, who were *Israelites indeed*, and not merely by natural descent, and under the New Testament dispensation, the very same description of persons *morally*, are entitled to this honorable distinction, viz, those who have Abraham's faith, i. e., all true christians.) The persecutions, massacres and religious wars excited by the church and Bishop, or Pope of Rome, have occasioned the shedding of far more of the blood of the saints of the Most High, than all the enmity, hostility and persecutions of professed heathen, from the foundation of the world. From the time of the alliance, or union of church and state, under Constantine the great, there were always those who did not consent to the corruptions of a corrupt establishment. These people were known throughout various ages, in different countries, by different names, as e. g. Cathari, Novatians, Donatists, Luciferians, Ærians, Paulicians, Bougres or Bulgarians, Tiserands or weavers and good men, Gazari, Paterines, Josephists, Arnoldists and Fratricelli. The name however, by which they are perhaps best known, is that of Waldenses. They continued from the days of Constantine, down to the reformation, when some of these people united with the Lutherans, others with the Calvinists, and others still, with the Anabaptists of the better sort, afterwards called Mennonites, and there are still left in our day, about twenty thousand of this interesting people. When Popery was in its highest glory, and the deepest midnight hung over the nations, these people were distinguished throughout their

generations, by their attachment to the sacred scriptures; by their scriptural simplicity and soundness of belief; by their purity and excellence of manners; by their enlightened fervor, courage and zeal; by their steady opposition to all corruptions, and anti-christian usurpations; by their enlightened views of liberty of conscience, and by their just ideas of the nature and character of a church of Christ.

1. The "little horn" made war" with these pious people, who were not in communion with Rome, "and prevailed against them," subjecting them, throughout many centuries, to a most cruel and unrelenting persecution. In the thirteenth century, the Pope instituted a crusade against them, and they were pursued with a fury perfectly diabolical. In the seventeenth century, the flames of persecution were rekindled, and on the revocation of the edict of Nantes, about fifteen thousand perished in the prisons of Pignerol, besides great numbers who perished in the mountains. In the eighteenth century, even, the old persecuting edicts were revived, or renewed, and though not subjected to fire and faggot, as in former times, yet was their worship restrained, and they were not only stripped of all employment, but by a most providential circumstance, saved from a general massacre.

The "little horn" "made war with the saints, and prevailed against them," and they were worn out by this persecuting power (v. 25), as is abundantly illustrated in the conduct of the Papal government, in reference to the people under consideration. At one time the minions of the Pope apprehended such numbers of them, that they could not find lime and stone sufficient to build prisons for them. At another, they attacked them suddenly with troops, plundered their houses, murdered many, and drove others into the Alps, where, it being mid-winter, they were frozen to death. At another time still, they hunted them in the mountains, cast them down from precipices, and suffocated them in caverns, whither they had fled for refuge. Albert de Captaneis, the agent of Pope Innocent VIII., assisted by a body of troops, in searching the caves A. D. 1488, found four hundred *infants*, smothered in their cradles, or on their mothers' arms. Three thousand fell, or perished in this persecution. Again, on a different occasion, the papists murdered the men, cut off the breasts of women, and left the infants to famish; proclaiming, that none should give any manner of assistance to the Waldenses. Thus the "little horn" made war on these saints, throughout their generations, and sometimes the malice of this government, against the people of the Most High, unappeased by the horrors it in-

flicted on the living, even desecrated the grave, and exhumed, and burnt the bones of those who had long and peacefully slumbered there. Verily, when the Arch-enemy Satan, perceived that the grievous persecutions availed nothing, which he excited against the church of Christ, through the medium of the "fourth beast," or pagan imperial Rome, yea, that the emperors themselves, at last became obedient to the faith, *he* resolved to turn christian himself, and set up for Christ's deputy on earth, in the form of a Pope, and all this, to fight against christianity, under Christ's banner, by adulterating or corrupting the doctrines of Christ, and thus rendering them inefficacious, and by introducing his old heathen rites and idol ceremonies, as unwritten traditions from Christ and his apostles, and thus, under the hallowed name of Christ, and professedly by his authority, to exercise all the cruelty, oppression and fraud, which is so pleasing to his infernal nature; hoping to burn, root out, pluck up, and destroy all true christians from the face of the earth, under color of propagating the Catholic faith, and enlarging the church of the Redeemer in the world.

Pagan imperial Rome terribly persecuted the early christians. History usually reckons ten general persecutions, which have been thus stated: The first under Nero, from A. D. 64 to 68. The second under Domitian, from A. D. 95 to 96. The third under Trajan, from A. D. 97 to 116. The fourth under Antoninus Pius, from A. D. 135 to 156. The fifth under Severus, from A. D. 199 to 211. The sixth under Maximinus, A. D. 235. The seventh under Decius, from A. D. 249 to 251. The eighth under Valerian, from A. D. 257 to 260. The ninth under Aurelian, from A. D. 273 to 275. The tenth under Dioclesian, from A. D. 302 to 312. Others reckon them somewhat differently, and certainly, there are in this reckoning some omissions, for the christians were also persecuted under the emperors Adrian and Marcus Aurelius. Indeed, during the space of two hundred and sixty years, from the crucifixion of the Savior, they had but short intervals of repose from persecution; for, when the chiefs of the empire themselves, were not sanguinary, there generally were inferior magistrates who, under some pretext or other, harrassed the poor disciples of Jesus. It is supposed that *three millions* of christians perished in the first three centuries, and yet, it is said, that the primitive christians prayed for the continuance of this government; viz, the imperial Roman. They did this, because the followers of the Redeemer are to make prayer and supplication for all men; "for kings, and for all that are in authority," that they "may lead a quiet and peaceable life in all godliness and

honesty," and because (it is related,) they knew, that when imperial Rome, i. e., the fourth universal monarchy terminated, that another, and a far worse persecuting power would arise. This, it is said, they learned from the second chapter of Paul's second epistle to the Thessalonians, wherein the apostle admonishes them not to be "soon shaken in mind, or be troubled, neither by spirit nor by word, nor by letter as from us," i. e., from the apostle, "as that the day of Christ is at hand." It would seem that they had fallen, or were in danger of falling into the error that the day of judgment was then very near. The apostle assures them, v. 3, that before the coming of that day, there should be a falling away first, and that the "man of sin," the "son of perdition," would be revealed, "who opposeth and exalteth himself, above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God," v. 4. The apostle then, in v. 5, uses these remarkable words: "and now ye know what withholdeth, that he might be revealed in his time." That which withheld, or hindered, the revelation of the "man of sin," was the Roman empire; whilst the Roman emperors held Rome, and exercised imperial authority there, Rome, manifestly, could not be the seat of Antichrist, or of the apocalyptic beast, signified by the "little horn." When the Roman empire was destroyed, or taken out of the way, *then* the "son of perdition" was to be, and was in fact revealed, whose certain and most righteous doom is to be consumed with the spirit of the Lord's mouth, and to be destroyed with the brightness of his coming.

2. The "little horn," i. e., the Papal power, "made war with the saints," discovered in communion with the church of Rome. In spite of her monstrous corruptions, I would in charity hope and believe, that there always may have been, some true christians found in her. If such remained quiet, and kept the faith shut up in their own hearts well; but woe unto them, if they communicated the truth unto others; if the truth became in them, as the word of God did in the prophet, as a fire in their bones, so that they could no longer keep silence, for then they became troublesome to the Hierarchy, and then this government made war with them, and sought their extermination. The church under the Papacy, especially prior to the glorious Reformation of the sixteenth century, has been compared to an edifice consumed, beneath whose ashes a fire smouldered, from which, from time to time, bright sparks were seen to escape, and accordingly, history records

some names, concerning which we have reason to hope, that they were written in the Lamb's book of life.

We would fain hope that the truth which sanctifies, is now laid up in the sanctuary of some pious hearts in the Romish communion, and that it *will be, hereafter*, is manifest, for sooner or later, there is to be a call to such, to come out from Babylon. "And I heard a great voice from heaven saying, come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquity," and the faithful will obey, but the residue miserably perish. But our purpose at present is, to show by a few examples, that Popery made war with the saints, in communion with the Papal church, *whenever discovered*, either by communicating the truth to others, or by protesting against the corruptions of a corrupt establishment, and thus becoming offensive to a wicked Hierarchy; to a priesthood so depraved, that D'Aubigné tells us that Geiler, of Kaisersburg, who was for thirty-three years the great preacher of Germany, said: "when the summer leaves turn yellow, we say that the root is diseased; and thus it is a dissolute people proclaim a corrupted priesthood. "If no wicked man ought to say mass," said he to his bishop, "drive out all the priests from your diocese."

In the fourteenth century, Wickliff made his appearance in England, and knowing the pride, ambition and covetousness of the Pope, he, in his lectures, sermons and writings, exposed the Romish court, and the vices of the clergy, both religious and secular. He wrote against the doctrine of indulgences. He opposed the Popish doctrine of transubstantiation. He engaged with other pious and learned men, in translating the sacred Scriptures into the English language, and thus, by his important labors, struck at the root of ignorance and superstition, which a wicked priesthood perceiving, like the Ephesians of old, they trembled for their craft, and the "little horn" made war with him. He was met by opposition and reproach, and persecution in life, and after he was dead, his bones were dug up and burnt by his enraged enemies.

John Huss, the celebrated Bohemian reformer, was born near Prague, about the year 1376. He entered deeply into the essence of christian truth. He besought Christ for grace, that he might glory only in his cross, and in the inestimable humiliation of his sufferings. In his efforts at reform, he attacked the lives of the clergy, rather than the errors of the church. The state of religion at this time, was indeed low; and the priesthood most corrupt. The famous council of

Constance even, which was now held, determined that a reformation was necessary. But the wicked men, who constituted this council, had no heart for so great and so good a work, and hence, directed their thunderbolts against Huss and his followers. Pronouncing him an arch heretic, they despoiled him of his sacerdotal vestments, and delivered his body, as they said, to the civil power, and *his soul to the devil*. The "little horn" made war with him, and prevailed.

Again, Jerome becoming acquainted with the writings of Wickliff, at the university of Oxford, translated them into his native language, and on his return to Prague, attached himself to the people in Bohemia, over whom Huss presided. The "little horn" made war with him and prevailed. He was cited to appear before the council of Constance, on the 17th of April, A. D. 1415. Having thought it prudent to retire, he was seized on his way, sent back, brought before the council, accused of protestant principles, and remanded from the Assembly into a dungeon. From this he was conveyed to a strong tower, and exposed to torture and want; and finally, was delivered over to the civil power for martyrdom. He met his fate heroically, and with cheerful countenance. Observing the executioner about to set fire to the wood behind his back, he cried out, "bring thy torch hither, perform thy office before my face; had I feared death, I might have avoided it." When surrounded by blazing fagots, he cried out, "Oh Lord God have mercy upon me," and a little afterwards, "thou knowest how I have loved thy truth," and thus he fell asleep, his martyr soul passing up from the flames, into the paradise of God.

Finally, to mention no other in this connection, the Dominican Savonanola preached at Florence, A. D. 1498, against the insupportable vices of Rome. But war was made with him, and they prevailed against him. They dispatched him by the inquisition and the stake.

Such has been the conduct of the "little horn," of a government professedly christian, whose head blasphemously assumes to be Christ's vicegerent on earth, to represent the meek and compassionate Savior, who taught us to love others, not only those who *love* us, but those *even* who *hate* us, and to pray for those who despitefully use us, and persecute us. But what violence and wickedness may not be expected at the hands of a power, whose head or chief is styled (if not directly, at least typically) the "man of sin." In his late attempts at restoration through French intervention, (after having been driven away by his own subjects) the Pope, the professed father of his people, by his minions, agents and helpers, *killed*

the Romans, his children; the Pope, the professed shepherd of the sheep, cut the throats of his own flock. But in due time (as we shall see), "the judgment shall sit and they shall take away his dominion," i. e., the dominion of the "little horn," to consume and destroy it unto the end. Blessed be God, that we live in a land which is free, and in an age when this power is so far wasted, or consumed, that we can worship God, the Father, Son and Holy Ghost, after the manner it calls heresy, and yet apprehend neither inquisition, nor dungeon, nor gibbet, nor rack, nor stake; without fearing that the Pope, his bishops or priests (professed followers of Christ) shall either deliver our bodies into the hands of the executioner, or commit our souls to the devil.

ARTICLE V.

SCRIPTURE DOCTRINE CONCERNING THE RESURRECTION OF THE DEAD.

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THERE are, doubtless, christians in the world, blessed with such a full assurance of faith and hope, that the future life may appear to them more certain than the present. "These," says a distinguished Theologian of the last century, "would think it as ridiculous for a man to offer proof of the general resurrection, as to demonstrate at noon-day, by a series of propositions, that the sun shines." Nevertheless, there have always been men, who denied this doctrine; not only among Pagans and Jews, but even among christians. To this class belonged Hymeneus and Philetus, (2 Tim. II. 17, 18.) who, says Vitranga, coming from the school of the Sadducees, and interpreting the promises of the Old Testament concerning the resurrection *metaphorically*, maintained their fulfilment in the restoration of the Jewish republic from Babylonish captivity, and consequently alleged that the "resurrection was past already."

According to the Talmud, there were Jews in the time of Ezra, who denied this doctrine; in consequence of which, he ordered that all the forms of prayer used in the temple should close with the addition, "*In secula seculorum*," to denote that there is another age after this life. It is certain, that some time

after the Babylonish captivity arose the Sadducees, a sect founded by one Zadoc, who, misinterpreting the teaching of his master, Antigonus, "that God should not be served with mercenary motives," denied the immortality of man, and a future retribution.

Among the ancient Heathen, the learned and refined Athenians, as well as other Greeks, believed in a future life, but ridiculed the idea of a bodily resurrection, as preached by the apostle Paul, in the Areopagus.

The Atheistic school, adopting the Præambulum of Spinoza, flatly deny this doctrine, and that of the Rationalists, from Semler down to Strauss have, by their "philosophy falsely so called," perverted its true meaning. Under these circumstances, it need not seem surprising that a distinguished Professor, and with him, a whole christian denomination, should think proper to designate the orthodox view on this important subject, as "nothing but a poet's dream."

It is proposed in this article, to show what the inspired word of God teaches on this subject. For the writer confidently believes, that the simple unsophisticated truth of divine revelation, is of itself able to make wise unto salvation. And he is also of opinion, that if ministers of the gospel would more frequently content themselves with unpretending exhibitions of *this truth*, instead of undertaking to rationalize, philosophize and speculate in the sacred desk, there would be many more perishing sinners converted.

The radical and fatal error of all rationalistic theologians, consists in first setting up a theory, and then endeavoring to reason the word of God into its support. Had this error been avoided, and had men universally approached the Bible in humility, recognizing its authority as supreme in matters of faith, they never could have been tempted to pervert the plain teaching of St. Paul, in the fifteenth chapter of first Corinthians, in regard to the "resurrection," nor have suffered themselves to be driven to the expedient of maintaining that he was "mistaken" in his views.

In the chapter above quoted, and in the twenty-first verse, we read, "*For since by man came death, by man came also the resurrection of the dead.*" From which we understand, that as Adam, our federal representative, by sin brought about a violent or unnatural dissolution of that union subsisting between the material and immaterial parts of man, in consequence of which, he becomes disqualified for inhabiting the earth; so Christ, who was also a man, acting as our substitute, by his perfect holiness, and obedience to the divine law, has

provided a remedy for the sad catastrophe. This great victory will constitute the closing scene in the glorious career of our blessed Savior's mediatorial reign; for, says the apostle, verse twenty-sixth, "The last enemy, that shall be destroyed, is death."

In order that we may have clear views of this important doctrine, so essential to the integrity of our faith, and so consolatory in view of the cold grave, that puts an end to all earthly hopes, let us consider

I. Who will be subjects of the Resurrection?

This question is categorically answered by the apostle, when he says: "As in Adam all die, even so in Christ shall all be made alive:" which means that *all*, who die in consequence of Adam's fall will be raised. And this comprehends his entire posterity—the whole human race, of every age and clime; "for of one blood God hath made all nations of men for to dwell on all the face of the earth." Acts 17: 26.

The generations, that lived before the flood, and all the countless millions of men, that have ever trod, or ever will tread the stage of earthly action, down to the end of time, are destined to rise from their graves: for all have died, or will yet die, which is a necessary antecedent of the resurrection.

Death is the penalty of sin, or, as the apostle expresses it, "*the wages of sin*;" and to maintain the integrity of divine law, and the justice of his character, it was as necessary for the sovereign Creator to make a contingent appointment for men to die, as it is for human law and justice to require that a hireling receive pay according to his labor. "In the day, that thou eatest thereof, thou shalt surely die," said God to Adam; and from the moment of transgression, the penalty began to take effect: for man became mortal, both as an individual and in the aggregate, and has been continually verifying the terrible denunciation.

There have been two remarkable exceptions to this penalty, but this fact only "confirms the rule." Enoch and Elijah were exempted from going down to the dark chambers of death; the one before the flood, and the other subsequent to the delivery of the law on Mt. Sinai, and were translated, body and soul, immediately to heaven; probably for the purpose of encouraging the patriarchal and Abrahamic church in the faith and hope of an eternal life. (This encouragement the christian church finds in the resurrection and ascension of our blessed Lord and Savior.) Consequently, they will have no part in the general resurrection, being already in the glorified state.

But all others, both small and great, just and unjust, will stand up before the judgment seat.

Here the question presents itself, if death be the penalty of sin, from which Christ absolves believers, why will the wicked also participate in the resurrection? I answer: although all men, without exception, will be raised by the power, and in consequence of the atonement of Christ, yet the righteous alone will rejoice over and share the benefits of his victory. Hence, their's is emphatically called a "*resurrection of life*," and they are designated, "*children of the resurrection*," whilst that of the wicked is called a "*resurrection of damnation*," and "*of everlasting shame and contempt*." John 5: 29. Dan. 12: 2. Luke 20: 36. Thus it is evident, that the "just" or righteous will be raised, in order that they may obtain all the benefits of Christ's atonement for sin, and be placed in the same situation, and restored to the same relation to God, which distinguished Adam, prior to the fall; and the wicked will be raised, that they may be in a situation to receive the final punishment of sin, which is "*the second death*." The latter will be raised, therefore, not because they have any share in divine grace, but simply because they are identified with humanity; the whole of which must necessarily be revived, in order that the integrity of the divine law be maintained. By transgression Adam forfeited all claim to the love of God; and had the sentence of eternal death, which was the only alternative of obedience, been carried into immediate execution there would have been no resurrection. Then, the funeral knell of departed humanity would have been sounded throughout the universe, and the blackness of Egyptian night would have forever brooded in sombre silence over the grave. The prospects of a whole race on this beautiful theatre of action, which had so recently been erected by divine goodness and wisdom, must have been utterly blasted, and cheerless despair would have reigned supreme. But—in that sad moment, when the sword of divine justice was about to leap from its scabbard, and bathe its glittering edge in the life-blood of man, the hand of sovereign mercy interposed in his behalf, and the execution of the sentence was postponed. Stay thine avenging hand, O Father, she cried, and hear the voice of a mediator. That voice was duly heard, and Christ, the resurrection and the life, became man's surety, and entered into bonds for his appearance at the great day.

These considerations sufficiently explain what the apostle means in the passage, "For as in Adam *all* die, even so in Christ shall *all* be made alive." I. Cor. 15: 22. That is, not

that as *all men* die in consequence of Adam's sin, so *all men*, without exception, shall be saved from eternal death, and attain to everlasting happiness in consequence of Christ's atonement: for such an interpretation would make the glorious gospel a stupendous farce: but simply, that as the first Adam ruined his posterity by sin, the second Adam will raise *his seed* to a blessed immortality by obedience.

In reflecting upon the universality of the resurrection, we are naturally reminded of some who, according to the sacred scriptures, after having once paid "the debt of nature," as it is sometimes erroneously called, were summoned back to earthly scenes. And the question presents itself, will they also rise again at the last day? These extraordinary cases were, the widow of Zarth's son, the Shunamite's son, Jairus' daughter, the widow of Nain's son, Lazarus of Bethany, Tabetha, *alias* Dorcas of Joppa, and Eutychus: altogether seven distinct resurrections. The first two were wrought by Old Testament prophets, Elijah and Elisha, the next three by our blessed Savior, and the last two by the apostles Peter and Paul. We take it for granted, that these resuscitated persons *died again*, having been recalled to animate their mortal bodies a little longer for the glory of God, (as was strikingly manifested in the case of Lazarus) and then re-entered the dark domain of Hades, there to await the general resurrection of the dead. And the fact of their having twice died, does no more disparage the goodness of divine providence, than the well known fact, that many are more than once brought very near the gates of death during their earthly pilgrimage, and after having endured pains equal to, if not greater than those of dying, are spared to encounter, at a later period, the king of terrors. But in addition to these cases, we are informed, Matth. 27 : 52, 53, "And the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." In reference to these saints, whose *bodies* appeared unto many at Jerusalem, a number of questions suggest themselves, but in the absence of more definite information than that communicated by Matthew in the passages quoted, we are left to mere conjecture. We cannot tell, whether they were ancient or modern saints, to what persons they appeared, or what became of them. It is reasonable, however, to suppose that they arose from their graves as a special privilege conferred on them in honor of Christ's resurrection; and that they were taken with him immediately to heaven, having been glorified at their ascension, as the bodies of all the saints will be at the last day.

Christ became the first fruits of them that slept, by rising from the dead, and they followed him, probably to illustrate the doctrine under consideration, which will be done on a still larger and more magnificent scale, when the martyrs described in the Apocalyptic vision will rise, on the binding of Satan, to reign with Christ a thousand years. Rev. 20 : 4, 5 ; that is, provided the "*first resurrection*" here described be understood in a literal sense, which commentators generally reject.

The universality of the resurrection being thus qualified, the word of God authorizes us therefore to believe, that its subjects will be the whole human family, from Adam and Eve down to the last child of humanity yet to be laid in the grave. These will constitute the "*pale nations of the dead,*" slumbering in the arms of their mother earth, to be waked up, when the light of the resurrection morn shall be announced by the Archangel's trumpet. Then they will stand with the living, (who must undergo a change analogous to death) before the great white throne, and all will receive according to the deeds done in the body, whether they be good or evil.

II. What is the nature of the general Resurrection? when will it occur? and by whose power will it be effected.

There are various kinds of resurrection, mentioned by the inspired writers: one is *spiritual*, and signifies that deliverance from the power and dominion of sin, which is wrought by the Holy Spirit for believers; another is *civil*; for example, that which occurred when the Jewish republic was restored from the Babylonish captivity. But *the resurrection* most frequently mentioned, is that *revivification of man, which will take place by the power of Christ, on the consummation of all earthly things, by virtue of which the human body and spirit will be reunited as they are in their normal state.*

The usual Greek word employed to express this kind of resurrection is ἀνάστασις, which comes from the verb ἀνίστημι, *to rise again, to stand up.* The Jews, who were not unfamiliar with the idea of a Resurrection, even long before the advent of the Messiah, expressed it generally by the Hebrew words הִקְוָה and הִחְיָה, the former derived from קוּם *to stand*, and the latter from חָיָה *to live.* These terms are very correctly employed, because there is in death an actual prostration of man. He is laid low in the silent grave, and deprived of all visible power. The spirit, it is true, does not cease to exist, nor lose its power of consciousness, neither need we suppose that its inherent faculties are suspended in their operation, but man

as a compound being, nevertheless sustains a violent shock, which affects his whole personality, and under its effects he may justly be said to be "cut off out of the land of the living." This is an awful degradation of human nature, and a sad humiliation. But according to the teaching of scripture, from the horrible pit and miry clay of death's gloomy vale, man is destined to a wonderful deliverance. He will resume his body and find himself restored to the same sensation and consciousness, by which his nature is distinguished prior to dissolution. He will once more, after having long slumbered in the dust, *see* with these self-same eyes, *hear* with these ears, *smell* with these olfactories, *taste* with this palate, and *feel* with these nerves. Then, conscious of possessing again the same powers, which will have been for a season lost in death, and finding himself "rectus in natura," he will doubtless survey with wonder and admiration the thrilling scenes of a new life—a life, whose perpetuity and happiness depend upon the moral qualifications, with which he will have left the stage of earthly action.

When we consider the universality of the resurrection, and the tremendous energy, which it involves, we are lost in amazement. And when in imagination we contemplate the magnificent developments of that closing scene in this world's drama, about to be exhibited just before the curtain falls to rise no more, we instinctively feel prompted to exclaim, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! Rom. 11 : 33. Let us dwell for a moment upon that eventful period, when the affairs of this sublunary world will be approximating their end. The sun is about to sink into endless night, and the glittering stars will shortly be plucked from the canopy of heaven. The wheels of time are just about to perform their last revolution, and universal nature will come to a stand-still! O how thrillingly interesting, and how big with importance will be that final pause, indicating the complete fulfilment of the destiny, which was stamped upon the material universe, unnumbered ages back, when "the morning stars sang together, and the sons of God shouted for joy!" But the pause will be of short duration—"In a moment," says the apostle, "in the twinkling of an eye, at the sound of the trumpet, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." In another place, he goes on to describe this magnificent scene as follows: "For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the

trump of God; and the dead in Christ shall rise first. Then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." I. Thess. 4: 16, 17. John, the beloved disciple, who was privileged to enjoy a prophetic vision of this scene, tells us that "the sea gave up the dead which were in it, and death and hell delivered up the dead, which were in them." "And I saw the dead, small and great stand before God." Rev. 20: 13, 12. From these passages we learn that the divine energy to be exerted in the resurrection will extend to the utmost verge, where the dust of humanity may have been scattered, and will collect every necessary particle, and dispose of it, according to its original and appropriate relations. The mountain fastnesses, the solitary glens, the everlasting snows of the polar regions, where many a daring navigator, like Sir John Franklin, has penetrated, the morasses of the torrid zone, the distant isles, the dark unfathomed caves of ocean, the humble vault and the costly sarcophagus, with its proud mausoleum, shall all surrender their dead at the bidding of him, who is the resurrection and the life.

It will be perceived that the *time* of the general resurrection is located at the end of universal history, that is, when the whole material or physical universe will have accomplished its grand destiny. The writer is aware, that the prevailing opinion is, that "*the last day*" mentioned in John 11: 24, 12: 48, 6: 39, 40, and elsewhere, which all admit to be simultaneous with the day of judgment, has reference only to this earth or solar system, and that the great body of the universe will remain in its present condition, for aught we know to the contrary. But we certainly have scriptural authority for believing that at some unknown period in the future, the whole material universe will have an end, though there may be nothing annihilated. Our Savior says, Matt. 24: 35, 36, "*Heaven and earth shall pass away*, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." The apostle Peter, second epistle 3: 10, tells us, "*The heavens shall pass away* with a great noise," and the prophet Isaiah, 51: 6, says, "Lift up your eyes to the heavens, and look upon the earth beneath: for *the heavens shall vanish away like smoke*, and the earth shall wax old like a garment." And all this is in perfect harmony with reason, which teaches, that there is nothing immutable but God and truth. Now if the material universe is destined to "*pass away*," why need we hesitate about associa-

ting its end with that great day of the Lord, which will be signalized by the general resurrection, and the general judgment of men and devils; "a day for which," in the language of the poet, "all other days were made."

When we contemplate the vastness of creation, and the comparatively little progress, which mankind have made in human and divine knowledge, notwithstanding all the boasting of science and philosophy, we are naturally inclined to suppose that the end of time, and the resurrection of the dead, *are yet inconceivably distant in the future.* But in the indulgence of such reflections we are suddenly arrested by the assurance of the Son of God, that "it is not for you to know the times or the seasons which the Father hath put in his own power." Acts 1:7. Consequently, as all our conjectures are founded in ignorance, "that day" may burst in upon us, when we least expect it, and doubtless in this case at least, the adage holds good, "when ignorance is bliss, 'tis folly to be wise."

It will also be perceived, that Jesus Christ is considered as the efficient cause of the resurrection. On this account he is styled "the resurrection and the life." John 11:25.

Such is the doctrine of the holy scriptures, concerning the resurrection of the dead, as taught in the following passages, which I will cite, viz: Exod. 3:6. Job 19:25-27. Isaiah 26:19. Dan. 12:2. Luke 14:14. John 5:28, 29; 6:39, 40; 11:24-26; 14:19. Acts 4:2; 17:18; 24:15; 26:8. Rom. 8:11. 1 Cor. 6:14; 15:passim. 2 Cor. 1:9; 4:14. 1 Thess. 4:14. 2 Tim. 4:1. Heb. 6:2.

With this exposition of a great truth, plainly and distinctly set forth in the word of God, the discussion might properly be terminated; for in all our inquiries after truth, we ought to be satisfied with the simple fact, "thus saith the Lord," and this is sufficient ground of faith. But there are some intelligent christians, generally known as Swedenborgians, and calling themselves "the new Jerusalem church," who repudiate the idea of a bodily resurrection, and maintain with Prof. Bush, that the scriptural doctrine on this subject is simply "*the doctrine of the future life.*" Moreover, the passage above quoted from Job 19:25-27, has been interpreted by Grotius and Kortumius, "*de sua restitutione in pristinam felicitatem in hac vita,*" and with this view such orthodox divines as Dr. Knapp, Albert Barnes, and others, seem to agree. But the commonly received interpretation is sustained by the profound learning of Luther, Michaelis, Schultens, Scott, and a host of others, who have devoted themselves to the study of revelation. As the passage is so interesting and beautiful, I will here quote

t at length. “*I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : And though after my skin worms destroy this body, yet in my flesh shall I see God. Whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me.*” This belief must have contributed greatly to the consolation of the afflicted patriarch, deprived, as he was, of almost every worldly blessing.

It is well known, that the illustrious and profound author of the “*Essay on the Human Understanding,*” John Locke, in his letters to Bishop Stillingfleet, makes use of the following language: “The resurrection of the dead I acknowledge to be an article of the christian’s faith ; but that the resurrection of the *same body*, in your Lordship’s sense of the *same body*, is an article of the christian’s faith, is what I confess, I do not yet know.”

According to this theory, which is identical with that of Emanuel Swedenborg, born at Stockholm, Jan. 29, 1688, *the body of man*, with which he is born into the world, is supposed to be resolved by death into its original elements, and never more to be reanimated by the spirit, that once occupied and gave it the power of locomotion. But the resurrection is alleged to consist in the rising of man immediately after death, into a new sphere of existence, and in being clothed with a spiritual body, evolved from the crumbling ruins of the clay tenement, and adapted to the various phenomena of the future life.

This is, by no means, a modern error. For that there were heretics at a very early age, who avowed it, we know from the phraseology of the Latin copy of the Apostolic symbol, in which the phrase is used, “*Credo resurrectionem carnis,*” not “*corporis,*” because they, the heretics, conceded a *resurrection*, but maintained it would be “*cum corpore aethereo.*” The passage above quoted from John 5 : 28, 29, is alone sufficient to give this absurd notion its quietus: “Marvel not at this,” said Christ, “for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good unto the resurrection of life ; and they that have done evil unto the resurrection of damnation.” The question here to be asked is, what are in the graves? Answer: the fleshly bodies of men with which they were born, and which were dissolved by death. Consequently, these fleshly bodies which may have been slumbering “in the dust of the earth” (as Daniel expresses it) for ages, will be endowed with

new life, shall awake, and come forth at the summons of the Son of man.

Professor Bush acknowledges this to be a strong passage in favor of the common view of the resurrection, but with a significant and very respectful reference to "the canons of interpretation adopted in the *accommodation* school of Semler and others in Germany," he says, "The passage, as understood in its literal import, does certainly encounter the force of that cumulative mass of evidence, built upon rational and philosophical grounds, which we have arrayed against any statement of the doctrine that would imply the participation of the *body* in that *rising again* which is predicated of the dead," and then undertakes to destroy its acknowledged force, by maintaining that it was "a mere re-affirmation, in somewhat varied terms, of a great truth in the Jewish scriptures, uttered by Daniel, which had no reference to a general resurrection, but to something, which the Savior did not think proper to explain, and which probably met with its fulfilment in an event or order of events, *just upon the eve of occurring.*" It does seem to me, this is an exceedingly lame apology for wresting the words of Christ, as well as those of Daniel, from their obvious and common sense meaning.

The very word *ἀνάστασις*, *resurrection*, itself implies a resuscitation of the fleshly body. Surely no one contends that the *soul* or *spirit* of man dies in *articulo mortis*, or that *it* is deposited a recumbent mass of mortality in the cold grave; and as it is the body alone that falls, the conclusion is inevitable that when the holy scriptures describe a resurrection of the dead, they mean, as a matter of course, the resurrection of the body, and its reanimation by the immortal spirit.

The argument urged on philosophical grounds against this doctrine has no weight, because orthodoxy does not maintain that all the same particles of matter, which man has about him in his earthly state, will constitute the resurrection body. Neither is it maintained that "flesh and blood," in their present organization, will "inherit the kingdom of God." But the scripturally authorized view is, that there will be an *identity* between the body that dies, and the body that will be raised again. Physiology teaches that the particles of the human body are continually changing, so that in the course of a few years, man becomes connected with an entirely new mass of matter. Yet the same identical body, with which he is born into the world, dies and is buried, although the constituent particles, so far as their individuality is concerned, may be entirely different. That there will be such an *identity* is declar-

ed in the volume of inspiration, and this all christians are therefore bound to believe, however insufficient human reason may be to explain the mode: especially since the mysterious truth has been demonstrated in the most unquestionable manner, by the resurrection of Jesus Christ from the dead. His body was the self-same after his resurrection, that it had been before, and to convince an incredulous disciple of this fact, he permitted him to put his finger upon the prints of the nails in his hands, and to thrust his hand into the wound in his side. He also gave indubitable evidence of his humanity, by eating, drinking, and talking with his disciples, on many different occasions. Once he was seen by above five hundred brethren, and had he been a mere phantom, as the idea of a "*spiritual body*" seems to imply, it is unreasonable to suppose that so many could have been deceived; especially when we consider that Christ continued in his resurrection body, forty days prior to his ascension. Our Savior seemed anxious to guard his disciples against any such erroneous view; for on a certain occasion, we are informed by St. Luke, 24: 37-40, that when he "stood in the midst of them," as they were speaking of his resurrection, "*they were terrified and affrighted, supposing they had seen a spirit. And he said unto them, why are ye troubled, and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see: for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet.*"

It is true that, on several occasions, Christ's risen body did not seem to be subject to the laws of matter. When, for example, he vanished out of sight of the two disciples at Emmaus, after having sat at meat with them; and again, when he suddenly stood in the midst of them at Jerusalem, in a room with doors closed for fear of the Jews. But this fact was not more strange or unusual than any one of the many miracles, which he had wrought, prior to his crucifixion. In Luke, fourth chapter, we read that he was about to be cast down headlong from the brow of a hill, by his exasperated countrymen, "*but he passing through the midst of them went his way;*" verse 30. Of course he was unseen by them, and his body was, on that occasion, no more subject to the laws of matter, than when he vanished out of sight from his disciples, or suddenly stood in the midst of them without passing through the door, which was closed. Again, we are informed, Matt. 14: 25, that during his ante-resurrection career, "he went unto them (his disciples) walking on the sea." In this instance,

the usual laws of gravitation had no control over him. How ridiculous, therefore, the assumption, that Christ rose in a spiritual body, and that his eating, drinking, walking, and touching his disciples were only "*a miraculous adaptation of the visible phenomena to their external senses.*" May we not with equal propriety assume, if there be any necessity at all for assumption, that Christ arose in his "*material body,*" and recognize "*a miraculous adaptation of the visible phenomena,*" not only to "*the outward senses*" of his disciples, but also to the grand fact, which had transpired, viz: his resurrection from the dead. For if their observations were founded on mere *subjective* views, (which the idea of "*adaptation*" seems to imply,) and not on *reality*, what value can the testimony of these eye-witnesses have, one of whom explicitly assures us, that they had "*not followed cunningly devised fables.*" 2 Peter 1: 16.

A contrary view would lead us to reject the actual splendors of the Transfiguration, and assume, that the shining face, the glistening raiment, the presence of Moses and Elias, the overshadowing cloud, and the audible voice, were nothing more than an "*adaptation*" of certain unworldly phenomena to the "*outward senses*" of the disciples, who were nevertheless to be assured of the *reality* that Christ was the beloved son of God. If therefore, the resurrection of Christ be a pledge of ours, as St. Paul plainly teaches, when he says, "*he became the first fruits of them that slept,*" the fact that he arose in his "*material body,*" in the self-same body, which had been suspended on the cross, doubtless "*affords some countenance to the idea that his people will also rise in the same bodies,*" which will have been deposited in the grave. Yea, we add, it does more; it establishes the fact beyond all question. Christ ascended to heaven in the same body, which arose from the grave; this is a satisfactory answer to the question "*What became of his body after that event?*" But it was first glorified, of which there had been a temporary illustration given on Mt. Tabor, in the presence of Peter, James and John, called the Transfiguration. And thus will it be with the bodies of the saints at the general resurrection. They will come out of their graves as Christ came out of his, and prior to their ascension, they will undergo a change, in order to capacitate them for the eternal state: "*for,*" says the apostle, "*flesh and blood cannot inherit the kingdom of God.*" This change does not by any means imply a severance in the chain of continuity, or a destruction of corporeal identity; no more than the conversion of *sand* into transparent glass, or water into vapor,

implies any radical destruction of the elements, which enter into their composition. Our present knowledge of the nature of material substances is certainly imperfect, as it confessedly is in regard to spirit. It is therefore not improbable or absurd to suppose, with Mr. *Drew*, author of a work on the resurrection, that there may be some unknown element, entering into the present combinations of the body, which will survive the dissolution of mere clay. *Light* and *caloric*, which are known to human science, differ greatly from the grosser elements of matter, in their imponderability and other circumstances, yet they appertain to the material universe. Accordingly, the prediction, uttered by David in reference to Christ, "Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption," Psalm 16: 10, is applicable to his own body, and to the bodies of all the saints, at least in a modified sense. For although their bodies undergo decomposition, inasmuch as they continue in the grave longer than that of Christ, yet this may not be an entire corruption, involving a radical decomposition of all the elements.

But aside from all theorizing on this subject, whether by the supposition of a "*germ*" to constitute the nucleus of the resurrection body, or of anything else, we may triumphantly exclaim in the face of all human learning and philosophy, as Paul did before king Agrippa, "*Why should it be thought a thing incredible with you, that God should raise the dead?*" Acts 26: 8.

III. *Is the scripture doctrine of the Resurrection of the dead reasonable?*

It is admitted that the resurrection is a mystery; that is, we are not able to explain the mode of its occurrence, but it is, nevertheless, entirely within the bounds of credibility. There are many *facts* in nature and providence, the existence of which cannot be questioned, because we have the evidence of our senses convincing us of their reality, which are enveloped in mystery; hence it would certainly be unreasonable to disbelieve this doctrine, on the ground of its inexplicability. Let us then bear in mind, whilst considering a divinely revealed fact or doctrine, that human reason must be held subordinate to the authority of the holy scriptures.

1. Suppose, if you please, that every particle of the material body will be corrupted, and that no germ will remain for a future reproduction of corporeity, can HE who said, "Let there be light and there was light," "who spake, and it was

done," be straitened for means to bring about a resurrection of the dead? Surely his almighty power, which is constantly exhibited before a gazing world, will suffice on that occasion, when the whole universe will be so deeply interested. "For if the dead rise not," concludes the apostle, "then is not Christ raised, and if Christ be not raised, your faith is vain; ye are yet in your sins."

2. But God has done more than simply to announce this doctrine. He has practically demonstrated and illustrated its truth, by the well attested fact of raising Christ from the dead. The *possibility* of a general resurrection is, therefore, proved beyond contradiction. For we take it for granted, that Christ was really dead, and arose from the grave "on the third day, according to the scriptures.

3. In *nature* we see daily pictures and illustrations of this doctrine, which seem intended by divine providence to strengthen our faith, and encourage our hope. When spring returns with its warm sunshine and genial showers, plants and flowers innumerable, which during winter had been held in icy and torpid suspense, revive and shoot up in beautiful vigor and luxuriance. The meadows again put on their green carpet, the forests renew their magnificent foliage, the insect tribes once more glitter in the morning sunshine, the feathered songsters resume their merry carols in the grove, and all nature becomes radiant with smiles. Before the season rolls round, we see too, the caterpillar, a disagreeable worm, after having crawled and subsisted for awhile on the green shrubbery, attach itself to some branch, and after having spun and woven the thread, quietly wrap itself in its winding sheet, and then hide its form in a natural grave. But shortly, we see it emerge from the tomb, cast off its old and unsightly body, and become a beautiful butterfly, fitted for a higher, and we may reasonably suppose, a happier state of existence.

How full of consolation to believers in Christ, is the doctrine of the resurrection, thus revealed by the great source of all life and truth, and sustained by sound reason! With some of us the summer of earthly life is well nigh spent; with others, "the sear and yellow leaf" gives unmistakable indications of that autumnal age, which is soon followed by the winter of death; and beyond all question in a few more years, months or days, the cold damp of the grave will rest upon all our brows! But blessed be God, there is a spring time coming. It will be the morning of the resurrection, when the sun of righteousness shall arise with healing on his wings, and our bodies, after a long repose, will be reunited to our spirits, and

received into those blissful regions, where no wintry winds ever sweep, and where death shall forever unstring his bow; there to rejoice in the presence of the Redeemer whilst the ages of eternity roll on.

This body then, which in its present state is fast tending to decay and will ultimately become the food of worms, or "mould away, and blend its being with the dust," shall be raised a spiritual body, that is, *one under the control of spirit*, adapted to a higher sphere of life, and endowed with immortality. No more will it be the victim of raging fevers and wasting disease. No more will it be doomed to lie down and die; for in the paradise of God, his children will have free access to the tree of life that grows on either side the crystal stream, and bears twelve manner of fruits, and the leaves of which are for the healing of the nations. It will also be *purified*, and therefore cannot be the seat of inordinate propensities and wicked passions. In the glowing language of the apostle, "This corruptible must put on incorruption, and this mortal must put on immortality. Then shall be brought to pass the saying, that is written, death is swallowed up in victory." In view of such a brilliant prospect, we who believe may join him in the exclamation, "O death where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be unto God, which giveth us the victory through Jesus Christ our Lord."

ARTICLE VI.

OUR NATION'S JEWELS.

By Rev. J. Few Smith, A. M., of Newark, N. J.

THE jewels of our nation! What are they? We are said to be too much in the habit of boasting of our broad territories, our mines of wealth, our prowess on land and sea, our prosperous commerce, our double sea-coast of vast extent, and our great inland seas and rivers. Doubtless there has been much vain glorying in these particulars, and a foolish national vanity has been fostered by the injudicious appeals of our popular speakers and writers. Yet, after all, there are the *facts*. These things are so; God has given us so great and goodly a land, and has conferred on us renown and prosperity. Who can be,

who ought to be, insensible to these things? Who, that lets his eye rest observantly upon our country, can fail to admire the vastness of our territory, our excellent relative geographical position, our maritime advantages and strength, our inestimable mineral resources, our unbounded agricultural wealth, the great variety of soil and climate, producing all manner of fruits, and unlimited facilities for all processes of manufacture and the mechanical arts? And in view of them, must not every loyal American heart rejoice and feel a glow of pride? And if that pride be chastened by a kindly feeling towards other nations, and by gratitude and reverence towards God, who will blame it?

But there are better treasures, brighter jewels than these. There are mines of richer ores, diamonds of finer water, powers of higher order, than any of these; though like these they are spread over our broad land, and are developed and sparkle, and energize, amid all our hills and valleys and water courses, and they permeate with their influence the whole body of our people, as the atmosphere they breathe.

“There was a little city, and few men within it, and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor wise man, and he by his wisdom delivered the city. Then said I, *wisdom is better than strength: wisdom is better than weapons of war.*”¹ It is of such possessions that we speak. It is of treasures of intellect, of soul, of men, of moral principles, that we may be honestly proud, while we are humbly thankful to God, the giver of all good.

“O’erweening statesmen have full long relied
On fleets, and armies, and external wealth,
But from *within* proceeds a nation’s health.”

All the beauty of costly attire, and all the gauds of fashion cannot give vigor to a diseased body, or hide the ravages of an inward malady. Unless the national heart beat free and strong with healthful principle, all outward things shall be but temporary props, or imperfect veils of weakness and deformity. Among our national jewels, which it may be profitable for us to contemplate, we mention:

I. *Our noble ancestry.*

There is a pride of ancestry, which is weak and foolish. A degenerate son may boast of a noble sire, and his degeneracy and unworthiness are made but the more conspicuous by his

¹ Eccl. IX, 14—18.

boasting. There is a pride of ancestry founded on mere rank and wealth, without any of the inherent elements of greatness; and this too is folly: and there is a pride in being sprung from a distinguished family, which leads many to claim distinction from that fact, when none of the ancestral spirit has descended with the ancestral blood in the veins. And yet there is a real ground of satisfaction, and a proper pride, in having a true hearted, high-souled, brave and well principled ancestry. All nations have manifested it. The classic nations of antiquity carried the feeling so far, as to claim the Gods among the founders of their empires; and even Hindooism, in its purest and classical form, does the same thing. Nor did God discourage the cultivation of a similar feeling among the Jews: and in the very rebukes, which he administered to them for their degeneracy, by his prophets, and in the person of the incarnate Son, he, by implication, approved of a sober and grateful exulting in the privilege of being descended from a noble stock. Even in that sad complaint and stinging rebuke—"Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?" Even here there appears an intimation of such approval. And Paul enumerates an honorable ancestry among the advantages of the Jews.

There is something inspiring in the contemplation of a worthy ancestry. It brings upon us the obligation, and incites us to the endeavor to sustain their character, to carry out their principles, to be sons worthy of such sires. We feel that a solemn trust has been committed to us; and we must not be unfaithful. Running through a nation, such a feeling tends to preserve the original national characteristics, and to form a bond of union, a family feeling, conducive to national prosperity and strength. Such a name, such a character, based on such principles as the Fathers of America have bequeathed us, is a noble legacy for them to leave, a rich inheritance for us; a bright jewel which we may well cherish with honest pride, and watchful care. Whatever excesses men may have committed, and how much soever they may have fallen into *cant* in boasting of our *Puritan ancestry*, we need not be deterred thereby from a sober and reasonable gratulation and thankfulness in contemplating such an origin. And although our population is now composed of so many elements, and among our best and worthiest citizens are men, tracing their parentage to almost every nation of Europe, yet we cannot hesitate to regard Great Britain as the mother country of America; and British men as the founders of our nation. The blood of

Britain itself was mixed with the Norman and the Saxon streams; yet the Puritan was English, and our country owes its settlement to Puritan self-denial and energy, and devotedness to the cause of freedom and of truth. We warred with Britain, yet we were British born—British mothers nursed our sires—British fathers trained them—British soil and air gave vigor to their lungs and limbs. We may make ours the words of the English poet already quoted.

“In our halls is hung
 Armory of the invincible knights of old:
 We must be free or die who speak the tongue,
 That Shakspeare spake—the faith and morals hold,
 Which Milton held. In everything we are sprung
 Of earth's first blood, have titles manifold.”

And because they were true born Britons, they would be free—free even from the oppression of misguided Britain. And so they came to this country, a band of high souled men and women, periling their lives for the sake of liberty and religion; not knowing that God intended to accomplish so great things by them. They sought for quiet in his service, and he made them the honored founders of a great nation. “For an undefiled conscience, and the love of pure christianity, they left their pleasant and native land, and encountered all the toils and hazards of a tumultuous ocean, in search of some uncultivated region, where they might quietly enjoy their religious liberties, and transmit them to posterity, in hopes that none would follow to disturb or vex them.” Such were the founders of our nation; men of whose governing principles a distinguished American historian has said, *Puritanism was religion, struggling for the people.* Their sons imbued with the fathers' spirit, standing on ground, which the fathers had made firm for them, formed the counsellors and fought the battles in our great struggle for freedom; and worked out with deep wisdom, and profound knowledge, and sagacious foresight, the Constitution of the United States, and laid deep and firm the foundations of our great empire, and from the pulpit and the parish fireside, sent out the holy influence, which sanctified the baptism of blood, and cemented the structure of freedom, and made the Independence of these states, and their union into one empire, a living, energizing reality. And side by side with them on the field of battle, and in the council chamber, with hearts animated by a like spirit in the pulpit and in the family, fighting, counseling, preaching, praying for the same end, were many who had fled for conscience sake and for liberty, from the shores of Europe. France and Holland, and the country of Luther mingled their streams of life with the

great Puritan current, and the mingled flood now rolls through the hearts of our American nation. All honor to those venerated men! Wherever their ashes sleep, near Plymouth rock, or in the plains of the South, in a thousand church-yards of "the thirteen States," "call it holy ground." Bright may this ever be among our nation's jewels, and as we gaze upon it with pride, may we thank God, and pray that we may be worthy to wear it.

II. We may consider, secondly, *our distinguished men* as among the jewels of our nation.

The story of the Roman Cornelia, "mother of the Gracchi," is a familiar one. When a fine lady made once a show of her jewels at her house, and entreated her to favor her with a sight of her own, Cornelia presented her two sons, saying: "These are the only jewels, of which I can boast." So may our country, with a like honest pride, point to her distinguished sons as among her brightest jewels, giving her a nobler ornament and abler defence than gold and silver and precious stones. We have no intention of recounting a long list of names, American names, that will not die. Though a boasting Americanism may have been foolishly extravagant in speaking of them, yet a carping criticism cannot deny, that our young nation has been prolific in men of *power*, and *skill* and *influence*. In almost every department of human thought and action, we have had our share. We have had divines and theologians whose influence is now widely felt in various parts of the earth, and who receive the homage of the wise and good in all lands; we have had orators, whose eloquence would not lose its lustre amid the brightest ornaments of Europe, nor be unworthy of comparison with that of the renowned Roman, or of him who wielded at will the fierce democratic of Athens; we have had statesmen who have won the respect of old diplomatists; we have had warriors, who conquered for themselves the plaudits of great Generals; we have had jurists, whose commentaries and decisions are appealed to by men learned in the law, in

¹ A recent article in the Edinburg Review, on the life and letters of Judge Story, has the following assertions with regard to our American jurists. "We look in vain over the legal literature of England for names to put in comparison with those of Livingston, Kent and Story." Again, of Mr. Story:—"Thus was he during the space of thirty-four years, a most distinguished Judge of the Supreme Court of his country; during the last sixteen being also a most distinguished teacher of law in its most celebrated university—at the same time the author of more text books, both of a higher order and on almost every branch of jurisprudence, than any writer of his age." And the drift of the article is to speak, in the highest, terms of the American Bar, of the American acquaintance with the science of government and law.

other lands than our own;¹ in surgery and medical science and practice, we have names not unknown to fame; in manufactures, in the mechanical arts, in all that relates to the practical business of life, we have had our full share of able and ingenious men; while in the fine arts, in sculpture and painting, and music and literature, in history and poetry, we have names to mention, of which we may honestly be proud.

We must not err in our judgment, and call all men *great*, who have made a noise, and earned to themselves a name.— 'The world makes sad mistakes in this particular. Truly great men, men who stand out prominently, and are universally acknowledged as *superior* among the noticeable, these are rare in any nation. Men combining in themselves all the elements, which form the great character, the union of intellectual and moral worth, which challenges the admiration and veneration of the race; such men are not numerous in the world's history. They are raised up for great emergencies. They are produced, that the world may see what man may be; of what he is capable; that men may be stimulated, and elevated by their contemplation. They are stars, hung out in the firmament of the nations, to declare the glory of the Creator, and to call man upward. We may not hastily and unwittingly boast of such bright particular stars in our American firmament, and yet we may point to some of them. The name of one, at least, will rise spontaneous to our lips; the name we learn from childhood; the name of him, whom we so venerate for his wisdom, his prudence, his courage, his patriotism, his goodness: the name which shines the brightest in our American constellation—the name of WASHINGTON

*Micat inter omnes
Julium sidus, velut inter ignes
Luna minores*

And round about him, distinguished among the eminent for various qualities, are such names as Warren, and Adams, and Franklin, and Jay, and Marshall, and Hamilton, and Jefferson and Henry. Indeed, rarely, within any equal cycle of time, do we find such a collection of able and justly renowned men, as in the revolutionary and formative period of our national existence. An able writer has recently said: "God, in his mercy, raised up for us such a constellation of men of genius, talent, courage, practical wisdom, prudence, fortitude and self-sacrificing patriotism, as never before or since beamed on the world. He hath not dealt so with other nations. A few such men as sat in the Continental Congress, diffused through France, Germany, Austria and Italy in 1848, would have es-

established liberty with law, over the whole south of Europe."¹ But we attempt no enumeration of those, who have added to our renown, and contributed to our glory and strength. Nor in speaking of the departed would we forget the living, whom we should know; though we are forced to confess that we oft inquire with sadness, where are *the* Elishas, who may fitly wear the mantles of our removed Elijahs? But we would mention a few of those, who have adorned our own day; jewels which have but recently received their setting in the framework of our nation's history, some holding a richer setting in the nation's heart. In such a country as this, the pulpit must ever be one of the fields, in which strength of intellect and powers of eloquence, and greatness of character and influence will be manifested; and it would be easy and pleasant to dwell on names fragrant in memory, of those who have been distinguished in this noble department of effort. It might be thought too, that such an enumeration would be peculiarly appropriate to the pages of this Review, designed specifically to advance the interests of religion. This, however, is not our object now. We go upon the broad fields of our national courts and national government, to find the jewels, of which we would now speak. And while we slightly gaze at two or three of them, we confess our purpose to linger for a few moments around one, who has most recently gone to the realms of spirits.

A few years ago there fell asleep, in advanced life, a stern warrior, who after years of service in the field, reached the highest office in the nation, held it for twice four years, and then, in his own quiet western home, bowing his soul, as the Sovereign Spirit gave him grace, before the cross of Christ, with a peace in strong contrast with the storms of his early life, passed away to the land of immortality. Men will differ in their estimate of Andrew Jackson, and will hesitate to place him on the roll of the truly *great*; yet none can doubt that he is among the distinguished men of our country, that with all his strongly marked faults, he possessed many elements of greatness, and that he has done service to our nation, and contributed to our strength and renown.

A few years later, one who had been his opponent in the civil contest, but whose brow wore no military laurels, one in whose veins flowed the blood of a most distinguished revolutionary patriot and counsellor, and actor in our country's founding, the friend of Washington, and his successor in the Presi-

¹ Presbyt. Quarterly Review, December 1852., p. 359.

dential chair, and who himself attained to the highest office ; one whose mind was most richly stored with the treasures of knowledge, whose genius was most versatile, whose eloquent utterances, or rich and graceful flow of information, oft enchanted delighted audiences, or wrung an unwilling attention ; who passed through almost every grade of service in public life, and from the Presidential chair stood again on the floor of Congress. Such a one, stricken in old age, while still working for his country, and battling in the way that seemed right to him for freedom, found "the last of earth" in those national halls, where so much of his earthly life had been passed, and went away, leaving his name and his works to posterity.

Still later another of our foremost men, one of the *Three* who long lived and acted contemporaneously in our public life, and whom our nation and the world called great ; a man of vigorous intellect, of sharp analysis, of keen discrimination, of cold logic, of projecting skill, and of vast influence ; but in whose judgment there seemed to be at times a lack of balance, and in whose views and patriotic beatings a lack of breadth. Mr. Calhoun, with clouds resting on his view of his country's future, died in the capital of our nation. He was a great man, a statesman, an able senator, a great American, of whom our country may be proud, although he sometimes seemed to be too sectional in his patriotism, and narrowed by one idea. The whole country honors him, and places him as one of her noble three.

And then, in the early summer of the past year, in the same city, there went to his rest, sweetly, calmly, trusting in a gracious Savior, leaning as a little child upon his reconciled Father, one whose name was more familiar, perhaps, than any other of our great men, to the millions of our land ; one whose death touched unnumbered hearts as the death of scarcely any other man could touch them. HENRY CLAY was a *great* man ; one of our national jewels, that will ever sparkle with brilliancy ; one whose name is now enshrined in the hearts of his countrymen. A true-souled, patriotic American ; a judicious statesman ; an eloquent orator ; he wielded a mighty influence throughout this union, and his name is indelibly written on the prosperity of the country, and inseparably associated with some of the most important movements in her history. He did much by his personal influence, his wise measures, and his eloquent appeals, to preserve the Union, and to promote American industry, and secure American prosperity. His fame as an orator has gone abroad ; for in the Senate chamber

and in the popular assembly, he swayed the minds and hearts of men, by earnest argument, by generous appeal, by graceful manner, by winning or indignant tone. At home he is affectionately loved and revered. Up to the latest moment his patriotism burned brightly; and, mingling with the beauty and the worth of his religious faith and submission, his counsels to his countrymen, recalling and honoring the counsels of Washington, in opposition to the wave of enthusiasm, that was bearing our people out of the course of sound policy, linger on our ears, and bind him still closer to our grateful and admiring hearts.

But one living man rivalled Mr. Clay in the affection and respect of this nation, and in the claim to greatness which the world admits. And now, he too is dead! In the midst of our last autumnal season, as the Sabbath was hasting to dawn upon the earth, DANIEL WEBSTER, the man esteemed by many the greatest of the age, passed away from earth to the mysterious, densely peopled realm of spirits. Death set his seal upon that massive brow, and closed those large and deeply meaningful eyes, and hushed those eloquent lips, and stilled for all earth's sympathies that great heart, that moved with the affectionateness of childhood, and glowed with the warmth of friendship. The ripe scholar, the wise senator, the profound jurist, the sagacious statesman, the eloquent orator, the earnest patriot, the whole souled American, honored, respected, revered, beloved, with a name of which every American is proud, with a reputation, which has given honor to his native land, he has finished his career on earth, and in the quietude of home, and with a sublime calmness he went into the land, that is hidden from mortal view.

We do not propose to make an extended comparison between Mr. Clay and Mr. Webster. Both were great men, both true Americans, the foremost men of our country, at the time of their death, her two *great* men. Mr. Clay, we have thought, had a stronger hold on the *affections* of the people. Mr. Webster's characteristic was *power*. He was a *strong* man. Mr. Clay will live in the history of our country, and in the grateful remembrance of our people, a bright and beautiful character, the radiance of whose latter days spread a rich mantle over the imprudences of his early life, and whose eloquent, and patriotic, and most successful labors for his country's good, were crowned with piety. Mr. Webster stands like one of his own granite mountains, crowned indeed with verdure, not so much winning as commanding our regard. He has more than Mr. Clay associated himself with the language and literature of the

country, and will exert a deeper and more permanent influence on the *thinking* of our land. His published works are a rich treasure, a contribution of priceless value to our nation, both because of the principles they inculcate, and because of their language and eloquence. And yet less than Mr. Clay did he seem to lay his hand upon the heart-strings of the country. And this perhaps, because his inner nature was not so fully disclosed, for more and more is it now coming to the light, that he was full of gentle affection, and of ardent love; a pleasant companion, a kind neighbor, a warm friend. Men looked to Mr. Clay to do a noble self-sacrificing act, with generous impulse to throw himself into the imminent and deadly breach. To Mr. Webster they looked for a firm, massive, immoveable defence of sound principles; the demolition of all that was seditious. Both are dear names. Both spoke and acted well for their country, and deserve her lasting gratitude.

We frankly say, that without overlooking Mr. Webster's defects, we have been accustomed to regard him as the greatest of our public men. And this impression is deepened by all that has come to our knowledge since his death. Even his religious character, about which fears and doubts have been entertained, has appeared with more brightness, and though we may not see therein all that the christian soul could desire, we find many a spot, on which hope may linger, many a word and act to fill us with admiration and rejoicing. But that, on which we would now briefly dwell as showing Mr. Webster as one of our national jewels, is the fact that he was so eminently *American*. This is seen, in the first place,

1. *In his history*.—His parentage was American. The blood of some of the earliest families of New England flowed in his veins. His father was a man of much intellectual strength, of high principle, a patriot soldier, an honored citizen, filling with great ability and acceptableness many posts of usefulness and trust, and inculcating wise and worthy principles on his children. He was trained amid the frugal, hardening influences of a rural home among the hills of New Hampshire. His education was secured in large part by his own exertions. He struggled upward, forcing his way, taking great leaps forward, and holding firmly what he gained, until he stood in the front rank of his nation, eminent among the eminent, great at the Bar, in the Senate, at a foreign court, in the Cabinet, in the public assembly, in the walks of literature, having all honors in the nation's gift, save the highest office, which though it might have gratified a worthy desire of his heart, and in its bestowal would have honored the nation, would have added

nothing to his real renown. An example this of the freedom, the free opening of republican institutions; an encouragement to every American boy, who has within him the power to rise.

Then through all his history he was greatly characterized by the simple dignity of an American citizen, little moved by the baubles of office, or the glitter of rank.

And there is something exceedingly beautiful and in keeping with his character, in the circumstances of his death and burial. It was a noble thing to die as Adams died, in the very halls of Congress. There was something grateful to the mind in the death of Calhoun and Clay, with their senatorial robes upon them, in that city of the nation, where the nation's representatives might be their mourners. But we seem to see a richer beauty and a nobler fitness in the death of Webster, in the quiet retirement of Marshfield, in silent grandeur and republican simplicity, amid the friends of his private life, in the home of his choice, with the ocean, emblem of his own great soul, singing him to rest, and Plymouth rock, around which his eloquence had thrown rich glory, standing almost within view, as his perpetual monument. He died, too, with his harness on: a statesman caring for the affairs of State, up to the last laboring for the country he had ever loved; and yet as a simple citizen, who claimed no honors beyond his fellow-men, asking a plain unostentatious burial. And then that burial—could any thing be more appropriate, more unaffected? They laid him, in his usual dress, in the open air on his own lawn, beneath some of the trees he had loved so well; and thousands, unbidden, without array, came to look upon him; and then with simple equipage, no costly caparison, they carried him to his tomb; a procession of mourners, the hands of his neighboring farmer friends laying him to rest. The blue vault of heaven is the abbey beneath which he rests; old ocean, with which he had loved to converse, sang his dirge, the tears of a nation were the insignia that lay upon his pall, and this Union is his monument. A death and a funeral befitting such an American.

We have all read the magnificent pageant of the funeral of the Duke of Wellington, England's greatest man; and how great the contrast! Wellington's remains conveyed to the magnificent Cathedral with all the pomp, that royalty could bestow, with thousands of armed troops, and splendor of array, and titled attendants. Webster's with the simplicity of a New England farmer, carried by his neighbors to an unostentatious grave. And yet, in each case, it was a funeral appropriate to

the individual, and to the country, in which he had lived and died.

2. Mr. Webster was eminently American in his *patriotism*.

Like all New England men, he ever felt a peculiar glow of pride in his northern home, and of attachment to it. Massachusetts, the home of his adoption and his success, was ever dear to him, and it was his richest gratification to meet his fellow-citizens of Boston, at Faneuil Hall, as *friends*. But his patriotism was held within no sectional limits. He was eminently an *American* citizen; and in all great questions, that related to the interests of his country, he knew no North, no South. However men have differed from him as to particular views and measures, all have conceded this to him, except in one instance. Most nobly has he stood by the Constitution and the Union of these States; and the great thoughts and mighty eloquence, which he uttered in their behalf, will live to latest generations. And in the one instance alluded to, his course in the recent movements on the subject of slavery, which some regard as his great political mis-step, granting him *sincerity*, which surely ought to be granted until there be convincing evidence to the contrary, it becomes one of the noblest acts of his life; an act of courage, of self-sacrifice on the altar of duty to his country, not only entirely consistent with his past life, but in itself truly heroic. Surely it is better and wiser so to regard it, than to impute to him a littleness, a truckling, a chicanery, altogether foreign to his life.

3. His Americanism is seen in his *practical sense*.

Of all our great men, who dealt largely with general principles and profound investigations, none were more truly practical than Mr. Webster. There was nothing of the mere abstractionist or theorist about him. Without dwelling on this, we cannot but regard it as a remarkable and note-worthy feature of his character; one of the points of resemblance between him and Washington, and between him and the great English Duke. It is seen in his addresses, his speeches, his state correspondence, and more than all, in his home life, his agricultural pursuits and correspondence.

4. Once more, his Americanism is seen in his *regard for religion*.

We do not mean to say, that it is a peculiar characteristic of an American citizen to have a high regard for religion; or to affirm that Mr. Webster was, in the highest christian sense of the term, religious. This latter point we do not mean now to touch. And with regard to the former, it must be admitted that there is, among *native born* Americans, a certain regard

for religion, which they seem to receive by inheritance, and which leads them to treat it and its institutions with respect. The leaven of Puritanism is still felt, and though it may not carry men further than a mere decent respect for the christian religion, it certainly, in general, has this effect. Our country was founded in religion, and true born Americans are not recreant to its claims. Now Mr. Webster gave clear evidence of this. He was a punctual and attentive listener to preaching, and participant in public worship; he was a firm believer in the truth of christianity; he was a devout and interested reader of the Holy Bible; he was not a prayerless man, nor ignorant of communings with God. He was an uncompromising advocate of religious freedom, and an open and bold asserter of the claims of christianity. Whatever may have been the inconsistency of his conduct, few of our public men have said so strong, and wise, and influential things in behalf of religion. No christian can read his great speech in the case of Mr. Girard's will, without feeling grateful to him. There are sentences there, as there are in others of his speeches, worthy of perpetual remembrance and inculcation. All his opinions, and feelings too, were in favor of that form of protestant christianity prevalent among us; a christianity enthroning itself in the hearts of the people, not established by law, resting for support on the voluntary action of its disciples.

In view of all these things, Mr. Webster does appear to us to have been in the highest degree, a great American citizen. Every drop of his blood, and his whole course of life, and all his characteristics were eminently American. In the glowing language of one of his compeers and personal friends,¹ "by his acts, words, thoughts, or the events of his life, he has associated himself forever in the memory of all of us, with every historical incident, or, at least, with every historical epoch; with every policy, with every glory, with every great name and fundamental institution, and grand or beautiful image, which are peculiarly and properly American. Look backward to the planting of Plymouth and Jamestown, to the various scenes of colonial life in peace and war; to the opening, and march and close of the Revolutionary drama; to the age of the Constitution; to Washington, and Franklin, and Adams, and Jefferson; to the whole train of causes from the Reformation downwards, which prepared us to be Republicans, to that other train of causes, which led us to be Unionists; look round on field, workshop, and deck, and hear the music of labor, re-

¹ Hon. Rufus Choate.

warded, fed, and protected ; look on the bright sisterhood of the States, each singing as a seraph in her motion, yet blending in a common beam, and swelling a common harmony ; and there is nothing which does not bring him by some tie to the memory of America. We seem to see his form, and hear his grave, deep speech everywhere. By some felicity of his personal life, by some wise, deep or beautiful word spoken or written, by some service of his own, or some commemoration of the services of others, it has come to pass that "our granite hills, our inland seas, and prairies, and fresh, unbounded, magnificent wilderness," our encircling ocean, the rock of the Pilgrims, our new-born sister of the Pacific, our popular assemblies, our free schools, all our cherished doctrines of education, and of the influence of religion, and material policy and law, and the Constitution, give us back his name. What American landscape will you look on ; what subject of American interest will you study, what source of hope or of anxiety as an American, will you acknowledge, that it does not recall him ?"

He has passed away ; a truly great man, a bright jewel of our nation : and it will be long, long ere we look upon his equal. Yet *he lives*. He has said in words, which are appropriately applied to himself, "a superior and commanding human intellect, a truly great man, when heaven vouchsafes so rare a gift, is not a temporary flame, burning bright for awhile, and then expiring, giving place to returning darkness. It is rather a fervent heat, as well as radiant light, with power to enkindle the common mass of the human mind, so that when it glimmers in its own decay, and finally goes out in death, no night follows, but it leaves the world all on fire from the potent contact of its own spirit."

Rare as such men are, we find them in the history of our country, and may point to them and say, "These are our jewels." They are God's gifts, for which we should be thankful. Their living influence makes them precious. Who among the present living shall be numbered with the distinguished dead ?

"*Men die ; but principles live.*" Bright as are the jewels we have been contemplating, the principles which made these men great, and the institutions, which they advocated, are of still greater significance. Let us then briefly consider,

III. *Our National Institutions as among our sources of strength and glory.*

We will not detain our readers by dwelling on this point. It was these institutions—our noble republican government,

our wide-spread yet firmly knit union, our civil freedom, and all connected with these, that our fathers built up, and our great men strove to preserve. These are our glory and our strength. Our self-government, our social equality, our individual liberty, these are among our best possessions. These are treasures, which we may show to the nations, and awaken all their cupidity to possess them, without suffering loss. But merely alluding to these, we mention,

IV. *Religious Liberty as among our choice jewels.*

It is one of the crowning glories of this land, that here there is no restriction on the religious sentiment. We have no religious creed or form of worship established by law. We have no titled system or religious test. The government of the country recognizes no sect. In the very fullest sense of the word, every class of religionists is free to pursue its own course. Our Pilgrim Fathers

“—have left unstained what here they found,
Freedom to worship God.—”

We cannot estimate the value of this great boon. In some minds there *may* be a question whether it is so great a blessing. There are men so afraid of freedom, as to rush to the opposite extreme. But we deem this to be among our very noblest ornaments and sources of strength. We believe our civil freedom, our social happiness, our enterprise, much of our true greatness, as a nation, and of our moral influence on other nations, to be owing to this feature in our national character and organization. Men may say it is yet an experiment, this unrestrained exercise of individual right in the matter of religion. But the experiment seems to have succeeded nobly. It is a great thing for our country to have taught the world that religion does not need to be supported simply by law; that the people are able and willing to support the church; that the voluntary principle is sound in christian philosophy, and successful in practical working; that it is safe to put the Bible in the people's hands, with such teachers as they may themselves select; and let them learn for themselves the way of God, and walk in that way, in obedience to his will. It was a remarkable providence which laid the foundations of our country in religion, and which, at the formation of our present constitution and organization, brought together in council men of various sects, and differing in religious sentiments, so as to secure this great feature in our system. The same kind providence has all along our history raised up defenders of this religious freedom; our wisest and best men have ever been its

champions ; and now it shines forth among our brightest jewels, to be among our living principles, to give us power, and aid in securing our perpetuity.

V. We mention finally, *our Christianity as our choicest jewel.*

While all sects and all sentiments are freely allowed, we are very far from being an infidel nation. Our free institutions bring among us a great variety of character, and from all parts of the world. And, allowing as they do, the most unbounded investigation of all subjects, and the freest promulgation of one's sentiments by the pulpit, or public harangue, or the press, it is not strange that there should be among us much irreligion and infidelity, and many wild and evil notions. Still it may be asserted that the basis of the religious views of the people is christianity, and that there is a very general feeling of respect for the christian religion, throughout the land. There is much that is otherwise ; much that is painful to the christian heart, and must be offensive to God. Still there is such a general diffusion of christian knowledge, such an observance of the Sabbath, such a christian sentiment in the land, that it is right to speak of this as a great christian nation. And while to the Papal church there is guaranteed an equal freedom with all others, it cannot be at all doubted that the genius and character of our people are adverse to the spirit of Romanism, and that this is eminently a *Protestant* christian land. As such, the eyes of other lands are fixed upon us with eager interest ; and as such, we are doing much for other portions of the world. We are showing, what all history confirms, that religious freedom and Protestant christianity go hand in hand ; and that the serious recognition of God and devout piety, offspring of religion in the soul, and not in the outward form or creed, flourish most vigorously under the fullest freedom. God has ever been acknowledged in our highest national councils. Devout men hold forth the word of life, and press the claims of christianity in our national halls. Our great men, whether submitting their hearts to the claims of religion or not, yet publicly speak in its behalf, admit its importance, and assert its majesty. While from millions of souls daily prayer is offered, and Sabbath petitions are sent up, for the blessing of the christian's God upon our land, and for his guidance of our magistrates, and overruling of our national councils.

Here then is our great glory and our strength. God—God in Christ, is *our* God : our fathers' God, the God of their children, the nation's God. In the fact that we are a christian nation, is our strong hope and confidence. In the wide-spread

diffusion of religious knowledge, in the religious sentiment of our people, in the acknowledgment of God in our national councils, in the churches and the ministry of our land, we find light and gladness. Amid all that there is of imperfection and of evil, here is light that will shine through all. As we walk about our beloved land, and behold her beautiful for situation, and tell her towers, and mark well her bulwarks, this is our great joy and rejoicing, that God is known in her palaces for a refuge.

These are our nation's jewels! Are they not beautiful and bright? Perhaps there will occur to the reader's mind, as an offset to this view of our national jewels, some of the great evils by which we are marked. He may be thinking with sorrow, of intemperance and Sabbath desecration, and slavery and lust of power. These have not been forgotten; but our sins should not make us forget our mercies: while our mercies need not make us high-minded, but should fill us with grateful acknowledgments, and unfeigned humility. And with regard to all these evils, while their existence is cause for grief, there is much that is cheering, in the progress made towards their removal, and the enlightening of public sentiment with regard to them. Recent occurrences show much soundness here, and exhibit a clearer development of the great American principle of freedom of opinion, and the right of domestic regulation. Sound morals make themselves felt, and will ultimately bring to an end the evils we deplore. God's hand in America, is yet to be more conspicuously seen, and in a way, probably, that some enthusiastic friends of freedom will wonder to behold; and redeemed Africa will rejoice that God has turned the curse into a blessing.

Gazing thus upon our jewels, let not our hearts be lifted up with vanity; nor let our confidence be in man, whose breath is in his nostrils. Let us glory not in our institutions simply, but in our great principles, that come living from the word of eternal truth; in the religion of Jesus, which, as it is the life of the soul, so is it the stability of our nation; in God acknowledged in our public assemblies, worshipped around our family altars, prayed to and revered by our children. The greatest of our great men is but mortal. One after another, they go down to the grave. God, who made them great, and who gives us all our treasures, he alone remains. Principles live: but only principles, which spring from him. If the history of our country teaches any thing, it is this great truth; *in God is our strength*. If the glance at our nation's jewels should impress any lesson on the young men of our land, it is this:—

Religion gave life and grandeur to our nation. Our very origin demands of us that it should be preserved in its purity and strength. And the path to permanent influence and true greatness, lies through unwearied diligence and self-culture, and the firm maintenance of the great principles of our American Republic, and steadfast devotion to truth and righteousness. In the words of the great man, on whose memory we have lingered for awhile, "Religion is the only solid basis of morals, and moral instruction, not resting on this basis, is only a building upon sand. The only conservative principle must be, and is, *religion!* The authority of God! His revealed will, and the influence of the teaching of the ministers of christianity."

ARTICLE VII.

LETTER TO A SCEPTIC.

THE following letter, as it purports, was drawn up to meet the difficulty, then stated by an infidel acquaintance. While it is to be presumed that there are few readers of the *Evangelical Review* who need conviction upon the point discussed, yet the discussion itself may not be unprofitable, may suggest answers to infidel objections, and assumptions, unfortunately too common among the young men of the present generation. To preserve the interest as well as the original freshness of the discussion, the epistolary form is retained.

MY DEAR FRIEND:—As we may not see each other again, before the subject of our conversation shall have escaped from our memories, I will more fully draw out the answer to your question, which, as given at the time, and under the circumstances, was necessarily brief and imperfect.

That the answer should be much longer than the question, need occasion no surprise. It is easy to start a difficulty in three words, which it will take twice that number of pages to answer. And yet such difficulty may be altogether an imaginary one. Most of the objections against christianity, assume for their basis some fact, which turns out, in the end, to be not a fact. And it is quite as common, upon this false fact, to erect an imaginary edifice, in the shape of illogical inferences. That the difficulty or objection which you suggest, is so stated as to involve both of these logical delinquencies, will, I trust, be seen before this answer shall have been brought to a close.

Your question may be thus stated : "if christian faith always have a rational basis, how can we say that a child has faith, or a young person, who has made no special examination of the christian evidences, when, at the same time, we say that such men as Hume, and Carlyle, and Gibbon have it not?"

Here, before answering more fully, I may point out the true assumptions mentioned above. The first is, that all are *equally willing* to believe, are *equally fair and honest* in their examination of such evidences of christianity as comes before them, which is not the fact. Again, your objection assumes that men of great power, and of great investigation in some spheres of knowledge, are equally so in all others; in other words, that men, who have been great historians, or philosophers, have necessarily made a thorough examination of christian evidences, which is also notoriously not the fact. Again, you assume that there are no other external evidences than those which are to be found in books, for the truth of christianity, and that all evidence for christianity is of this external character, both of which are equally unfounded. And again, you quietly assume, or rather insinuate, that christian believers are, in the general, of the intellectual calibre of children and uninstructed young persons, while unbelievers are all of the stature of Hume, and Gibbon, and Carlyle, another assumption, without a grain of truth in its favor.

Leaving out of sight, for the present, however, all of these assumptions and blunders, suppose we take up the objection as it stands, and see if it presents any real difficulty. That difficulty involves three questions. 1. How can a child have faith upon a rational basis? 2. How can a young person, who has made no special examination of christian evidence, have such faith? 3. How can men of great intellectual power be destitute of it, supposing the two former classes to possess it?

My answer, in the general, is, that not only may the two former of these classes, prior to any special investigation, have such faith as you speak of, that is, *upon a rational basis*, but that any other feeling, or sentiment in this class, and under the present circumstances of human society, would be in the highest degree *irrational*. On the other hand, that the highest order of intellect, may be destitute of such faith, or rather refuse to use the means of producing it, and in so doing, may act most *irrationally*. Mr. Hamilton, after his opinions changed in regard to this subject, confessed that at one time in his life, he had not paid as much attention to the evidences of christianity, as to any ordinary case in his practice, for which

a retaining fee had been received, and yet, during this very time, was in the habit of sneering at the credulity of christians. One of your favorites, mentioned above, Mr. Hume, confessed that he had not read the New Testament with attention, when his argument against miracles was constructed. Are such cases rare at the present day?

Let us, however, look at these different classes, of whom you make mention.

1. As to the faith of a child. To get a proper idea of this, we must look at faith in its simplest form, that which is exercised prior to all experience of the truthfulness or falsehood, either of our own hearts, or of the statements of other persons. Faith, under these circumstances, is the confidence, or reliance, or trust, which an unperverted and undeceived mind would naturally give to any proposition, not in itself contradictory, which is placed before it. If we can conceive of a being who had never either experienced deception, or practised it, such faith, or confidence, would not only be exercised spontaneously, but under the circumstances of the case, would be rationally so. It is as great an act of folly to doubt without a reason, as to believe without one. And, in this supposed case, all the reasons would be in favor of belief. Any other state of mind, in such case, would indicate either insanity or depravity. The existence of scepticism in the human mind, can only be accounted for, upon the hypothesis of the existence of evil; of deceit, either experienced from others, or practised by ourselves. "The pure in heart see God." The truthful have no difficulty in believing a God of truth. This is the trusting spirit of a little child, who befits admission to a heaven of purity. Faith, or confidence, in such a being, is in the highest degree rational: its opposite, a spirit of unbelief, both wrong and irrational. Mr. Hume, you will remember, laid down the principle that children disbelieve, until they learn to believe; a proposition, which throws as much light upon the moral character of the man, as any other fact in his history. One of his opponents showed, not only that such idea was unphilosophical, from the very nature of things, but that it was false, as a matter of fact. Nor would any parent or nurse need argument in regard to this latter position. To believe, prior to our experience, or practice of deceit, is natural, spontaneous, and rational. To disbelieve, in such case, is either foolish or wicked, or both.

But it will demand but very little reflection to see that the faith of young persons, or men of mature age, or even of children beyond the first dawnings of intelligence, cannot be of this spontaneous character. In all of these classes deceit has been

experienced, and perhaps practised. Discrimination of testimony becomes natural and necessary. And when the thing to be believed or disbelieved bears upon one's conduct, or interests, an exercise of the will, of certain dispositions in relation to these facts, also takes place. We find this discrimination of testimony, and this exercise of the will in reference to it, at a very early period. From these, in fact, we predicate both the *rationality* and the *morality* of the acts of children. My little boy, for instance, at four years of age, has perfect confidence in my word; for it has been my constant and careful practice never to break a promise, never even in the most trifling matters, to seem to show anything like deception. At the same time, he doubts and disbelieves what is told him by one of the servants, whose word he has learned to distrust. He has, in these cases, a reason both for his doubts and for his faith. It is the intelligent act of a child, only of course so far as his intelligence can go; but this does not alter its essential character.

Suppose, however, that this boy, under present circumstances, should put confidence in those who have always deceived him, or in those, of whose character he is ignorant, that, on the other hand, he should doubt my word, or insist upon further proof, in favor of what I assure him. Would not his want of faith in me be irrational, and his faith in others be equally so? And yet such would be just the irrational conduct of any child, or Sunday scholar, who should set up for a sceptic, in a christian country. He would refuse to follow those, whose lives were the most veracious in all other respects, and take up with those of an opposite character. And his determination to do this, would show that he was not only foolish, but wicked. In regard to your first point, we therefore see, that the faith of a child in christianity, is the only state of mind, in such a being that deserves the name of rational. When children or grown people find out, that consistent christian parents, and friends and acquaintances, are not to be depended upon, either in word or conduct, and when they find that their infidel acquaintances are usually reliable in each of these respects, faith in infidelity, and distrust in christianity, will become rational. But not until then.

2. This will throw light also upon the second question suggested in your statement, that in regard to the faith of many among the young, of both sexes, who are professors of religion. Many of these, of course, cannot enter upon elaborate investigation of evidence, &c., and you ask, how can they *rationally* believe?

Your question assumes several things which are altogether without foundation. It first assumes that christianity is of such a character, that there must be *in necessitate rei*, a labored investigation of the external evidence by which its claims are supported, ere intelligent faith in it is possible; which is, by no means, the case. If one confines himself to the reading of infidel books, of course he must, by a thorough investigation, exorcise the demon which he himself has called into being. Or if, like an acquaintance of ours, who used to read both sides, but merely glanced over those works, which were on the side of christianity, to be able, in a dispute, to say that he had read them, he may, like this, our acquaintance, need to be brought to the edge of the grave, to be led to confess his folly and unfairness. But apart from such superadded difficulties, the facts, upon which christianity rests, involve no such necessity. No man of ordinary intelligence withholds his belief in the historical fact of such a personage as Alexander of Macedon, or the Emperor Augustus, until he can make an examination of original documents, and of the grounds, upon which the accounts of them are received. The facts of the New Testament are received upon exactly the same *kind* of evidence; the *degree*, however, of this evidence in its favor, being as ten thousand to one, when compared with that, by which any other historical fact of the same era is supported. Again, no man, at the present day, rationally doubts the correctness of the Copernican system. But not one in a thousand has demonstrated it. Nor does one in fifty thousand feel that he must laboriously disprove that of Ptolemy, before he receives this of Copernicus. The same rule will apply to the results of scientific theology or biblical criticism. Like all other sciences, these are exact and abstruse, from these many features satisfactory, in their conclusions, to those who will be thorough. But like Astronomy, in every thing else but their results, out of the reach of the large majority of readers. It is not irrational or credulous in other matters, to take these historical and scientific results, on trust, from those who have made it the business of their lives to investigate the grounds of their reception. Why should it be otherwise in matters of religion? *Pro ratione stat voluntas*. You, for instance, present certain geological difficulties in reference to the correctness of the Mosaic narrative. As to any thing like scientific knowledge of Geology, you of course are perfectly innocent. The mysteries of the Hebrew alphabet even, you have never yet undertaken to unravel. You get your *objection on trust* from some infidel geologist, and your *interpretation on trust* from some infidel or ignorant critic:

and when you are possessed of the evidence of christian Hebraists and geologists for a removal of your difficulties, you talk of credulity! Does this indicate the mind open to conviction? Especially, when it is remembered that some of the most eminent geologists are christian clergymen, that the proportion of those who regard the language of Moses as consistent with the facts of their science, is as twenty to one of those, who think with yourself; and that the proportion of christian Hebraists, agreeing in this opinion, to those who are infidel, is much greater. So far then as regards the external evidences, there may be a rational faith exercised by the class, of whom you speak, not upon their own investigation, but upon the testimony of others, whose knowledge and character, and word cannot be called in question.

But christianity has other evidences, besides those which are external. And this brings to view another of your assumptions. A book may contain *within itself*, evidence perfectly satisfactory of its truth, and genuineness. To my own mind, this is the case with the New Testament. I cannot conceive how any man can come to the conclusion—supposing the historical argument not to exist—that the occurrences related in that book are fictitious. Neither, again, can I understand how an honest man can pretend to receive the facts of the New Testament, and deny the divine commission of Him, who is the subject of it. With the historian Niebuhr, and Mr. Webster, I believe, there is no rational alternative between the supposition that Christ was all that he claimed, or that He was a vile imposter. Men of the very highest order of mind, have avowed their belief in christianity upon these internal grounds alone; men with whom neither you nor I could for an instant think of placing ourselves in comparison. But this is an argument, which is found in the simple, attentive perusal of the documents, open, therefore, to all; amply sufficient for the unlearned and simple, and, at the same time, commending itself to the most learned and skilful. Your difficulty, as you imagine it to be, ignores one of the most important departments of proof in the whole field of intellectual and moral conviction. Hundreds of men have lived and died in the christian faith, their faith resting upon a rational basis, impregnable, who never thought of raising the question of the external evidences. Men who had infinitely more reason for their faith, than some have for their doubts, who know no more of these evidences, than themselves.

Again, the evidence of one's personal experience, may be, by itself, perfectly convincing and unanswerable. Christianity promises certain present effects, upon certain conditions. Every man, who tries these conditions, can say whether the promised blessing, the effect, is secured. Now, there is not to be found in the history of the last eighteen hundred years, a single instance of one fairly making this trial, and being disappointed. No man can find an assertion to that effect upon the page of history. While, on the other hand, thousands of the best and purest of our race, purified, as they assert, by the experiment, have complied with these conditions and have experienced all that was promised. I will not say what is my experience, because you may reply, that I am a party in the dispute. But there are men in our community, and circle of acquaintance; men, whose word you would not dare question upon any other subject, two of them that I could mention, at one time sceptical, like yourself, who are ready to assert that they have made the trial, and by personal experience, know the truth of the gospel of Christ. Such evidence, coming from such men, ought to have its weight upon *your* mind. But however weighty to *yours, or others*, it is much more so to the *persons themselves*. I may not be able to place the facts of my own consciousness before any one else. And yet these facts constitute the last and most impregnable ground of my convictions and actions. This class of evidence, as you will perceive, your question has not provided for, or recognized as existing, and is yet a kind of evidence within the reach of all classes, and of equal force with all such classes.

Upon any of these grounds, therefore, the faith of the persons, you mention, would be perfectly rational; would be so prior to their special examination of the external evidences. The fact is, that these external evidences are rather useful for stopping the mouths of dishonest gainsayers, than in producing first conviction. They are important in connection with other sources of proof, but however satisfactory, by themselves never yet made a man more than an historical christian, that is, none at all.

I have thus far gone upon another of your unfounded assumptions, namely that this class have no *external* grounds for their convictions. But the fact is, this idea is any thing but correct. There is an immense weight of external evidence in favor of the religion of the New Testament, to this class, which no man can explain away. Nay, under present circumstances, the ground is preoccupied. The man, who doubts, in the face of existing circumstances, the divine origin of chris-

tianity, is called upon to give reasons for his doubts. The burden of proof, by which a system, generally received within the limits of civilization, must be rejected, rests upon him who would dislodge it. It does not come up to the exigencies of modern infidelity, to doubt without any good reason. Positive proof must be offered, by which such doubts are sustained. You find christianity a great existing fact, claiming to be of divine origin, received and held as such, by the best and wisest of our race for eighteen centuries. You find that wherever it has penetrated, it has created a pure moral sentiment which did not previously exist; that where it has not gone, society has remained stationary, or is retrograding. You find it the purifier and conservator of human society around. And you are bound, when you call its claims in question, to give some better explanation of its origin, and of its effects; to show how, upon your scheme, a system of falsehood has proved a world's benefactor. The common sense argument of the class, to whom you allude, is simply this: what is morally good must be true. Christianity, when consistently followed, is always good, therefore Christianity is true. And this argument is one, which cannot be answered. The present fruits of christianity, which every one can see, who will, constitute a class of *external* evidences, in its favor, against which there is nothing to be set, on the other side.

Is it rational or irrational, in view of all these positive facts, on one side, and with these negative objections on the other, to cherish, prior to a full and thorough investigation of the matter, a spirit of scepticism? Would it not be rational, in such case, to believe until compelled to disbelieve? A man may not be satisfied with the evidence in favor of the New Testament. He may even fear that the news is too good to be true. But if he be a lover of his kind, he will desire and hope that it is so. Have you ever reflected that you are as accountable for your doubts, as christians are for their belief — as much bound to give sound reasons in favor of holding them?

3. Your last point may be briefly disposed of: "why such men as Hume, and Carlyle, and Gibbon, cannot have faith?" The answer is simple, and is to be found in their own lives and writings: they could not, because they would not. Hume, as mentioned above, never entered upon the serious study of the scriptures; was notoriously an impure man in his conversation, if not in positive action. Gibbon's writings show him to have been a perfectly godless man, worldly and self-sufficient, with a spirit the direct opposite of that of Jesus Christ; and Carlyle, for years, has been an unrestrained scoffer, not

only of every form of serious christianity, but of almost every class, and of every infirmity of his fellow-men. How could such men have moral sympathy with Jesus of Nazareth, or trust in Him as a Savior of sinners? The difficulty here, is not an intellectual, but a moral one; a difficulty which your question does not recognize as in existence.

Let me, in noticing this point, dwell upon the unfairness of contrasting a swearing Gibbon, a scoffing Carlyle, and an unbelieving Hume, with children and ignorant persons, who are christians. Was this perfectly and altogether fair? Are there not ignorant and childish infidels? Are there not christians, equal in intellectual power to any of these infidels, that you have mentioned? Why not contrast Hume with Butler or Arnold, Carlyle with Wheewell or Chalmers; and Gibbon with Robert Hall or Isaac Taylor? Why not compare the unlearned infidel with the unlearned christian, and then ask for the rational grounds of their respective opinions? And so as to these of a higher order of mind? How, as classes, do they stand, of both of these orders of mind—as men of pure morals—as useful members of society? If a christian be consistent, what sort of a man is he? How the infidel? Christians are often charged with hypocrisy, the charge, implying that the system and profession are good. Has such charge ever been brought against infidels? Is there any thing good enough in their system to afford ground for such charge?

I have thus, as I conceive, answered your question. Let me suggest one or two, before closing. "Harris," said an infidel lawyer to another gentleman of the same profession, who was a christian, "Harris, suppose after all, that you should be mistaken in this matter: what then?" "Suppose Richards," was the reply, "that it should turn out that *you* are mistaken: what then?" To this latter question, a dead silence was the reply. I would, in substance, repeat this question. "Suppose that you, as an infidel, are right, and I, as a christian, am wrong: what can I lose? Suppose that I am right, and that *you* are wrong: how then? The possibility is most frightful to contemplate! But apart from the terrific consequences of infidelity, in another world, if christianity be true, I may ask what benefit, social, moral or intellectual, do you expect, by your infidelity, to confer upon the world? *What real comfort does it now afford yourself?* It is easy to swear, and scoff, and object. But you do not build up yourself, in throwing down others. Suppose you should succeed in making infidels of all your young acquaintances, do you think that you or they would be bettered by it, in any respect? I know not

how you may answer these questions. I rather think that you are afraid seriously to ask them. But I know full well what those answers ought to be : that the man who shakes the faith of another, is usually his destroyer, not only for this world, but for that world which lies beyond the grave ; that world, for which the infidel makes no calculation. There are men in our circle of acquaintance, who, from being infidel, have become christians. You may deny that they are *better*, but do they not seem to be happier ? Have they not become more careful and conscientious in the various relations of life ? Again, there are some few cases, in this, our circle of acquaintance, of men who even professing to be christians, have become worldly, practical infidels. Have they improved by the change ? How many of them have become wrecks, morally and socially ? If it were proper to mention names, the answer to these questions would be startling.

Let me remind you, also, of what was insisted upon in the beginning of this letter : that in proportion to a man's own integrity, will be his disposition to believe, until falsehood be manifest. This is the ultimate basis of reliance upon others. When this is gone, and the habit is formed of falsehood, or sophistication, or levity, or one-sided, or thoughtless reasoning, upon serious subjects, the case of such a one becomes almost hopeless. Scepticism, which trusts neither God nor man, becomes the depraved habit of the soul. Faith to a truthful heart is the easiest thing in the world ; to a heart, which is untruthful, such faith becomes an impossibility. While the grounds of human belief are not purely subjective ; while both to the honest and dishonest mind, evidence objective to ourselves may be examined, yet our view of the evidence, and the conclusion which we reach through it, will be greatly dependent upon the state of our moral affections. The act of faith involves not only an intellectual process, weighing of evidence, reasoning, &c., but also an exercise of the will, a voluntary determination. The intellect and will, in such case, act so rapidly and habitually, that we are hardly aware of the complex process, which involves our faith or unbelief. But such process, nevertheless, goes on. And it is this fact, which gives faith and unbelief their moral character ; which makes one commendable, the other condemnable. The faith has a reason, upon which it rests ; and there was a previous willingness to look for, to give heed, and to see this reason. On the other hand, "He that believeth not shall be damned." Not for his infirmity, but because, in a question of duty, he has slight-

ed and evaded evidence by which that duty might have been clearly seen and understood.

Here, then, I leave the subject. I feel myself accountable for my belief. The tone of levity, in which you often indulge, leads me to fear, that you do not sufficiently realize your accountability for your doubts. If I should succeed in impressing a sense of this accountability upon your mind, I should anticipate a speedy removal of those doubts. Remember, it is the infirmity of an honest mind, to believe until compelled to disbelieve; that it is proof of a dishonest and depraved one, to disbelieve until forced to believe.

You can lose nothing upon your own scheme, if you give christianity a full, serious, and unprejudiced examination. You may lose every thing, both upon the scheme of nature and of revelation, by treating it in any other way. He that will do the will of God, so far as he knows, shall know further of his doctrine. Throwing the Bible aside, you know enough of the will of God, as seen in the constitution of our own minds, and in the world around us, to be able to say that truth only reveals itself to the unprejudiced. Truth, to any other state of mind, can neither be seen nor appreciated. Be thus honest, candid, serious and unprejudiced; refrain from retailing your doubts, until they can be proved to be well founded; be thorough in your investigation, and you may rest assured, that, although even then you may fall short of becoming a christian in heart, you will become so in intellect; will be compelled to admit, like many around you, that those, and those only, who receive, and act upon its precepts, deserve the name of rational beings; that insanity or depravity is the only explanation of any other course.

One thing more, and I have done. I have insisted upon fairness, and the absence of prejudice; upon the impropriety of giving the benefit of all doubts and difficulties, that may come up, to the cause of infidelity. But I may, in closing, advance a step further. I am willing to assume the position, that something more than a position of pure indifference, is demanded of every man of ordinary intelligence, who enters upon such an investigation, as that of which I have been speaking; further, that this prior position of pure indifference cannot be taken without moral delinquency, on the part of him who does so. Christianity professes to confer upon you a great favor; to put in your reach, at least, the greatest of all possible benefits: and to have done this at a mighty sacrifice of love and of suffering. Now, prior to the examination of christian evidences, you cannot but admit that this profession

is *possibly* founded in truth ; that there is, at least, a *possibility*, that you are under a most weighty obligation of gratitude, to the Author of christianity. Now is it ingenuous, or proper, morally proper, I mean, to consent to occupy a position of pure indifference, until it is demonstrated beyond the shadow of a doubt, that such obligation is in existence? Does not the mere possibility of such favor being conferred, create an obligation on our part, to a favorable and affectionate examination? How do we act in matters of this sort, not connected with religion? I am told, for instance, that my life, or my property have been saved by another, in a manner, of which I was not aware. A friend, a brother, or a beloved child, sick and friendless, in a distant land, has found among strangers a friend and benefactor. I am told of these benefactors, and I deliberately assume a position of pure indifference ; repress and withhold every expression and emotion of gratitude ; and enter upon a vigorous scrutiny of all the evidence by which the existence of my obligation is demonstrated ; by which I may be satisfied beyond the shadow of a doubt, that the benefit is not a questionable one, and was not conferred from sinister or doubtful motives ! What would be said of the wretch who, under the circumstances, would pursue such a course? Beginning in such spirit, is it not more than probable that, in the end, he would neither see, nor admit the fact of his obligations? And yet this is substantially the course of those, who are merely indifferent in their examination of the evidences of christianity. If Christ died for you ; if you deserved to die when His sacrifice was made, then are you under the heaviest obligations to Him, your Savior and Benefactor. And until you are positively certain that such is not the fact, which you cannot be, until you have gone through this examination, His gospel must be regarded with any other feelings than those of opposition or indifference. The mere possibility of its truth, with every right-minded man, should annihilate every such feeling. The mere possibility, that a fellow-creature has done me a favor, is enough, and ever should be enough to ensure him kind treatment at my hands. Until I positively know otherwise, I may, through unkindness, or mere indifference, outrage my benefactor. Let the same rule be acted upon in reference to that great benefactor, who affirms that he laid down his life for your salvation. You cannot, as a matter of fact, assume a position of indifference to the gospel of Christ. If you are not for it, you are against it. If you do not give it the benefit of all difficulties and doubtful questions, you will give this benefit to the cause of a godless infidelity. But even if this

were not the fact, even if you could be perfectly indifferent, you would, in being so, act most culpably ; would be treating a *possible* friend and benefactor as a *certain* stranger and enemy ; would exhibit that kind of unfairness, which finds its origin in the most hateful and loathsome of all crimes, that of ingratitude.

C.

ARTICLE VIII.

OUR FOREIGN MISSIONARY OPERATIONS.

THE writer has prepared this brief narrative of the origin and progress of our Foreign Missionary operations, in the hope that it might be interesting to the church, and prove useful for reference. In its preparation, he has gathered materials from all such sources, as were accessible to him, having a bearing upon the subject.¹

The Foreign Missionary enterprise, in the Lutheran church, is of comparatively recent origin. Not more than twenty years have elapsed, since efforts, in this direction, first engaged the general attention of our ministers and people. The church was not, however, entirely uninterested in the work of preaching the gospel to the benighted heathen, but nothing was accomplished, because for years after the establishment of the Lutheran church in this Western world, it was, to a great extent, a Missionary church. There was a deficiency of ministers, the places of worship were few, the congregations were scattered, and the means of intercourse limited. The increase of immigration rendered it necessary to make constant provision for the wants of our brethren from Europe, who very naturally looked to the old congregations for aid in their new settlements. The Macedonian cry for help in our own widely extended country, was heard from all directions. Our own children were stretching out their hands, and begging for bread. Thousands, scattered through the waste places of our Zion,

¹ Minutes of the General Synod. The reports of the Foreign Missionary Society, from its organization, presented by Rev. Drs. C. P. Krauth, J. G. Morris, H. N. Pohlman, W. D. Strobel, and Rev. J. Z. Senderling. Rev. J. Few Smith's discourse on the American Lutheran Mission, preached in Philadelphia, 1845. Memoir of Rev. Walter Gunn, by G. A. Lintner, D. D., 1852. Lutheran Intelligencer. Lutheran Observer. Lutheran Standard. Missionary.

were perishing without a shepherd. The desolations at home, therefore, claimed and first received the attention of our people. The very idea, indeed, of sending missionaries abroad, was suggested in connexion with efforts, that were made to supply the destitute of our own land with the ministry of reconciliation.

In our examination of the minutes of the General Synod, we find, that at a meeting held in the city of Baltimore, October, 1833, a resolution was adopted,¹ recommending the subject of missions to the particular attention of the District Synods, and urging them to continue their exertions for supplying the destitute portions of the church with missionaries. A standing committee, consisting of one member from each Synod connected with the General Synod, called the missionary committee, was also appointed, to procure more general information on the subject of missions, and circulate it through the church, for the purpose of extending the influence of the missionary spirit. It was, likewise, at this convention, determined to hold a missionary meeting during the next sitting of the General Synod, and Rev. Dr. Lintner was appointed to preach a sermon on the occasion.

Previously to this period, however, it must be remarked, that within the bounds of several of the District Synods, missionary societies, whose zealous exertions were productive of much good, had been organized, with reference more particularly to the wants of feeble and destitute churches, and in some few of our congregations, collections had been taken up, on behalf of the heathen, and forwarded to the American Board of Commissioners for Foreign Missions.

At the eighth convention of the General Synod, assembled in York, Pa., in 1835, the committee, appointed at the former meeting, presented an elaborate and valuable report.² It enters most fully into the discussion of the subject of missions, and gives the causes, which have retarded missionary efforts in the church. It then eloquently urges the importance of the work, the duty and necessity of more active exertions, and conclusively shows, that the propagation of the gospel is an essential characteristic of the christian church; that from the commencement of her history, the spirit of missionary labor has ever manifested itself—and among all Protestant churches, since the period of the glorious Reformation by Luther; that

¹ On motion of Charles A. Morris, Esq., of York, Pa.

² The report is signed by Rev. Drs. J. G. Schmucker and D. F. Schæffer.

if the spirit of Christ dwells in us, we will feel excited to enter with the Lord upon his plan for the conversion of mankind, and lend a willing hand in the accomplishment of this great object; if we are not in circumstances, or are incapacitated to preach the gospel ourselves to the destitute, we will, with our means, our sympathies and our prayers, freely assist in supporting others, that can go. The report also presents the intimate connexion, which exists between efforts made for the conversion of the world, and God's blessing upon the churches putting forth those efforts. The language of the committee is: "You, no doubt, dear brethren, lament with us, that this spirit of Christ to extend the Redeemer's kingdom on earth, has communicated itself to our American German churches, at so late an hour; after it has already performed wonders of love, for years past, in other denominations of our country. For wheresoever it breathes upon a field of dry bones, it is also often accompanied by a more vital state of religion in the minds and hearts of men at home, and always attended with many blessed consequences to those who take an active part." The report concludes with six resolutions, in which the committee recommend the observance of the monthly concert of prayer for missions, on the first Monday evening in every month, that God's spirit may be poured out upon the churches, that more laborers may be called into the field, that a missionary spirit may be revived; the appointment by each Synod, of one of its members, as an Executive Committee for missionary purposes, to meet once a year, whose business it should be to appoint the missionaries, point out the missionary ground, and husband the missionary funds; they propose that each minister preach once a year in all his congregations, on the subject of missions, and take a collection for the advancement of the object; that the General Synod publish an address to all the Synods and churches, showing the necessity, the duty and advantages of such missionary exertions; that all Synods be recommended to encourage pious and talented young men to prepare for the gospel ministry and missionary labors; and finally, that the Executive Committee be instructed first, to supply the vacant destitute places within the bounds of our church, by itinerant preachers,¹ and so soon after as possible, also to extend their care and labors to the conversion of the heathen. These resolutions were unanimously adopted, and the report of the committee directed to be read by the minis-

¹ At this period (1835) there were in our connexion eight hundred congregations, seventy thousand members, and only two hundred and twenty ministers.

ters to their respective congregations. This General Synod also passed the following resolutions:¹

Resolved, That we recommend the holding of a missionary convention of Lutheran ministers, at Mechanicsburg, Pennsylvania, at the time of the meeting of the West Pennsylvania Synod, in October, 1835.

Resolved, That we do most gratefully rejoice and bless God for the successful labors of the Rev. Charles Gutzlaff, our German brother of the faith, now a missionary in China; and to these labors we would not fail to add, as a similar cause for gratitude, those of other missionaries.

Resolved, That it be recommended to all our District Synods to recommend to their respective churches, that they pray for the success of the said Reverend brother, and that a missionary spirit be poured out upon all our American Lutheran churches.

Resolved, That it be recommended to the several District Synods to give, at their ensuing meeting, an expression of their sentiments and feelings respecting *the establishment of a Foreign Mission by the Evangelical Lutheran Church in the United States.*

As this convention exerted no little influence in exciting the missionary spirit, and giving it a decided impulse, we have gone into some detail, as a matter of historical interest to the church. The following extracts from the pastoral address issued by the convention, may also furnish an indication of the sentiments and spirit, with which the members of the Synod were animated:² "Another precious morsel of intelligence for our dear people, is the fact, that brethren's minds were so full charged with missionary fire, that quite a number of resolutions, and all of them of great importance, were passed at our late convention, touching the missionary cause. Desirous of pursuing a course for missionary enterprise, which might be least objectionable, and yet successful, the General Synod have deemed it advisable to propose the holding of a convention of Lutheran ministers, at Mechanicsburg, at the time of the meeting of the West Pennsylvania Synod. We have had missionary societies, hitherto, in various parts of the United States, but how long have they flourished or retained vigor enough to enable them to *continue to act well*? We have been rich in good reports, spirited resolutions, and some excellent sermons; but after all, we have no missionary preacher in all the land, from Maine to New Orleans, *wholly given up*

¹ On motion of Rev. Dr. Morris, of Baltimore, Md.

² This address is signed by Rev. Dr. Bachman, of South Carolina, and Rev. J. Z. Senderling, of New York.

to the work; and we have no fund. Some of the reasons of all this are, we conceive, very obvious. We have lacked the beneficent spirit, and our forces have been too much divided—we have thought *it was good to be alone*. We are now invited to try the united policy; to have one rallying point instead of many. To Mechanicsburg then, and to the second of October next, we must look for something to be done commensurate with our strong desires, high expectations, and the present urgent wants of the church.

In accordance with the recommendation of the General Synod, a missionary convention was held at Mechanicsburg, in the autumn of 1835, which resulted in the formation of the Central Missionary Society, whose object, as expressed in the constitution, is “to send the gospel of the Son of God to the destitute portions of the Lutheran church in the United States, by means of missionaries; to assist, for a season, such congregations of said churches as are unable to support the gospel; and ultimately to co-operate in sending it to the heathen world.” Although the claims of Home Missions, at this time, appeared more particularly to enlist the sympathies of the church, the efforts put forth in that direction, did not fail to exert a salutary influence upon the whole cause of missions. The obligation of the church to engage in Foreign Missionary operations, was every day more and more felt, and the feasibility of the work discussed in different sections of the church. Whilst men were commissioned to labor among the destitute in distant portions of our own country, the conviction was gaining ground, and the sentiment becoming prevalent, that the demands of the heathen ought not to be disregarded; that the time had arrived for the Lutheran church to do something for the evangelization of the world.

Simultaneously with this state of things in the church, when our members seemed gradually to have been prepared to engage in the work of Foreign Missions, letters were received from Gutzlaff, in China, and Rhenius, in India, appealing to the German churches of this country for assistance. These appeals made a deep impression upon the church. All felt that it was our imperative duty to do something; that God, by a train of circumstances, was calling us to the work; that the present was the time for action, that indifference to these leadings of Providence was sinful, and would expose us to the displeasure of Heaven. The views and feelings, prevailing in the church at this time, may, perhaps, be gathered from the letter introducing the communication of Dr. Rhenius to the notice of our members, in which we find the following expres-

sions: "It is with feelings of no ordinary interest that I transmit for publication, the enclosed appeal of that distinguished missionary, the Rev. Mr. Rhenius, in behalf of the perishing millions of Asia. There seems to be something providential in the conjunction of circumstances, in which it reaches us. For some time past the Spirit of God has been directing the attention of some of the German churches in our land to the subject of Foreign Missions. And when, at this juncture, we are simultaneously called on by the two most distinguished German missionaries, now in the foreign field, the celebrated Gutzlaff, and the indefatigable Rhenius, by whose instrumentality he was called on to enter his blessed career, we may well acknowledge the hand of Providence; and regard this as a call of the Spirit for us to aid, by men and means, in preaching the unsearchable riches of Christ to the benighted heathen."¹ Rhenius was at this time, laboring in Palamcotta, in the district of Tinnevely, in the South-eastern part of Hindostan. He had been in the service of the church missionary society, but from conscientious convictions, an unwillingness to give his adherence to Diocesan Episcopacy, the connexion of Rhenius and his associates with that society was dissolved.² The appeal, reaching the churches, when they were filled with missionary zeal, and ripe for the enterprise, seemed providential. The hand of God was gratefully recognized. The church was aroused to a sense of duty. The conviction was general, that *Rhenius must be sustained*. The sentiment everywhere prevailed, *that God would have us engage in the work of Foreign Missions*.

In the Spring of 1837 the General Synod met at Hagerstown, Md., and, at an early stage of its proceedings, appointed a committee to present the sentiments of the convention, on the subject of Foreign Missions. The committee subsequently reported the following preamble and resolutions, which were unanimously adopted:³

"Whereas, several of the Synods, associated with this body, have, at their recent sessions, expressed an earnest desire that the Evangelical Lutheran church should engage in the Foreign Missionary cause, and have instructed their delegates to advocate the measure before the General Synod; and whereas it falls within the appropriate province of the General Syn-

¹ Written by Rev. Dr. S. S. Schmucker, of Gettysburg, Pa., and published in the Lutheran Observer, of January 13th, 1837.

² Rev. Dr. Krauth's Report to the General Synod of 1839.

³ This report is signed by Rev. Drs. B. Kurtz, H. N. Pohlman, S. S. Schmucker, Rev. B. Keller, and D. Medtart, Esq.

od to express its advisory opinion on a subject so intimately connected with the extension of the Redeemer's kingdom; therefore, in view of the injunction of our risen Savior, to preach the gospel to every creature, and in view of the fact that, for some time past, the Spirit of God has been exciting the German churches to a sense of their duty on the subject of Foreign Missions, it is hereby

Resolved, That we regard with cordial approbation the proposed convention for the organization of a Foreign Missionary Society, about to hold its session in this place.

Resolved, That we regard the calls of those distinguished and devoted German laborers in the foreign field, Rhenius, Gutzlaff, and their associates, as specially providential, reaching us, as they did, at a time when many hearts had been prepared by the Spirit of God to respond to their appeal.

Resolved, That the call being addressed indiscriminately to the German churches of our land, implies a seasonable admonition that our sectarian divisions should be forgotten, in the conviction that we are all brethren in Christ; and affords an appropriate occasion for combined co-operation between the churches so nearly allied by unity of national descent, similarity of doctrines, geographical proximity, and intimacy of social relations.

Resolved, That the plan adopted ought, in the opinion of this Synod, to embrace in it a connexion with the American Board of Commissioners for Foreign Missions.

The convention, referred to in one of the resolutions, was held on the 30th of May, 1837, and resulted in the organization of a society, called *The German Foreign Missionary Society*, and designed to embrace all churches and individuals of German descent, or association, in the United States. Its object was expressed to be to promote the foreign missionary spirit, and to assist in extending the knowledge of our blessed Lord and Savior Jesus Christ, throughout the habitable world. The title, *German Foreign Missionary Society* was adopted, as the co-operation of all the churches of German extraction, was expected and desired; and with the view of securing it, a circular letter¹ was prepared, and addressed to the German Reformed and other German churches in the United States of America, cordially inviting them to co-operate with us, in the work, and expressing the most earnest wish that the German churches should be united on the subject of missions: First,

¹ This address is signed by Rev. Drs. J. G. Morris, H. L. Baugher, and Rev. A. H. Lochman.

For the sake of convenience in operation, because the same language is used: Secondly, For the sake of efficiency, because the church is too small to be divided, since in that event her efforts would be only partial, and her aid would not be felt, thus losing the stimulus arising from reaction: Thirdly, Union is desirable on this and every other subject, for the sake of peace, christian fellowship, and vital piety: Fourthly, Because, in addition to the precept to keep the unity of the spirit in the bonds of peace, God, in his Providence, appears to call us all to labor together in this glorious cause, by turning our attention to one particular object, the Palamcotta mission.

At this meeting (1837) it was also resolved at once to sustain Rhenius and his companions in the Palamcotta mission, provided satisfactory answers were given in reference to the wants of the mission, and the causes of its separation from the German Missionary Society, and the Secretary was directed to open an immediate correspondence upon the subject, with the missionaries in India, and also the London Missionary Society.

The interest in the missionary cause increased, the church seemed awakened to her responsibilities, money poured into the treasury, and funds were speedily forwarded to India. From some of our congregations, remittances were made through private persons, and the Synod of South Carolina voted an appropriation of five hundred dollars for the purchase of a printing press, which was much needed by the mission.

At the meeting of the General Synod, in 1839, convened at Chambersburg, there seems to have been no diminution of zeal in the missionary cause. Rev. William Heilig, and others, were mentioned as willing to go out to the heathen to preach the gospel, if supported by the society. In view of which, it was resolved that the society deem it their duty *forthwith* to send missionaries into the field, either to co-operate with the Palamcotta mission, or to form an independent station, as the Executive Committee may find most expedient.

As there had been no response to the appeal previously made for a union with the German churches, at this convention the effort was renewed to enlist the co-operation of our German Reformed brethren. We give the minute adopted¹ as historical testimony of the ardent desire evinced, and the persevering effort made by the Lutheran church, to secure a union with the German Reformed Church in the work of Foreign Missions.

¹ On motion of Rev. Dr. B. Kurtz, of Baltimore, Md.

“Whereas our brethren of the German Reformed church have engaged in the great cause of evangelizing the heathen, and may possibly be willing to co-operate with us in sustaining some foreign station : therefore,

Resolved, That it shall be the duty of the Executive Committee to correspond with the proper authorities of said church in reference to some plan for a union of effort in the Foreign Missionary field, and to report to the next meeting of the society; and that if there be a prospect of success, they, in connexion with our brethren of the Reformed church, prepare and mature a plan of union.

But to the sincere regret of the society, at its next meeting, the corresponding Secretary reported, that the Reformed church declined the proposed union. Consequently, the title of the society was changed to that of the Foreign Missionary Society, of the Evangelical Lutheran Church in the United States.¹ About this time, intelligence was received of the death of Dr. Rhenius, but not in the least discour-

¹ The Constitution of the Society, as it now stands, is given for reference :

ART. I. The name of this Society shall be “THE FOREIGN MISSIONARY SOCIETY OF THE EVANGELICAL LUTHERAN CHURCH OF THE UNITED STATES ;” and shall embrace all churches and individuals who may comply with the conditions of this Constitution.

ART. II. The object of this Society, is to promote the foreign missionary spirit, and to assist in extending the knowledge of our blessed Lord and Savior Jesus Christ, throughout the habitable world.

ART. III. Any person may become a member of this Society, by the annual payment of one dollar or more :—the payment of twenty-five dollars at one time, shall constitute him or her a member for life. Honorary members may be elected by the Society, at the regular meetings.

ART. IV. The officers of this Society shall be a President, Vice-President, an Executive Committee of five, a Recording and a Corresponding Secretary, a Treasurer and two Auditors : and such other officers as shall from time to time be found necessary ; all of whom shall continue in office until others are chosen ; all officers shall be elected at the regular meetings of the Society, at which, nine members shall constitute a quorum.

ART. V. It shall be the duty of the President, and, in his absence of the oldest Vice-President present, to preside at all meetings of the Society, and to perform such other official acts, as shall at any time be assigned him by the Society.

ART. VI. It shall be the duty of the Recording Secretary to keep a record of all the proceedings, and to notify the meetings of the Society at the call of the President.

ART. VII. The Corresponding Secretary shall conduct and superintend the correspondence of the Society, and of the Executive Committee, of which he shall be an ex-officio member.

ART. VIII. The Treasurer shall take charge of the Society’s funds, and shall keep for the Society all moneys, notes, bonds and other evidences of property ; and shall pay out money only by order of the Executive Committee, taking proper vouchers for all moneys paid out, and keeping an accurate account of the Society’s receipts and expenditures. He shall make a full report to the Society, at each regular meeting, properly audited, of the receipts and expenditures, and he shall also make a quarterly exhibition of the state

aged in their exertions for the conversion of the heathen, by this afflictive dispensation, which met them at the very threshold of their missionary labors, the society determined to sustain his associates, as they had expressed an intention to maintain their independent position. Subsequently, however, having learned that they had renewed their connexion with the church missionary society, aid was withdrawn. In the Spring of 1840, Rev. C. F. Heyer, of Pennsylvania, was appointed missionary, and immediately commenced preparations for his departure. After consultation with the American Board of Commissioners for Foreign Missions, it was determined that our Missionary operations should be directed to the Telugu country, an interesting and useful field of labor in Southern India. At a meeting of the society in May, 1841, it was resolved to transact its business through the American Board, retaining, however, its distinct and independent character as a Lutheran institution, and a plan of union was adopted. This measure, however, met with strong opposition, not because there was any hostility to that excellent institution, but from a

of the funds to the Executive Committee; and whenever called upon by the Executive Committee, he shall exhibit his books, accounts, vouchers and other evidences of property. He may be required by the Executive Committee to give bonds for the faithful execution of his trust.

ART. IX. The Auditors shall examine the books and vouchers of the Treasurer annually, and if they shall find his accounts correctly kept and well vouched, they shall give a certificate accordingly, which certificate they shall enter in full, in the Treasurer's books, and cause a duplicate to be transmitted to the Society, with the Treasurer's account or regular report.

ART. X. The Executive Committee shall have the charge and management of the various interests and operations of the Society, taking all proper measures to excite and cherish a Foreign Missionary spirit. They shall endeavor to procure suitable missionaries; to encourage theological students to devote themselves to the work of Foreign Missions; to bring all the churches, by auxiliary Societies and otherwise, to contribute liberally and regularly to the Foreign Missionary cause; to direct the Secretary and Treasurer in the Performance of their duties; to appoint such other local or travelling agents as may be necessary to the vigorous prosecution of the business entrusted to them; and to report to the Society at each of its meetings, a full account of their proceedings. They shall meet as often as necessary, and three of their number shall constitute a quorum at any regular meeting. They may adopt any by-laws not inconsistent with the Constitution of this Society.

ART. XI. The meetings of this Society shall be held annually, at such time and place as they may fix upon.

ART. XII. Any Society may become auxiliary to this Society, by adopting the general principles of this Constitution, and resolving to co-operate with them;—and the officers of auxiliary Societies shall be ex-officio members of the Parent Society.

ART. XIII. This Constitution may be altered or amended at any regular meeting, by a vote of two-thirds of the members present, the proposed alteration either having been recommended by the Executive Committee, or having been submitted to the Society at a previous meeting.

very natural desire to be uncontrolled, and irresponsible to any other body in our operations, and from the supposition that an entirely independent position, would secure greater activity, and more efficient effort.¹ The proposed union was, therefore, never consummated. But expecting that it would be, our missionary resigned his appointment. The Pennsylvania Synod had, all the time, preserved its distinct missionary organization, and had associated, in its efforts, some other portions of the church. The South Carolina Synod, also preferring separate and independent action, had transmitted its funds through the same channel. On Mr. Heyer's recession, therefore, from the General society, the Pennsylvania Synod resolved to appoint him, and to send him forth under its direction. Accordingly, having received his instructions at a public meeting held in Philadelphia,² he sailed from Boston, October 14th, 1841, and the succeeding Spring reached India, being the first missionary ever sent to a foreign field by the Lutheran church in the United States. He immediately commenced operations, and very soon planted a flourishing mission at Guntoor, upon which the blessing of God has ever since seemed to rest. The Pennsylvania Synod, the oldest and the parent of all the other Lutheran Synods in the United States, enjoys the distinction of having sent the first Lutheran missionary from America into a distant clime among the heathen.

The zealous efforts of the General Society formerly displayed, were now, for a season, partially paralyzed. Its treasury continued to receive funds, but the interest seemed to flag, and the ardor of its members to cool, owing to the fact, doubtless, that no missionary had been appointed by the society, that there was no representative in the field. Therefore, at the meeting of the society, held in Baltimore, May, 1843, it was

*Resolved,*³ That we now engage in the establishment of a Foreign Mission, and that in reliance upon the Great Head of the church, we forthwith commence the work.

*Resolved,*⁴ That the Executive Committee be instructed to appoint and send a missionary, as soon as possible, to begin the contemplated foreign mission; and if expedient, in co-op-

¹ Rev. Dr. Morris' report to the General Synod, in 1843, at Baltimore.

² On this occasion, the missionary preached a sermon from the words:—*Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee*: and Rev. Dr. J. C. Baker, chairman of the Executive Committee, presented the instructions of the society. The exercises were conducted in the German language.

³ On motion of Rev. Dr. Reynolds, of Capital University, Columbus, Ohio.

⁴ On motion of the late Rev. Dr. Keller, of Wittenberg College, Ohio.

eration with the missionary society of the Synod of Pennsylvania.

In obedience to these instructions, Rev. Walter Gunn, of the State of New York, whose mind had been for years occupied with the subject, and who was regarded as eminently qualified for the work, was appointed by the Executive Committee, May 25th, 1843, with directions to proceed to Southern India, to labor among the Telugu people, in conjunction with the Rev. C. F. Heyer—provided an arrangement to that effect can be made with the missionary society of the Pennsylvania Synod.¹ On the 24th of October, 1843, at a meeting of the society, held in Philadelphia, the missionary was publicly set apart to the work, receiving his instructions from the Executive Committee;² and on the 18th of November following, furnished with the necessary funds and other outfit, with his wife, he embarked at Boston for his destined field of labor. On the 18th of June, 1844, just seven months after he had left his native shores, he arrived at Guntoor, where he was cordially welcomed by Mr. Heyer, who had been engaged here for nearly two years, and had already produced a most favorable impression; he was also kindly received by Hon. Henry Stokes, a pious gentleman, in the service of the British government, and a warm friend of the mission, from whom our missionaries have experienced frequent acts of kindness, and who will ever be gratefully remembered for the liberal and efficient support he has given them. Mr. Gunn immediately entered upon the duties of the mission, and with Mr. Heyer, harmoniously labored to make known the truths of the gospel to the natives of Guntoor. Guntoor is a city in the Telugu country; lying near the sea, about sixty miles west from the coast of Coromandel, and situated between 15° and 16° north latitude, and 80° east longitude from Greenwich. It is two hundred and fifty miles north of Madras, in the midst of a dense population, containing about twenty thousand inhabitants, all of whom are heathen, except a few English residents, and some native christians. This interesting and important spot was judiciously selected by our first missionary, as most favorable for the establishment of the mission. Some time after, Rev. C. F. Heyer, in consequence of physical prostration, requested and received permission to return home. The whole superintendence and government of the mission was

¹ Such an arrangement was made, and continued, until the entire control of the mission was transferred by the Pennsylvania Synod to the General Society.

² Rev. Dr. Morris, Corresponding Secretary, read to him the instructions of the committee, and Rev. Dr. Kurtz, Chairman, gave the charge.

then transferred to the General Society, the Pennsylvania Synod expressing a willingness to continue their contributions to its support.

The only foreign missionary sustained by the church, at this time, was Rev. W. Gunn, whose labors, however, were indefatigable, and seemed owned by God. In 1847, Dr. Heyer, on the resuscitation of his health, again offered his services for the work. They were gladly accepted by the committee, as he was regarded rich in qualifications and experience, the very man needed at this juncture, to reinforce the mission.¹ Before his departure for India, he visited many of the churches, for the purpose of reviving an interest in the cause, and collecting funds for the advancement of the work. A general missionary convention was also held, in the city of New York, which was numerously attended, representatives being present from different sections of the church; a fresh zeal was awakened, and the friends of missions were encouraged and strengthened. Dr. Heyer embarked for India on the 4th of December, facilities having been furnished him by the American Board of Commissioners for Foreign Missions, for whose uniform attentions, as well as for the kindness of the American Tract Society, we find frequent records of grateful acknowledgments.

At the meeting of the society, in 1848, the Executive Committee were instructed to correspond, through our missionaries, Rev. Messrs. Heyer and Gunn, with our German brethren in Europe and Asia, with the view of co-operating with them in the prosecution of our missionary labors among the heathen.

During this year (1848) the committee also entered into an engagement with Rev. J. G. Martz, of Maryland, to labor under their direction, but he did not sail until the following Spring. After a voyage of four months, he reached the scene of labor, arriving very opportunely, when our interests at Guntoor seemed to require his services.

In 1849, Dr. Heyer established another missionary station at Gurjal, a village in the Palnaud, which has also enjoyed the smiles of Heaven. Gurjal is about sixty miles west from Guntoor, and there are several other villages connected with it, where the truth has been successfully proclaimed by our missionaries, and converts have been added to the church.

The interest in the mission continued steadily to increase, and the cause was gaining a firm hold upon the affections of our people. It seemed to be one of our strongest bonds of

¹ Rev. Dr. Pohlman's report, presented in 1848, at the General Synod in New York.

union, around which all the different interests and sections of the church could gather. There was no deficiency in the treasury. A salutary influence had been exerted by the Foreign Missionary enterprise, on the church at home, and the labors of our missionaries abroad had been crowned with success.¹ It was, therefore, unanimously resolved, in view of the signal blessing of God, which has rested on our mission in India, that the Executive Committee be instructed to send out three more missionaries, so soon as they can procure this number of competent pious men.

During the year 1850, the committee received into their service Rev. C. W. Grønning, of the North German Missionary Society, and subsequently accepted from the same society, the offer of their mission at Rajahmundry, with the buildings and the two missionaries laboring there. This transfer was made in consequence of the pecuniary embarrassments of the North German Society, occasioned by the political condition of Germany. Rev. Messrs. Vallett and Heise were, therefore, added to the laborers, under the care of our society, with the new stations of Rajahmundry and Ellore; but the following year Mr. Vallett was permitted to return to Germany; and also, the succeeding year, Mr. Martz, to the United States. The mission, however, soon received a re-inforcement in the Rev. Messrs. W. J. Cutter, of Ohio, and W. E. Snyder, of New York, who having been commissioned by the committee to go forth, sailed with their wives from this country, August 11th, 1851, and reached India the beginning of the next year.

During the year 1851, the mission sustained a great loss in the death of Rev. Walter Gunn. He had been suffering from a pulmonary attack, and his end for some time expected; on the 5th of July, after a residence of seven years in India, and in the thirty-seventh year of his age, he closed his earthly career, and ceased from his labors. He died calmly, in the full possession of his powers, whispering, *Jesus is with me*. We have reason to believe that he is now with his God, united in the companionship of Ziegenbalg, Vanderkemp, Schwartz, Chenius, and a host of other worthies, who fell in their Master's service, on India's shores. His bereaved widow still continues to labor at Guntoor, under the direction of our society, engaged in the superintendence of a female school.

Our mission is at present composed of Rev. C. F. Heyer, A. D., Rev. W. J. Cutter and his wife, Rev. W. E. Snyder and his wife, with the widow Gunn, from the United States;

¹ Rev. Dr. Strobel's report, presented in 1850, at Charleston, S. C.

Rev. Messrs. C. W. Grønning and wife, and Rev. F. A. Heise from Germany. The stations that are at present occupied by them are, Guntoor, the Palnaud and Rajahmundry. Ellore has been temporarily relinquished, because Rajahmundry and its environs are regarded of so much importance, as to require a concentration of power. At Guntoor are Rev. C. W. Grønning, Mrs. Henrike Grønning, Rev. W. E. Snyder, Mrs. Susan M. Snyder, and Mrs. Lorena Gunn. At the Palnaud station is Rev. Dr. C. F. Heyer, who has the supervision of some twelve or thirteen villages, and the assistance of several native teachers. At Rajahmundry are Rev. F. A. Heise, Rev. W. J. Cutter and Mrs. Margaret Cutter.¹ On the 31st of January, 1853, the brethren, composing the mission, met at Guntoor, and formed themselves into an ecclesiastical body, designated by the name of the *First Evangelical Lutheran Synod in India*.

The Telugu country extends from Madras to Ganjam, along the eastern coast of India, about eight hundred miles. Its breadth is about three hundred miles. It contains two hundred thousand square miles, and embraces a population of ten millions, mostly Hindoos, although there are some Mohammedans in the large cities and towns. It is a healthful location, although during a portion of the year, the heat is intense. A christian mission was established here some forty years ago, by the London Church Missionary Society at Vizagapatam, but the work has never been carried forward with very great efficiency. The scriptures were, however, translated by their missionaries into the Telugu language, the advantage of which translation has been enjoyed by our missionaries. This vast heathen territory is a most favorable position for missionary labor, and offers many encouragements for its cultivation. It is full of populous villages and large cities, in which missionary stations ought to be established; and in many places the people are educated, intelligent, and willing to listen to the preached gospel. The whole country wears an aspect full of promise, and is ripe for missionary effort. Churches have been established, and schools are in successful operation. Several native teachers have been usefully employed, and the truths of the Bible effectively taught. God has opened a way in this direction for the spread of the gospel, and in his Providence, has directed us to occupy the field, in such a manner, as clearly to indicate that we should possess it, and gather in the harvest in obedience to his will, and for his glory.

¹ Rev. J. Z. Senderling's report, presented at Winchester, May 1853.

The church has reason to rejoice in the promising prospects of the mission, and to be encouraged to persevere in the work. A kind Providence, from its infancy until the present time, has carefully watched over the enterprise, and prospered the labors of our missionaries. God has emphatically taught us, that we should not grow weary in our exertions to do good. Our missionary operations, too, have exerted a reflex influence upon the church. Her efforts to send the gospel to the heathen, have resulted in an advanced improvement at home, in a spirit of enlarged piety and extended benevolence; instead of being enfeebled or impoverished, her influence has been actually strengthened, her resources developed, her standard raised, and her character elevated. *The liberal soul shall be made fat: and he that watereth shall be watered also himself.*

The happy results, produced by the foreign missionary enterprise, in the church at home, loudly call for a more general diffusion of the missionary spirit among us, and a more energetic prosecution of the work. The cause of missions is intimately connected with the cause of christianity. The spirit of missions is the spirit of genuine piety; where the missionary spirit prevails, the spirit of true religion prevails. This object, then, ought to be dear to every christian; and our interest in the cause of missions, our desires for the extension of the Redeemer's kingdom, may be regarded as an index of the state of our own hearts, as an evidence of our claim to true discipleship.

But if we are encouraged by the success, which has accompanied past efforts, in this direction, ought we not to be stimulated to continued and increasing exertion, by the reflection that there is yet a great work to be accomplished? If we adopt the sentiment of the Roman moralist, and *consider nothing done, while aught remains to be done*,¹ what new motives for zealous exertions may we not find in the fact, that much remains to be effected, until the cause has finally triumphed? When Paganism, Mohammedanism, and all other forms of error and superstition shall be supplanted over the whole world by the sublime spirit and pure precepts of christianity; when the prophecy, spoken by inspiration, shall be realized, and the christian temple, rearing its heaven-directed spire, shall illumine with its divine effulgence, the remotest parts of the habitable globe!

Let us, as a church, understand our obligations, and feel the responsibilities which rest upon us. Let us devoutly ac-

¹ *Nil actum reputans, si quid superesset agendum.*

knowledge the goodness of the Great Head of the church, who has given to our enterprise so much favor, and crowned it with so many tokens of approbation. Let us be animated to more vigorous efforts, to more fervent prayers, and to a more entire consecration in the work of disseminating the gospel, and converting the world. Let us engage in our office with greater earnestness, with more resolute purpose, with increased energy and untiring zeal, with humble reliance and filial faith, promptly and cordially obeying the last injunction of our Divine Master: *Go ye into all the world and preach the gospel to every creature*; confidently depending for success on his promise, *Lo, I am with you always, even unto the end of the world.*

ARTICLE IX.

TISCHENDORF'S EDITION OF THE SEPTUAGINT.*

“*Vetus Testamentum Graece juxta LXX interpretes. Textum Vaticanum emendatius edidit, argumenta et locos N. T. parallelos notavit, omnem lectionis varietatem Codd. vetust. subjunxit, commentationem isagogicam praetexit Const. Tischendorf. Tom. I-II. Lips. (Brockhaus).—1850. 8.*”

A deeply felt want has again been most appropriately met, by the above critical production, which, like the previous labors of the highly meritorious editor, opens new pathways, or, at least, points them out. In spite of its enigmatical origin, and its jealous treatment since the second christian century, the industry and sagacity of German scholars had, for a long time, been directed to this invaluable work, the translation by the seventy (or seventy-two) interpreters, the leader, as it were, of all Jewish-Alexandrian learning, an inexhaustible mine of Old Testament criticism, and New Testament hermeneutics. We do not refer so much to the renovation of the Hexapla of *Montfaucon* by C. F. *Bahrdt* (1769—2 vols.), although it is not wholly destitute of merit, but particularly to the highly valuable critical labors of the *Semler-Michaelis* school, not

* Translated from the “*Zeitschrift für Luther. Theologie*,” I., 1852, for the Evangelical Review.

only in the restitution of the Hexaplarian text of the LXX (the Roman edition of Daniel, taken from a Chisi-manuscript, was at once made generally accessible in Germany, 1773, by Michaelis himself), but also in the improvement and general elucidation of this text—by *Semler* himself (epistola ad Griesbachium 1769), then by *Scharfenberg* (1774–1780), *Dœderlein*, C. F. *Matthæi* (Repert. fuer bibl. and morgenland. Literatur, Thl. I. IV.) and others. Two names outshine all others in this connection: *G. L. Spohn's* (who first showed, by an energetic and thorough treatment of Jeremiah, the most difficult of all Hexaplarian texts, how much remains to be done, and may be attained by employing the resources still in existence: *Jeremias vates e versione Judaeorum Alexandrinae reliquorum interpretum Graecorum emendatus, etc.* I. 1794; the second volume, published by his son, the distinguished Aegyptologist 1812) and *J. F. Schleusner's*, who, by his "*Opuscula critica ad versiones Graecas V. Test. pertinentia* 1812" (a collection of all his previous monographs in this department) undoubtedly far excelled his otherwise meritorious labors for the N. Test., displays preëminent critical sagacity, and furnishes, in *Biel's* enlarged Thesaurus (V., 1820) an indispensable and hitherto unsurpassed auxiliary work. In the meantime England, which, since the days of *J. E. Grabe*, had assumed a debt of honor in this respect, also made contributions toward the restoration of the text of the LXX, but of very unequal importance. One of them is found in *H. H. Baber's* facsimilar-critical edition of the Alexandrian manuscript (3 vols. 1812–1826), in which, according to *Tischendorf's* opinion (Proleg. p. XLI–XLVII), he certainly affords us a quite different, thorough, and much easier insight into the nature of this manuscript, than *Grabe* and his continuator, *Lee*, who attempted to combine altogether too many critical objects, and occasionally proceeded in a manner too arbitrary; but, on the other hand, he permitted too many errors of the types and pen to stand, and did not properly distinguish from the original, or correctly appreciate, the alterations of the Disaskeuasts and Correctors. The second contribution, which, if it answered its purpose, we would greet rather as an *opus sospitatoris*, is the *Holmes-Parson's* edition of the LXX (5 vols., Oxford 1798–1827). In order to furnish this with transcripts of the manuscript apparatus (over three hundred manuscripts are enumerated in it) and to meet the expenses of printing, &c., more than seven thousand pounds were contributed in England. In reference to this edition, public opinion has been

settled since the days of *Schleusner*, who expressed his judgment on the whole critical apparatus offered here, in the following severe but just language: "*rudis illa et indigesta variarum lectionum aut potius mendarum farrago*" (*Nov. Thesaurus philol. crit.*, I *Praef.* p. VIII)—an opinion confirmed by *Tischendorf*, who shows in detail, that *Holmes*, in exhibiting the Alexandrian manuscript, relied exclusively on *Grabe's* edition (although he could easily have consulted the codex itself), yea, even in effect, disregards *Grabe's* critical marks; that he generally neglects the grammatical element; that he often entirely neglects to use the most luculent readings; that he, in many instances, revived the obvious errors of the Vatican edition (*Proleg.* p. XXXV—XXXVI). The contributions by German (*Eichorn Bibl. fuer bibl. Literatur*, I—III. VII. IX.) or Dutch scholars (*Amersfoordt de var. lectt. Holmesianis locor. quor. Pentateuche*, 1815), when the edition was announced, or a part of it had appeared, cannot, therefore, by any means, be regarded as of much account.

Tischendorf stands on the labors of these predecessors, and evidently has not only impartially appreciated, and conscientiously used them, but, in proportion to the task before him, carried them forward, and in many respects, excelled them. For his purpose, in the edition before us, was not, in fact, to furnish a new review, but rather to offer a critical manual edition, as we call it, to meet the first and most urgent want. But it must be acknowledged in the very outset, that, while he had this object more particularly in view, in consequence of the critical dexterity belonging to him, he did not, yea, could not, fail to represent a type of his own, an example of finished critical operation, such as a new revision will require. The task, however, was performed by him, within the limits fixed by himself, in the following manner:

Like *Holmes*, the author built upon and re-produced the Vatican text of 1587 (it is not mixed, like that of *Lambert Bos*, 1709, which is transformed again in subsequent manual editions), but with such critical accuracy, as has never heretofore been displayed, or at least so fully carried out. It is well known, that the Vatican editors (*Ant. Carafa, Sirlet, &c.*), notwithstanding their solemn assurance: "*ne latum quidem unguem ab antiquis libris discessum est,*" deviated, not only orthographically, but also in various readings, from the Vatican manuscript of the LXX. Herein the collation which *Holmes* furnished for most of the books of this manuscript, containing perhaps the best part of his work, rendered good service. The editor, however, did not stop here, but subjected the Vat-

ican text itself to a thorough critical revision. Above all, he took pains to restore the much neglected punctuation, so far as it is not connected with the restored reading. The accents, which were frequently unsettled there, were reduced to a definite rule, proper attention was given to the Spiritus, the Iota Subscriptum, the *ν εφελευστικον*, the mode of writing proper names and the *nomina gentilitia*, which fluctuate there past all belief, were all improved. Among the various readings, many are settled, some according to the corrections made afterwards by the editors, with the pen, as it seems, in all the copies of the edition of 1587, others according to the *Corrigenda* to the *notatione Psalterii*, revised by *Breitinger*, *Holmes* and *Parsons*, *Reineccius*, *L. van Ess*, some of which pertain to the text also. Another part of the readings is adopted from the happy improvements by *Walton*, *Lamb. Bos*, *Grabe*; according to the assurance of the editors, which every one, who has paid any critical attention to the LXX, will confirm, all these alterations show "*quanta sit in emendanda Romana lectione Alexandrini Codicis praestantia*" (Proleg. p. XXX). Finally, the above-named emendations by *Schleusner*, acknowledged, as they are, to be excellent, are made use of almost throughout. The New Testament parallel-passages are marked with various signs as two classes (either as mere allusions, or as allegations). On the upper margin, between the chapter and verse setting, in Greek, the contents are mentioned in Latin. The lower margin, according to the usual practice, presents a select critical apparatus. In this critical apparatus *Tischendorf* did not, in accordance with the (we regret to say) too prevalent acrisy, employ a *farrago* of various, scarcely, or but insufficiently, examined manuscripts of medium, or doubtful, or no importance, but used only the following three, which are comparatively the oldest, and, besides, furnish the most excellent critical *subsidia*.

1) The *Alexandrian*, along with the Vatican, the oldest and most excellent manuscript, not, indeed, according to the *Grabean*, but mainly the *Baber* edition, which is generally lucid. Its evident errors, however, are, some of them, corrected according to *Grabe*, others by conjecture, which is everywhere designated as such. Concerning the extent of the critical operation in this direction, the editor subsequently says: "*Lectionum variantium notatio, quum hoc difficile habeat, quod aliis notabilia videntur quae aliis non videntur, ipsi quidem dando quam negando displicere maluimus. Notavimus enim multa, quae in antiqui librarii scriptura vel vitiosa, vel negligenti, vel singulari sunt posita. Sed sunt saepe per se*

quidem vitiosa ac nullius momenti, quae curiosius indagantem ad probabilia aut ad verum ducant. Nihilominus providendum erat, ne exscribendis fideliter omnibus, quae inepte aut levissime differunt, et nimis cresceret apparatus, et utentibus molestior quam utilior fieret." (*Proleg.* p. XLIV.)

2) *The Codex Friderico-Augustanus*, discovered by the editor in the Orient, in 1844, and published in splendid style, in 1846 (Leipzig—K. F. Koehler). After comparing it with the other oldest manuscript extant, and, in accordance with the character of the uncial letters, the simple character and rarity of the punctuation, the employment of four columns on every page (hence this manuscript comes nearest to the Herculanean Papyri), and in view of other circumstances, this manuscript must be referred to the fourth century, and was probably written in one of the monasteries of Lower Egypt. It embraces I Chron. 11: 22–19: 17; Ezra 9: 9 to the end; Nehemiah and Esther; Tobit to 2: 2; Jer. 10: 25 to the end; Sam. till 2: 20. In the readings this manuscript coincides most with the *Cod. Vatic.*, "a coincidence which," as *Lipsius* has further carried it out, in his announcement of the edition of the *Cod. Frid. Aug.* (Serapeum 1847, S. 258, f.) "is most signally confirmed, precisely where it would least be expected, namely, in the mode of writing the Hebrew proper names." The editor here also followed the same law of frugality and fulness, as in the *Cod. Alexandr.*, everywhere giving prominence to the most characteristic features. (*Proleg.* p. XLVII, LII).

3) *The Codex Ephraemi Syri rescriptus*, which, marked C. n. 9. *Regio-Paris*, is known to have been used by *Wetstein* already, as one of the principal witnesses of the oldest original text of the New Testament, but was first, as far as possible, completely restored by *Tischendorf*, and published 1843 (Leipzig—B. Tauchnitz). Among the fragments of the New Testament, in this manuscript, are preserved fragments of the oldest Greek translation of the Old Testament (written by another, but cotemporaneous pen), which, down to the days of *Tischendorf*, were scarcely at all noticed or used, and were edited by him 1845. These fragments, which, according to an intimation in the subscription of the Proverbs, and other criteria, perhaps display their greatest value in the fact, that they are free from the Hexaplarian elaboration (conf. *Lipsius* in Serapeum 1849, S. 346 f.) were applied by the editor to the critical apparatus, like the other manuscript witnesses, in conformity to the same principles. According to

his observation, they represent a medium text between the Vatican and Alexandrian. (*Proleg.* p. LII–LV.)

Although we have no space to furnish more than the above description of this distinguished critical production, yet, in conclusion, we cannot deprive ourselves of the pleasure of adding our literary judgment upon the labors of *Tischendorf* generally in a critical point of view. His peculiar merit, which nothing can diminish, probably consists, first, in the *paleographic accuracy* exhibited in the manuscript apparatus, and sustained by the most thorough, indispensable, technical preparatory labors, (the most splendid result in this respect, is presented in the Palimpsest, marked with the name of Ephraem); in the next place in the reduction of all critical operations to the evidently *oldest* manuscripts, and in passing by the mass of readings, often piled up without order or object, more for display than utility; and finally, in undeniable *sagacity* and great *freedom* from prejudice in judging and appreciating the readings.

The typographical execution of this edition of the LXX fully comports with its critical finish. The letters are sharp and well defined, the print is excellent, a new addition to the fame of Leipzig in this respect. The celebrated publishers have done all they could, in offering the work at a moderate price. [Rudelbach.]

ARTICLE X.

NOTICES OF NEW PUBLICATIONS.

The complete works of Samuel Taylor Coleridge. With an Introductory Essay upon his Philosophical and Theological Opinions. Edited by Professor Shedd. In seven volumes. New York: Harper and Brothers, Publishers, 329 and 331, Pearl Street, Franklin Square—1853.

In noticing this publication we can have little more to do, than to point out the peculiar characteristics of the present edition, which is, as to externals, got up in a handsome and somewhat antique style. The first three volumes are before us. The first contains the author's "Aids to Reflection," and his "Statesman's Manual." The volume opens with an Introductory Essay by the editor, presenting a genial estimate of the author's genius, a profound examination and complete but discriminating vindication of his philosophical

system and his theological views, a generous appreciation of his high purposes, and of the intellectual power and thorough learning exhibited in their accomplishment, and a just and earnest encomium upon the tendency of the "Aids to Reflection" to assist in the acquisition of habits of deep and correct thinking, and in the attainment of sober, sound, and scriptural views respecting the highest themes of human thought. This is followed by a "Preliminary Essay," by the Rev. James Marsh, D. D., late President of the University of Vermont, prefixed by him to his edition of the "Aids to Reflection," published at Burlington, in 1849. Both these writers most earnestly recommend the careful and thoughtful study of this admirable work, as calculated to exert a most favorable influence, in the present state of philosophical speculation, and of theological inquiry and theorizing, in this country. These two essays possess, in themselves, a great and permanent value. Coleridge was one of the most solid and brilliant geniuses that England ever produced, and it needs not that we should commend his works to the notice and admiration of our readers. As a poet, his gifts were of the highest order, his soul full of the most healthful inspiration, and his power over language was marvellous: the only and sad complaint to be made here, is, that his poetic genius never poured forth its vast treasures in one great and complete effort. The only extended and complete production of this kind, that we have from his pen, is his translation of Schiller's *Wallenstein*, which is so perfectly transfused from the German into the English idiom and spirit, as almost to deserve to be classed as an original poem. We hope this fine edition of the complete works of Coleridge will meet with a hearty reception, and find an extensive circulation among all friends of truth, and lovers of substantial and exalted literature, in our country.

History of the State of New York. By John Romeyn Brodhead.

First Period. 1609-1664. New York: Harper and Brothers, Publishers, 329 and 331 Pearl Street, Franklin Square—1853.

THIS work, although the history of only one of our confederated States, cannot fail to command a very general interest. The volume before us is a stout 8vo, to be followed, we are told, by at least two more of like dimensions. The author commences with the discovery of America, and after giving a succinct view of the different settlements, that were, at sundry times, either attempted or effected on the North American coast, he gives an account, in the latter part of the first chapter, of the Dutch maritime enterprises, of Hudson's explorations, discoveries and reports to the Dutch East India Company. The present volume brings the history down to the surrender of New Amsterdam, thereafter called New York, to the English, and closes with a just and generous estimate of the character and influence of the founders of that city. Mr. Brodhead has brought the highest qualifications to his task: patient industry: a clear head, a sound judgment, and the most impartial integrity: a perfect knowledge of his subject, acquired by the most laborious research, and most careful examination of vast stores of information: extensive scholarship, a refined taste, and an honorable independence of thought and style. The extreme minuteness of detail with which the work is elaborated, so far from rendering it dull and heavy, invests it of-

ten with a romantic interest. Those who have read the entertaining history of New York, by the renowned Dietrich Knickerbocker, will here find personages with whose names that work has made them familiar, figuring in the sober drama of actual history. The city and State of New York are singularly fortunate in finding their historian in a gentleman of such exalted character, and distinguished ability. We shall have more to say of this work hereafter.

Lives of the Brothers Humboldt, Alexander and William. Translated and arranged from the German of Klenke and Schlesier. By Juliette Bauer. With portraits. New York: Harper & Brothers—1853.

THE lives of these two illustrious men, of whom the greater is still living, and actively employed in scientific pursuits, have a high interest for mankind. They are a proud monument in honor of that only sort of aristocracy, which the true democrat can recognize, the aristocracy of intellect and moral worth; they are a splendid testimonial to the efficacy of a wise, well planned and judiciously conducted education, in developing, directing and cultivating distinguished talents, and leading them to the achievement of great results: they present a powerful stimulus to minds conscious of native power, to earnest application, to devoted zeal in the pursuits of literature, to ardent and self-denying efforts and perseverance in the higher studies of science. We regret that we cannot add, that they bear witness to the power of christian faith over man's inward and outward life. The two brothers are so universally known, and so eminently distinguished as scholars and men of science, that there will be a general desire to possess their biographies: we therefore merely add, that this work is well conceived, written in a genial spirit, exhibiting scholarly tastes and extensive scientific knowledge: the characters are accurately drawn, and vividly depicted, both in their lofty dignity and their winning grace. The volume is a most valuable contribution to biographical literature and the history of science.

The History of English Literature; with an outline of the origin and growth of the English Language: Illustrated by Extracts. For the use of Schools and of private Students. By William Spalding, A. M., Professor of Logic, Rhetoric, and Metaphysics in the University of St. Andrews. New York: D. Appleton and Company, 200 Broadway—1853.

FOR schools, and for persons who seek only very general information, this volume supplies an acknowledged desideratum. The historical survey of English literature, being the principal business of the volume, occupies the first and third parts. The second presents an outline of the origin and growth of the English language. The author has evidently endeavored to convey as much solid instruction as was possible within the limits of a 12mo of four hundred pages, aiming, at the same time, to awaken reflection, and to direct attention to those relations in which a nation's literature stands to its inner life, and its practical higher and highest concerns. Accurate, faithful, and sufficiently minute, for general purposes, in respect of historical data;

sound and discriminating in its criticisms ; judicious in the selection of specimens illustrative of the genius of distinguished literary men, its entire arrangement, tone and style are such as to render it attractive and interesting to all who have a taste for such studies. The work concludes with a brief chapter on "Contemporary American Literature," by an American. We recommend it to teachers and private students, as an admirable guide to a higher and more thorough course of reading on English Literature.

A Digest of English Grammar, synthetical and analytical, classified and methodically arranged ; accompanied by a Chart of Sentences, and adapted to the use of schools. By L. T. Covell, Principal of the Fourth Ward Schools, Alleghany, Pa. New York : D. Appleton and Company, 200 Broadway. Pittsburg : A. H. English and Company—1852.

THE value of this work does not consist in pretended novelties, but in its judicious arrangement, in the excellent method and the appropriate exercises by which it aims to simplify and facilitate the intelligent and effectual study of English Grammar. Facts are clearly and fully stated, principles thoroughly digested and lucidly exhibited, and, throughout, the illustrative examples are copious and apposite, and the practical exercises well adapted to initiate even dull heads in the mysteries of grammar. It is a very excellent school-book.

Pastoral Theology : or the Theory of the Evangelical Ministry. By A. Vinet. Translated and Edited by Thomas H. Skinner, D. D., Professor of Pastoral Theology in the Union Theological Seminary of New York. With notes, and additional chapter, by the Translator. New York : Harper and Brothers—1853.

THIS volume, prepared for the press from the author's notes, which served as a basis of instruction in the Academy of Lausanne, is occupied exclusively with the nature and duties of the pastoral office ; to Homiletics, or the Theory of Preaching, a separate volume is to be devoted. The author treats his high and important theme as it can be treated only by a man who has not only thoroughly studied it, but felt and lived himself into it. His definitions, though we cannot accept altogether his view of the nature of the sacred office, are clear and, on the whole, scriptural and catholic : his directions and counsels, instruct with the sobriety of wisdom, and all the fervor and the lofty conscientiousness of a faithful and devoted servant, who has drawn his knowledge from the teachings of the One Master and his apostles : there is not a point discussed, in which his profound appreciation and his overwhelming sense of the importance, the dignity and the sacredness of the pastoral calling and office do not speak out in every line : we have seen nothing that can compare with his treatise, in the third part, on the care of souls, as applied to individuals : there is here a deep earnestness, a tone of fervid feeling, a tender interest in the momentous concerns of sinful but redeemed humanity, which cannot fail to move deeply every christian reader, and to arouse and impel to strenuous and self-denying labors, all who minister in holy things. There are other passages of great power and eloquence ; but here

the author is preëminently “fervent in spirit.” There are points on which we differ both from him and his excellent translator; but, take it all in all, this work, in some respects quite unique in method and style, is, in its learning, its wisdom, and its pure and evangelically fervent spirit, one of the noblest contributions to sacred science, that have, for many years, been given to the church.

Interviews: Memorable and Useful; from Diary and Memory reproduced. By Samuel Hanson Cox, D. D., Pastor of the First Presbyterian Church, Brooklyn, New York. New York: Harper and Brothers—1853.

ALTHOUGH this book exhibits, in all their freshness and vigor, the author’s self-complacent affectation and well known pedantry, it is not only a readable, but an exceedingly interesting production. His ability is as unquestionable as his vanity: he is a man of learning, and an acute and ready reasoner. While the tone and style of the book abundantly display his besetting infirmities, it also furnishes ample evidence of his strength. He here describes in minute detail, several interviews, had at different times, with Dr. Chalmers, one with Dr. Emmons, several, during a journey, with J. Q. Adams, one with two Pseudo-Apostles [Mormons], and one with a fashionable lady at Calais, France, reporting very fully the conversations and arguments that took place at these interviews, and accompanying them with extended discussions, theological and practical. The tone of remark is sometimes excessively severe; but there is, throughout the book, a racy vitality, an acuteness and vigor of thought, a keenness of argumentation, a readiness of repartee, which, seasoned as they are, by the most amusing pedantries, render it a very instructive, interesting and entertaining volume: so much so, indeed, that no one who begins its perusal, is likely to lay it aside until he has reached the end.

The Lives of the Queens of Scotland and English Princesses connected with the regal Succession of Great Britain. By Agnes Strickland. Author of the “Lives of the Queens of England.” Vol. III. New York: Harper and Brothers—1852.

THIS third volume of Miss Strickland’s “Lives of the Queens of Scotland” commences the life of Mary Stuart, and brings it down to the maturation of Bothwell’s plot against her liberty. Another volume will be required to complete the life of that unfortunate queen. We are glad to see the author’s well known patient and laborious research and strict integrity and fidelity in the use of historic authorities and original documents, employed in the vindication of an unhappy sovereign, who, whatever may have been the defects of her character, and the errors she committed, has long been proved to have been far more sinned against than sinning. Most readers derive their information and their impressions respecting Mary Stuart from the impertinent and base calumnies of hired traducers, and divers prejudiced authorities, recklessly indulging in perversions of historic truth; and yet the unhappy fate of the “Queen of Scots” has always excited an extraordinary degree of

sympathy. That, although of course not free from human frailties, she was eminently deserving of such sympathy, has been lately shown by several writers, but is here demonstrated by Miss Strickland, whose candor and fidelity in ascertaining and recording the actual truth respecting the personages whose lives she portrays, are worthy of all praise and confidence. Her writings, interwoven throughout with the most important documentary vouchers, have a great historical value, and are profoundly interesting.

A Guide for the Young to Success and Happiness. By William W. Pell. New York: D. Appleton and Company—1853.

THIS little work was written by the author "with reference to his own children only, and with an earnest desire and effort to make it what it should be, as an aid in giving a proper direction to 'the forming character,' and in reaching a successful and happy life." Written in a simple style, and a gentle kindly tone, it offers the counsels of mature practical wisdom on all possible subjects, from the most trifling, to the gravest and highest, respecting which the young need instruction and advice. It is an admirable vademecum for young men, especially for those who are leaving the parental hearth, for schools or clerkships; and its dimensions render it a convenient pocket-companion.

Yusef; or the Journey of the Frangi. A Crusade in the East. By J. Ross Browne. Author of "Etchings of a Whaling-Cruise," "Report of the Debates in the Convention of California," and "Crusoe-Life: a narrative of adventures in Juan Fernandez." With Illustrations. New York: Harper and Brothers—1853.

IN this volume the author describes what he saw, and narrates the incidents and adventures which he witnessed or enjoyed, during a trip through Sicily, and a crusade, as he terms it (for what reason, we have not discovered), in the East. As he travelled merely for his own amusement, so he pretends to little more than to furnish entertainment for the reader, although he does communicate a good deal of interesting information on various subjects. But his aim is to please and divert. We cannot say that his wit is either refined or brilliant, and his jocular efforts are sometimes quite too elaborate and exaggerated. Yet his good humor never surrenders to any annoyances, his patience never flags, his drollery is inexhaustible, and he never fails to get out of men, women and incidents, whatever fun they are capable of affording. His account of Sicily has much of the charm of novelty, (as we rarely hear particulars from that quarter) and does not serve to raise the reputation of either the government or the people of that island. He is an acute observer, sees through men with keen inspection, describes scenery and events with much power and scenic effect, and talks to and of his companions de voyage in a most ludicrous tone of banter, and, altogether, his book, with its numerous illustrations, is both instructive and exceedingly entertaining.

HARPER'S MAGAZINE continues to come regularly at the beginning of every month, bringing a choice m \acute{e} lange of instructive and entertaining read.

ing. We would direct attention to the solid, elaborate and thoroughly able essays, which have, for some time past, appeared, under the head of the "Editor's Table," in that monthly: exceedingly well written essays on various important subjects, such as Education, Spiritual Mediums and other humbugs, Modern Infidelity, Religious Liberty: the treatises on the two last-named subjects, strike us as equally well-timed and well executed.

The Mother and her Offspring. By Stephen Tracy, M. D. Formerly Missionary Physician of the A. B. C. F. M. to the Chinese. New York: Harper and Brothers.

IT is not necessary that we should expatiate on the nature of this work. It is the production of a devout physician, eminently fitted for the task which he has here undertaken, by thorough medical learning, and by very extensive experience, acquired under peculiarly favorable circumstances. It treats, in extenso, the whole subject of childbearing, and of the physical treatment of children, stating facts and laws in full, and giving a great amount of valuable direction and counsel; and it will be doubtless exceedingly useful and profitable to young mothers, and to such as are approaching the crisis of maternity. The attempt and the manner of its execution are worthy of all commendation.

Luther on the Sacraments; or the Distinctive Doctrines of the Evangelical Lutheran Church, respecting Baptism and the Lord's Supper: containing a Sermon on Baptism, a Letter on Anabaptism, and his Larger Confession on the Lord's Supper. Translated from the German. New Market: Published by Solomon D. Henkel and Brother.

THIS is an important addition to our Church literature, and comes very opportunely. Enquiring minds, whose attention has been directed to the subject of the Sacraments, will gladly receive, in this form, the views of the great Reformer; those, we mean, who have not had access to them in the original. The treatises of Drs. Schmucker and Schmidt have prepared the way, and now Luther speaks to us in our own tongue, and teaches us, in regard to the Sacraments, what he found in the word of God. We believe that the work has been well executed, and the Messrs. Henkel will receive the thanks, and we hope the patronage of the Church, for their labors. Let our motto be: prove all things and hold fast that which is good.

Life of John Arndt; author of the work on "True Christianity." By John G. Morris, Pastor of the First English Lutheran Church, Baltimore. Baltimore: Published by T. Newton Kurtz, No. 151, W. Pratt Street—1853.

THE subject and the author are a sufficient recommendation of this work. The second of a series entitled "The Lutheran Sunday Library," it deserves a place in every such library, and is indeed deserving of universal favor. Arndt was a great and a good man; his writings are imperishable, and we are glad that he has found, in this western world, so competent a biographer.

Real-Encyclopædie für protestantische Theologie und Kirche. Unter Mitwirkung von Prof. Dr. Gieseler in Göttingen, Prof. Dr. Hagenbach in Basel, Oberconsistorialrath Dr. Höfling in München, Prof. Dr. Hundeshagen in Heidelberg, Prof. Dr. Lücke in Göttingen, Prof. Dr. Jul. Müller in Halle, Prof. Dr. Nitzsch in Berlin, Prof. Dr. Schenkel in Heidelberg, Prof. Dr. Thilo in Halle, Prof. Dr. Tholuck in Halle, Prof. Dr. Twesten in Berlin, Prof. Dr. Ullman in Heidelberg, Prof. Dr. Umbreit in Heidelberg, und Anderen, herausgegeben von Dr. Herzog, ordentlichem Professor der Theologie in Halle.

WE have the promise in this Encyclopedia of a work of rare merit and comprehensiveness. It is intended to cover the entire circle of theological sciences in alphabetical order. The list of contributors is very large, and embraces many of the ablest divines of Germany. We have read the first portion (kindly sent us by Messrs. Schaeffer and Koradi, Philadelphia) with much pleasure, and can, with great confidence, recommend it to theologians who read the German language. The plan and compass of the work will be best stated in the language of the prospectus:

Es sollen darin in alphabetisch-geordneten Artikeln die probehaltigen Resultate der wissenschaftlichen Forschung in allen Theilen der Theologie niedergelegt, und die bewährtesten Grundsätze und Erfahrungen in Beziehung auf alle Verhältnisse des Lebens der Kirche erörtert werden, wobei als Grundlage, worauf das Ganze ruht, der Glaube an die Heilsoffenbarung im Christenthum festgehalten werden wird. Uebrigens ist das Werk nach seiner ganzen Anlage nicht bloss für Theologen, sondern überhaupt für alle bestimmt, welche an theologischen Gegenständen und Fragen ein Interesse nehmen, und welche ein Herz haben für die Angelegenheiten der Kirche.

Der Umfang des Werkes ist auf höchstens 10 Bände à 50 Bogen berechnet, und es wird dasselbe voraussichtlich in längstens 5 — 6 Jahren vollendet sein.

Die Verlagshandlung hat sich entschlossen, das Werk Lieferungsweise erscheinen zu lassen, jeder Band erscheint in zehn Lieferungen (Doppelhefte à 10 Bogen vorbehalten), Preis per Lieferung à 5 Bogen 24 Kr. Rhein. oder 8 Ngr.

Messrs. Schaeffer and Koradi, see advertisement on the cover of *Ev. Rev.*, will supply subscribers, who send their names, promptly.

Die Christliche Kirche der drie ersten Jahrhunderte. Vorlesungen von Dr. K. R. Hagenbach, Prof. der Theologie in Basel. Leipzig, Verlag von S. Kirzel—1853.

WE have received from Messrs. Schaeffer and Koradi, a copy of this admirable work. We have not had time to read the whole, but our acquaintance with the author warrants the highest recommendation. It is written in a beautiful and clear style, and furnishes an admirable view of the Church of the first three centuries, intermediate in its character between the strictly scientific and the popular. Those who have read his lectures on the refor-

mation, and subsequent periods of the Church, will understand its character, and be prepared to furnish themselves with the work at an early period. We can recommend our friends, Schaeffer and Koradi, for this purpose.

The Messiah in Moses and the Prophets. By Eleazar Lord. New York : Charles Scribner, 145 Nassau Street—1853.

THIS important work came to hand too late to be adequately examined by us. It requires to be read to be appreciated, and we must defer a definite opinion till we can give it a thorough perusal. In the meantime, we can advise the examination of it by our theologians.

The Shorter Catechism : Illustrated by John Todd, D. D., Vol. II. Northampton : Hopkins, Bridgman and Co.—pp. 293.

DR. Todd has long been favorably known to the literary and religious public as the author of the *Student's Manual*, containing specific directions to aid in forming and strengthening the intellectual and moral character and habits of the student, the *Sabbath School Teacher*, designed to aid in elevating and perfecting the Sabbath School system, *Great Cities*, the moral influence, dangers and duties connected with great cities, the *Young Man*, *Lectures to Children*, *Truth made Simple*, and other practical works. We are always glad to take up a volume from the pen of Dr. Todd. He possesses the power, in a high degree, of interesting the reader, and of fixing the attention upon any subject he discusses. We regard him as very happy in his mode of illustrating truth. His books are important additions to the didactic literature of our country. They contain so much sound counsel, practical wisdom and wholesome truth, that they are admirably adapted to usefulness, and calculated to do good. We are acquainted with no writer, who is so successful in imparting instruction to the young on religious subjects. The book before us gives twelve interesting stories, designed to illustrate certain subjects in the *Shorter Catechism*, in which the author attempts in a style, simple and familiar, to bring these points within the comprehension of the youngest, and to deepen their impression upon the mind. Although we adopt a different Catechism, and do not agree with the author in all his religious views and expositions of Biblical doctrine, yet we most cordially express our approbation of the 'plan of the work, and think it subserves the purpose for which it is intended. We should be pleased to see some one, competent to the task, take up the Catechism of our Church, illustrating it on the same principle, and adapting it to the capacities of the young.

The Bible in the Family : or Hints on Domestic Happiness. By H. A. Boardman, D. D. Fifth Edition. Philadelphia : Lippincott, Grambo and Co.—1852, pp. 328.

WE are gratified to see the press, which is so prolific in its issues, bringing out books of this description. In this respect there is, perhaps, a deficiency in our literature. We need more books, in which are discussed the practical duties of life, our domestic obligations, all those relations which grow out of the family. Such volumes are always read, and if judiciously written, they cannot fail to do good. Some idea of the value of Dr. Boardman's work,

may be formed from the fact, that it has already reached the fifth edition. We have read the book with deep interest, and we take much pleasure in commending it to our readers as a most valuable contribution to the home literature of our country.

The Rector of St. Bardolph's: or Superannuated. By F. W. Shelton, A. M. New York: Charles Scribner, 145 Nassau Street—1853, pp. 344.

THIS is an exceedingly interesting volume, in which is presented the experience of a faithful rural pastor, and all the petty annoyances and numerous trials to which he was subjected, in consequence of the unreasonableness, ignorance, pride, jealousy and intrigues of his people. It is full of amusing incidents, and most successfully exposes the foibles, you so often meet with in a country parish, and the difficulties which a minister of the gospel is called to encounter. Throughout the story there is a vein of satire and quiet humor, which cannot fail to make the book popular. It is written in a simple and unaffected style, and is very much of the character of *Sunny Side and Peep at Number Five*.

The last days of Elisha. Translated from the German of F. W. Krummacher. With an introduction by Gardiner Spring, D. D. New York: Published by M. W. Dodd—pp. 382.

THESE discourses are from the pen of one of the most evangelical and attractive clergymen of the present age, and they form a most lively, practical exposition of a very interesting portion of the sacred volume. They are distinguished for originality of thought, simplicity of style, richness of instruction, beauty of imagery and force of expression. The author knows how to apply to devotional and practical purposes those narratives in scriptural history, which appear the most trivial and unimportant. His writings are all pervaded with a fervid unction and earnest sincerity, which will always secure for them a favorable reception, and commend them to the pious reader.

The World's Laconics: or the best thoughts of the best Authors. By Everard Berkeley. In prose and poetry. With an introduction by William B. Sprague, D. D. New York: M. W. Dodd—1853, pp. 431.

THIS volume has been pronounced a cabinet of intellectual gems. It consists of brief extracts, a collection of striking sentiments in prose and verse, from the most gifted writers in English literature, and its preparation must have required extensive reading and sound discrimination. There is a great variety of topics, within the ordinary range of thought, embraced in the volume, and the selections are generally suggestive of important ideas. The moral tone is always elevated and pure, nothing having been introduced by the Compiler, which is not calculated to improve the mind and the heart, to make the reader wiser and better.

The Preacher and the King : or Bourdaloue in the Court of Louis XIV. Being an account of the Pulpit eloquence of that distinguished era. Translated from the French of D. Bungener. With an introduction by Rev. George Potts, D. D. Boston : Gould and Lincoln—1853, pp. 338.

AMONG those who read the French language, this work in the original has been exceedingly popular, and has already reached the thirteenth edition. The author has also written a similar work, on the eminent men who flourished in the reign of Louis XV., and has given the public the History of the Council of Trent. He is a minister of the Reformed Church in France, a man of talent, and great originality, with clear conceptions and correct views of the dignity and duty of the pulpit. In the preparation of the volume before us, the author has carefully studied, not only the written productions of what is called the Augustan age of France, but has freely consulted the *memoires*, with which that period abounded. The book may be regarded as a work on sacred eloquence, with criticisms on persons and occurrences, connected with the history of that wonderful era, the whole discussion being presented in a spirited narrative, and the dialogue form adopted, to give freshness to the work, and to heighten the interest of the reader. The volume commences with a conversation in the garden at Versailles, between the Marquis de Fenelon and his nephew, the Abbe Fenelon, so well known subsequently as a writer, on the circumstance of a sermon about to be delivered by Bourdaloue, the Court preacher, before Louis XIV., and a reference to the state of Court morals. Presently others are introduced into the company, and the conversation takes quite an extended range. The whole subject of preaching is discussed. The selection of texts, the divisions of a sermon, scriptural quotations, the manner and delivery in the pulpit, all claim attention and are handled with discrimination. In the introduction Dr. Potts has furnished a brief history of some of the characters in the work, the wonderful writers of that period, to whom reference is made, which greatly increases the value of the book.

A Defence of Luther and the Reformation. By John Bachman, D. D. LL. D. Against the charges of John Bellinger, M. D., and others. To which are appended various communications of other Protestant and Roman Catholic writers, who engaged in the Controversy. Charleston : William T. Paxton—pp. 520.

THE discussion contained in this volume, originated in a desire to maintain and promote freedom of inquiry, and liberty of speech, the right of which had been called into question. Luther and the Reformation had also been most shamefully attacked by Dr. Bellinger, in the public papers of Charleston, and Dr. Bachman, from his peculiar position, as a minister bearing the name of the great Reformer, felt himself called upon to show the groundlessness of the charges. The Doctor had no idea at the time of writing a book, but being goaded on by the attacks and denunciations of the Catholic Miscellany, he considered it his duty to carry the war into the ene-

ny's camp, and never have perpetrators of foul slander been more completely silenced, and successfully rebuked. The charges advanced are met and at once repelled. The garbled extracts from Luther's works, and the forgeries, of which the Papists have been guilty, are all exposed. The work is a most masterly defence, and triumphant vindication of the immortal Luther, and the glorious Reformation of the sixteenth century. It exhibits research and clear discrimination, the results of which are presented with great simplicity and frequently eloquence of style. It abounds in valuable information, which our readers will find important for reference. Dr. Bachman has placed the Protestant Church under obligations to him, for the service he has rendered, and his labors will be regarded as a valuable contribution to the polemic literature of the day.

The Training of little ones for Christ. A Sermon by the Rev. J. A. Seiss, A. M. Author of "Popular Lectures on the Epistle to the Hebrews," and Pastor of the Second English Lutheran Church, Baltimore, Md. Baltimore: T. Newton Kurtz—1853, pp. 31.

THIS is a most interesting discussion of a most important subject. The claims of the rising generation upon the sympathies and efforts of the christian are, too often, disregarded, and the moral training and religious instruction of the young occupy too little of the christian minister's attention, in his pulpit labors. Mr. Seiss is entitled to the thanks of the Church, for his seasonable and able discourse. We have read it with great satisfaction. We believe its perusal will do good, and glad should we be to see its sentiments scattered through the Church. The discourse is based on the words: *Bring them up in the nurture and admonition of the Lord*—and the doctrine is maintained, that it is in the contemplation of God, and should be in ours, to have every child within the domain of the Church to grow up a christian; that it may seem from its earliest infancy to have loved God and what is good. This delightful thought pervades the whole discourse; the doctrine is satisfactorily established, impressively enforced, and most beautifully illustrated. Would that the sentiment prevailed more generally in the Church; that the lessons here inculcated were better understood and practised by christian parents; that they felt the obligations resting upon them, and the importance of the work committed by God into their hands!

Education: An Address delivered before the Linnæan Association of Pennsylvania College, Gettysburg, April 18th, 1853. By A. Webster, D. D., of Baltimore, Md. Gettysburg: H. C. Neinstedt—1853, pp. 21.

DR. Webster had accepted an appointment to deliver the annual address before the Linnæan Association, during the *Commencement* exercises of Pennsylvania College, last September, but, in consequence of sickness, was prevented from fulfilling the engagement. At the request of the Association, he kindly performed the service at the close of the winter term. This excellent address, when delivered, secured the marked attention and cordial approval of a large and much gratified auditory, and we regard it as in every

respect worthy of the warm commendation it at the time elicited. The object of the address is, to show that regeneration is a necessary preparation for the work of education; that it is indispensable for the proper discharge of our obligations as citizens; for every position, relation and duty of society; for true honor and solid happiness in this life, and for the stupendous mysteries of eternity. The thoughts are presented by the author with much power, urged with great earnestness, and expressed in forceful and eloquent language. The sentiments are of great value, such as we love to hear from the lips of a christian pastor, and we take pleasure in giving them our endorsement. This discourse, we are certain, will detract nothing from the high reputation which Dr. Webster enjoys, or the kind estimation in which he is held by his numerous friends.

Dr. Grant and the Mountain Nestorians. By Rev. Thomas Laurie, Surviving Associate in the Mission. Boston: Gould and Lincoln—1853, pp. 418.

THIS is a beautiful volume in its exterior and its typographical execution, but more valuable for its contents. The name of Dr. Grant is widely known, and honored by all, who are booked with missionary intelligence. He labored for many years among the Nestorians, with eminent success, and his useful career furnishes an illustration of the increased facilities for doing good a knowledge of medicine may give a missionary in a foreign field. This is the first extended memoir of Dr. Grant ever published, and as it presents a history of the interesting mission, in which he filled for a long time an important space, its appearance will be hailed with much delight, and its perusal afford great satisfaction. It has value, not merely as a memorial of a faithful and devoted missionary, and a record of his successful labors, but it possesses interest as a contribution to the geographical knowledge of that region, and on account of the information it gives of a people, that has excited so much attention, and enlisted such general sympathy among christians. The volume is embellished with a portrait of Dr. Grant, and several fine illustrations, and accompanied with an accurate and well executed map of the country.

The Race for Riches, and some of the Pits into which the Runners fall. By William Arnot, Minister of Free St. Peters, Glasgow. American edition, with preface and notes by Stephen Colwell. Philadelphia: Lippincott Grambo and Company—1853, pp. 181.

THIS little work, from the pen of a distinguished minister of the Free Church in Scotland, ably discusses a subject of great importance, as connected with the advancement of religion in the church, by means of the cultivation and development of that divine charity, which is illustrated in labors of benevolence towards the human race. It urgently presents the claims of the apostolic spirit, of the *faith which worketh by love*. The volume consists of six lectures:—The relations that subsist amongst the different classes of society in general, and in particular between employers and operatives: Covetousness—its company and its character: Money valued at more than mon-

ey's worth: Fruit of covetousness—Dishonesty: Fruit of covetousness—Oppression: Money bequeathed by parents to their children. Although much has been written on the subject of covetousness, and the religious uses to which wealth ought to be applied, yet there is in this production so much vigorous thought and freshness of diction, that it cannot fail to produce an impression, and we recommend the book as worthy the attention of our readers.

Lectures on Life and Health : or the laws and means of Physical Culture. By William A. Alcott, M. D. With Illustrations. Boston: Phillips, Sampson and Company—1853, pp. 500.

DR. Alcott is the author of numerous works on Education, Ethics, Hygiene and Physiology, and has long been favorably known as a scientific man, and an advocate of physiological reform. In the volume before us, many excellent precepts are given for the preservation of our health. The author discusses digestion, respiration, temperature, food, clothing, ventilation, bathing, exercise, rest, and kindred subjects, and presents much valuable truth for the consideration of the reader. The work is free from those extravagances, so common in books of this class, and is written in such a style as to please for its simplicity, as well, as for the instruction it conveys. The laws of our physical being are often too much disregarded, and the people should be told of the fatal consequences that result from their violation. We believe the perusal of the book will do good, and, without endorsing every sentiment that it contains, we gladly commend it to public notice.

Lehrbuch der heiligen Geschichte. Ein Wegweiser zum Verständniss des göttlichen Heilplanes nach seiner geschichtlichen Entwicklung, von Joh. Heinr. Kurtz, der Theologie Doctor, und ordentlichem Professor an der Universität zu Dorpat, ord. Mitglieder der hist. theol. Gesellschaft zu Leipzig. Eph. 1, 3—14. Fünfte, verbesserte und vermehrte Auflage. Königsberg, 1851. Bei Gräfe und Unzer.

Lehrbuch der Kirchengeschichte, von Joh. Heinr. Kurtz, etc. Zweite vielfach verbesserte und vermehrte Auflage. Mittau, 1850.

WE wish to direct attention to these excellent manuals of Biblical and Church history. We have been highly gratified with their perusal, and can confidently recommend them to others. We should be much pleased to see them translated into English; they would furnish what is much needed in our theological seminaries, admirable text-books. The character of Doctor Kurtz is of the highest order. Says a friend:

“Darf ich in bescheidener Liebe in Beziehung auf meinen ebenso beliebten, als innig verehrten Freund J. H. Kurtz in Mittau (Russland) ein Wort des grossen Apostels Paulus zu dem meinigen machen, so bekenne ich hinsichtlich der neueren theologischen Schriftsteller offen: Ich habe keinen, der so ganz meines Sinnes sei (Phil. 2: 20.), und lasse mich in diesem freiwil-

ligen Zeugniss durch Keinerlei Recentionen, die mir nicht unbekannt sind, irre machen; sondern reiche vor allem Volke diesem getreuen Diener des göttlichen Wortes, der mir überall, wo er die ewigen Fundamental-Gedanken der Offenbarung Gottes bespricht, in der Waffenrüstung des Geistes und der Wahrheit begegnet, dankbar meine brüderliche Hand auf Zeit und Ewigkeit im Namen dessen, der uns geliebet bis in den Tod und sich gesetzt zur Rechten der Majestät in der Höhe. Könnte ich etwas thun, um die Schriften dieses Mannes in jeder Christen-Familie, besonders in jedem Predigerhaus einzubürgern, so würde ich es mit Freuden thun; denn *hier* findet man Schriftbehandlung, wie sich für gläubige Christen geziemt, und wie es nütze ist zur Förderung in der heilsamen Erkenntniss unseres Herrn Jesu Christi zur Züchtigung in der Gerechtigkeit und zur Ergreifung des Heils."

As a writer, he is clear, methodical, master of his subject, pious, moderate but firm. His attachment to the church is unequivocal. As we desire our readers to be satisfied of the great value of this writer, before they invest their money in the purchase of his books, we subjoin the notice of his Church History, contained in Rudelbach's and Guericke's Zeitschrift for 1851. It is from the pen of that most accomplished divine, Dr. A. G. Rudelbach. "If it be required in a treatise on Church History, in addition to what is demanded in any discussion of the subject, that the matter should be well arranged, penetrated with the spirit of the Church, that it should give clear views of the development of the kingdom of God on earth, and thus open the way for the penetration of the future (thus effecting its highest objects), and finally unfolding all the manifestations of the Church's history, trace them to their causes, and reduce them to a harmonious whole—conjoin with all this a comprehensiveness which does not interfere with clearness, but on the contrary, displays it—it is easy to see what an immense work is contained in a brief compass. The author, a laborer in the kingdom of Christ, not easily surpassed, has accomplished this task, in the work before us, brilliantly. Not only is the arrangement of periods, and subordinately the outlines of events, as it arises from the life of the Church, the condition and expression of the subject, placed in the right light and order, so that the pupil at once commences to acquire knowledge at the first glance, not only is the common error of compends avoided, (*viz*, that they refer to dry books of reference, or merely intimate the preacher's conception and plan, but neither unfold the latter, nor prepare for the former) but there is, in addition to the fulness of matter, a spiritual portraiture of the separate events and instruments, which although not unknown to modern history (Guericke is an illustration), can be, and ought to be, much more extended. We cannot deny ourselves the pleasure of referring to particular instances which have influenced our judgment. Thus, e. g., the noble author contributes to the profitable survey of the relations of the oriental and accidental sects of the first and second period (323—500) by the profound observation: the heresies and sects of the former period are totally diverse from those of the other. There they arose from the effort to engraft foreign elements on Christianity, whether antichristian, heathen, Jewish views, or unchurchly and fanatic prophecy. Here, on the contrary, they are the development and formation of the proper doctrines of Christianity, inasmuch as the opposition to open

or one-sided error, is not necessary at first—proceeded further, and became error in the contrary direction, whilst the Church appropriated the truth from both, and thus attained the truth fully and in its utmost amplitude (§. 49.). Striking and complete in few words, is the following portraiture of the holy Bernard (in the remarks to S 76, 1.). The appearance of St. Bernard is almost unexampled in the history of the world. Surrounded by the glory of miraculous power, gifted with a powerful all-controlling eloquence, he was the supporter and reprovcr of the vicars of God, the pacificator of princes, the avenger of wrongs. His sincere humility induced to refuse all posts of honor; his zeal for the hierarchy did not prevent his severe reproof of misdeeds; his powerful word inflamed the European mind to enthusiasm for the second crusade, and brought back innumerable heretics and enthusiasts to the bosom of the Church. Heavenly minded, spending his time in contemplation, prayer and study, he governed the earth, and by means of advice, exhortation and reproof, he exercised an influence promotive of order, energy and peace in all relations.” This furnishes a specimen of the solid, rich, transparent style of the author. Finally, it is a recommendation of the book for comprehensive use, that the author has noticed the latest phenomena and organizations in the church; for instance, internal missions, Puseyism, the free church of Scotland, Irvingism, the Plymouth brothers, Socialism and Communism, and in addition, has given a correct and satisfactory picture of the theological tendencies of the day.

ARTICLE XI.

GERMAN RELIGIOUS PERIODICALS.

WE design, hereafter, regularly to give the contents of the German religious periodicals which we receive, or to which we have access. We mention first: *Zeitschrift für die historische Theologie*.

In Verbindung mit der von C. F. Illgen gegründeten historisch-theologischen Gesellschaft zu Leipzig herausgegeben, von Dr. th. Christian Wilhelm Niedner in Wittenberg. Jahrgang 1853. Erstes Heft.

Inhaltsverzeichniss:—

1. Uebersicht der Kirchengeschichtlichen Literatur, vom Jahre 1825 bis zum Jahre 1850. (Schluss aus. II. Heft 1851, und I. und IV. Heft 1852,) von Dr. theol. Engelhardt, Kirchenrath und Professor in Erlangen.

2. Die Convocation der Englischen Kirche. Von Dr. Carl Scholl, Mitglied der histor. theol. Gesellschaft zu Leipzig.

Zweites Heft:—

3. Das Leben Adelberts, von Prag, Apostels der Preussen. Von K. A. O. Tornwaldt, Prediger an der Kirche zum heiligen Leichnam in Danzig.

4. Christian Anton Römeling's Leben und Lehre; oder, die pietistischen Bewegungen in Harburg. Von Dr. ph. Wilhelm Klose in Hamburg.

5. *Historia Synodi Nationalis Dordracenae siue Literae delegatorum Hassiacorum de iis quae in Synodo Dordracena acta sunt ad Landgravium*

Mauritium Missae. Editae ab Henrico Heppe, S. S. Theol. Dr. et Prof. P. E. in academia Marburgensi.

This periodical is devoted entirely to Church history, and is of sterling value. The biographies in the last number are exceedingly interesting. We may furnish them for our pages, in a translation, at some future time.

Zeitschrift für die gesammte Lutherische Theologie und Kirche, herausgegeben von Dr. A. G. Rudelbach und Dr. H. E. F. Guericke. 14. Jahrgang, 1853. 15. u. 25. Quartalheft.

Inhalt:

Rudelbach, Das Parochialsystem und die Ordination. 1. Abthl. Guericke, Versöhnliches über brennende Kirchenfragen. 2. Artikel. Voss, Ἐνωστικὴ γεννηθῆναι Joh. 3: 3—6 exeget. dogmenhistor. betrachtet. Plass, Thesen über Diabologie. Rudel, Ein Typus der heiligen Dreieinigkeit. Allgemeine krit. Bibliographie der neuesten theolog. Literatur. J. H. Kurtz, Jefta's Opfer. L. Hellwig, Erweckendes Bild der Lutherischen Kirche unserer Väter. W. Flörke, Der Stand der Amtsfrage. H. E. F. Guericke, Praktische Aphorismen zur Amtsfrage. Allgemeine kritische Bibliographie der neuesten theolog. Literatur.

This quarterly is unequivocally Lutheran, according to the Symbolical books. We take great interest in its discussions, and value very highly its copious and able notices of new publications in the various branches of theology.

Zeitschrift für Protestantismus und Kirche. Herausgegeben von Dr. Gottfr. Thomasius, Dr. J. Chr. K. Hofmann, Professoren der Theologie zu Erlangen. Harless and Höfling have withdrawn from the Editorship of this review, and it is, hereafter, to be edited by the able divines, whose names have been given. Its tendency remains unchanged, and it ranks amongst the ablest of orthodox reviews. We have received three numbers. It is published monthly. The January number contains:

Zur Charakteristik römisch-katholischer Exegese. Die römische Baukunst. Zur Geschichte des Sektenwesens unserer Zeit. Die Passions-Predigten.

February.

Die hebräische Baukunst. Studien über die Apostelgeschichte III. Stimme aus Württemberg.

March.

Stimmen aus der Union. Kirchliche Wünsche. Die kirchlichen Fürbitten.

Deutsche Zeitschrift für christliche Wissenschaft und christliches Leben. Begründet durch Dr. Jul. Müller, Dr. Aug. Neander, Dr. K. J. Nitzsch. Herausgegeben von Lic. K. F. Th. Schneider. Vierter Jahrg.—Jan. 1853.

Inhalt:

No. 1. Vorwort, von K. J. Nitzsch.

Die Urschrift der Genesis in ihrer wahren Gestalt, von Dr. Herman Hupfeld. Erster Artikel.

No. 2. Vorwort. (Schluss.)

Die Urschrift der Genesis in ihrer wahren Gestalt (Erster Artikel. (Fortsetzung.)

No. 3. Die Urschrift der Genesis in ihrer wahren Gestalt. Erster Artikel. [Schluss.]

Bemerkungen über die Geschichte und die richtige Formulirung so wohl des Unterschiedes als der Vereinigung der Lutherischen und Reformirten Kirche, in besonderer Beziehung auf die akademische Festrede, von Dr. Semisch über die Unionsversuche der protestantischen Kirchen, besonders in Preussen, und Dr. Schenkel, Abhandlung über das Princip des Protestantismus. Von Dr. Fr. Lücke.

No. 4. Bemerkungen über die Geschichte und die richtige Formulirung so wohl des Unterschiedes als der Vereinigung der Lutherischen und Reformirten Kirche. (Fortsetzung.)

No. 5. Bemerkungen über die Geschichte und die richtige Formulirung so wohl des Unterschiedes als der Vereinigung der Lutherischen und Reformirten Kirche. [Fortsetzung.]

No. 6. Bemerkungen über die Geschichte und die richtige Formulirung so wohl des Unterschiedes als der Vereinigung der Lutherischen und Reformirten Kirche. Von Dr. Friederick Lücke. [Fortsetzung.]

An den Hohen Ober-Kirchenrath.

No. 7. Bemerkungen über die Geschichte und die richtige Formulirung. [Schluss.]

Die Bedeutung der Proverbien im Ganzen der alttestamentlichen Religion. Erörtert von E. Elster, Repetenten bei der theol. Fakultät zu Göttingen.

No. 8. Die Bedeutung der Proverbien im Ganzen der alttestamentlichen Religion. [Schluss.]

De Convenientia, quae inter utrumque gratiae instrumentam, verbum Dei et Sacramentum, intercedat, Commentatio dogmatico-theologica. Scripsit Lic. theol. Carolus Sudhoff, verbi divini minister. Cracoviae, sumptibus Roberti Voigtländer. 1852. page 76. Angezeigt von Dr. K. H. Sack.

Melanchthon über Joh. 14, 23. Mitgetheilt von Dr. C. L. Th. Henke, in Marburg.

No. 9. De Convenientia, quae inter utrumque gratiae, &c. [Schluss.]

Hymnologische Miscellen. Von K. F. Th. Schneider.

March.

No. 10. Verwahrung der Ansprüche der Union in der Evangelischen Landeskirche Preussens gegen Dr. Hengstenberg. Von Dr. Julius Müller.

No. 11. Die Urschrift der Genesis in ihrer wahren Gestalt. Von Dr. Hermann Hupfeld. Zweiter Artikel. [Fortsetzung.]

No. 12. Die Urschrift, &c. [Schluss.] In Sachen der Union.

Theologische Studien und Kritiken. Eine Zeitschrift für das gesammte Gebiet der Theologie, in Verbindung mit D. Gieseler, D. Lücke und Dr. Nitzsch, herausgegeben von D. C. Ullman und D. F. W. C. Umbreit, Professoren an der Universität zu Heidelberg. Jahrgang 1853, erstes Heft. Hamburg, bei Friederich Perthes. 1853.

Inhalt: — Abhandlungen.

1. Schwarz, Melanchthon und seine Schüler als Ethiker.

2. Creuzer, Josephus und seine griechischen und hellenistischen Führer.

Gedanken und Bemerkungen.

1. Vierordt, das Händefalten im Gebet.

2. Heidenheim, über die Synagoga Magna.

Recensionen.

1. Hofmann, der Schriftbeweis ; rec. von Auberlen.
2. Ewald, die Alterthümer des Volkes Israel ; rec. von Megger.

Kirchliches.

Ullman, Betrachtungen aus Veranlassung eines neueren, Vorfalles in der Catholischen Kirche.

Miscellen.

Umbreit, Erinnerung an Johann Gottfried Eichhorn.

*Zweites Heft.**Inhalt. — Abhandlungen.*

1. Bleek, über die Stellung der Apokryphen des alten Testaments im christlichen Kanon.
2. Laufs, über die Versuchung Jesu.

Gedanken und Bemerkungen.

1. Eine Apologie des Heidenthums und Streitschrift wider das Christenthum, von einem Brahmanen. Mitgetheilt von Paret.
2. Kienlen, über systematische und praktische Theologie.

Recensionen.

1. Hasse, Anselm Canterbury ; rec. von Kling.
2. Dittmar, Geschichte der Welt vor und nach Christus ; rec. von Kayser.

Kirchliches.

Jäger, die Bedeutung der ältern Bugenhagen'schen kirchenoidnungen für die Entwicklung der deutschen Kirche und Cultur.

Miscellen.

Programma der haager Gesellschaft zur Vertheidigung der christlichen Religion, auf das Jahr 1852.

Evangelische Kirchen-Zeitung.

Herausgegeben von C. W. Hengstenberg, Dr. der Phil. und Theol., der letztern ord. Professor an der Universität zu Berlin. Zwei und fünfzigster Band. Erstes Heft.

Inhalt.

- No. 1, 2, 3, 4, 5, 6. Vorwort. Beilage.
7. Die Moderne Verachtung der theologischen. Wissenschaft, namentlich im Predigerstande.

Nachrichten aus der Pfalz.

8. Die moderne Verachtung, &c. [Schluss.]

Zur Freimauerei.

9. Hütet euch vor dem Sauerteig der Pharisäer.—Beilage.
Nachrichten. Aus dem Berichte eines Reiseprediges.

Zweites Heft. — Inhalt.

10. Mittheilungen über das Morgenland ; von Friederich Liebetrut, Pfarrer zu Wittbrietzen.

Die Seelsorger.

11. Professor Credner zu Giessen und die Taktik des Unglaubens. Nachrichten, das Christliche und Kirchliche Leben und Fürstenthum Lippe.

12. Aus Rom, 17 Januar, 1853.

Nachrichten. Das Christliche und Kirchliche Leben im Fürstenthum Lippe. [Schluss.]

13. Aus Rom, 17 Januar, 1853. [Schluss.]

Zeichen der Zeit.

Nachrichten, Aufruf und Bitte an die Deutsche Evangelische Mutterkirche zur Unterstützung des Vereins für die deutschen Ausgewanderten der Evangelischen Kirche im Westen Nordamerika's.

14. Tacitus und die Christliche Jugendbildung.

15. Tacitus und die &c. [Fortsetzung.]

16. Das Passa. Ein Vortrag gehalten im Auftrage des Evangelischen Vereins in Berlin.

17. Das Passa. [Fortsetzung.]—Beilage.

Drittes Heft.—Inhalt.

18. Das Passa. [Schluss.]

Tacitus und die Christliche Jugendbildung. [Forts.]

19. Tacitus &c. [Schluss.]

Ein kleiner Beitrag zur Mauerei.

Zur kirchlichen Armenpflege. Aus Gutesloh.—Beilage.

20. Das Evangelische Gymnasium zu Gutesloh.

Zur kirchlichen Armenpflege. [Aus Gutesloh [Schluss.]

Nachrichten, Provinz Sachsen. Ein Nachtrag zu dem Aufsatz zur Freimaurerei.

21. Ueber Form, Einrichtung und Ausschmückung der ältesten christlichen Kirchen. Das Evangelische Gymnasium zu Gutesloh. [Schluss.]

Nachrichten, Provinz Sachsen.

22. Ueber Form, Einrichtung. [Fortsetzung.]

23. Ueber Form, &c. [Schluss.]—Beilage.

24. Mittheilungen über das Morgenland; von Friederich Liebetrut, Pfarrer zu Wittbreitzen.

Nachrichten, Aus der Provinz Sachsen.

25. Ueber die Katholischen Interessen nach Römischer und Evangelischer Auffassung.

Nachrichten, Aus der Provinz Sachsen. [Schluss.]

26. Ueber die Kathol. I. &c. [Fortsetzung.]

ARTICLE XII.

RELIGIOUS INTELLIGENCE.

WE translate from Hengstenberg the following account of a branch of the Christian Church in our own country, belonging to the German family, and embracing materials derived from our own.

Appeal to the Evangelical Mother Church in Germany, in behalf of the Union for German Immigrants of the Evangelical church in the West of North America.

The earnest cry of many thousand Protestants, who have gone from the German Fatherland to the West of North America: "Come over and help

us," has thus far, through our neglect, been ineffective. This complaint, which the delegate of the German Evangelical Church of the West in North America, Pastor Wall, of St. Louis, expressed at the ecclesiastical meeting at Bremen, and likewise at Berlin, in an address to the Evangelical association for Home Missions, is lamentably true. An organization in Bremen, for this purpose, ceased operations for want of support, that of Langenburg, designed for the same end, "The Evangelical Society for Protestant Germans in America," complains both of a lack of money and suitable persons to send into the field. How weighty are the obligations of our Evangelical Mother Church, to the countless numbers settling in the primitive forests of North America, and who, deprived of church privileges, must sooner or later fall into the most appalling Heathenism! What a reproach to the numerous candidates of theology, who wait ten or twelve years for employment, without attaining a pastoral charge! The wants of these persons have been stated in this paper, but thus far, with but little fruit. This year a beloved servant of Christ, Pastor Wall, who seventeen years ago went from Wirtemberg to America, travelled through Germany, to rouse the slumbering conscience of the church, to induce our candidates to accompany him, and to collect our devotional literature of the past and present, to meet the spiritual destitution. To interest our readers in this momentous cause, we copy the truthful accounts of the beloved pastor Wall, sustained by letters received from those connected with the Seminary for the education of ministers, at Marthasville.

In the year 1839, seven ministers of the Evangelical Church, who had gone to the United States, West, associated. They formed the Evangelical Union; agreed in a fraternal union, on the basis of the Lutheran and Reformed Confessions, but encountered much opposition from a licentious press. God's grace was with the combatants, the Lord blessed their testimony, so that now twenty-nine ministers and fifty churches, represented by their own delegates, belong to the union. The union is the only spiritual body which, by the choice of a president, secretary, &c., is formed for the edification of the protestants connected with it. Annually, after Whitsuntide, a conference of the union occurs, at which candidates are examined and ordained, and the internal and external affairs of the congregations are arranged. A catechism, which is purely evangelical, and based on the word of God, as there is confessional difference, has been adopted by the union; a paper called the *Friedensbote*, with fourteen hundred subscribers, is published. To this union there has been an accession in a synod in the State of Ohio, consisting of twenty ministers, and a third of thirteen ministers. For this ecclesiastical communion, there has been (1849) a German Evangelical Seminary for ministers and teachers established at Marthasville, twelve miles north from St. Louis. There are at present nine engaged in study, who are taught merely the most indispensable things, that they may engage early in the service of the church. These, then, are building materials of the Evangelical church in the west of North America, detached and few, and well calculated to bring to memory the times of Nehemiah and Ezra. Great are the spiritual wants of the Germans, with and without Protestant predilections,

who occupy these fruitful plains. The number of those who go, increases every year; it is the swelling stream of emigration from the east and the west; in the year 1852 more than one hundred thousand Germans went thither, and the single month of August landed thirty thousand at New York. The climate, the fertility of the soil, the cheapness of land, are a powerful attraction. In the dreary wilderness, enveloped by tall grass along the large streams, many, called farmers, settle; these have often to contend with the greatest physical difficulties; their first duty is to secure life. Is it to be regarded as singular, that they forget their religious interests, and, in the end, lose sight of the Sabbath itself? What are the prospects of the coming generation? Within a circuit of six—ten English miles, there are found sixty—eighty German families, who have neither church nor school, neither preachers nor teachers. More than this, individual German ministers frequently visit families, in which there are members who at forty or sixty years of age, have never been baptized or confirmed. Pastor Wall relates that a sick woman desired him to administer to her the Lord's Supper, who had never been baptized, and it appeared on inquiry, he found that the entire family, which had been deprived of its head, was in this condition. The North American Republic is, by its constitution, based on the word of God; it recognizes this in its courts, oaths, &c., but that liberty of conscience may not be restricted, it has no confession, and does not support any of the religious denominations. Church and State have no connexion, and the christian church is entirely in the form of free associations. How injurious this to our German countrymen! They have been accustomed, under legal compulsion, to be taxed for church and school, more than in the land of freedom; the young not forced to school, the families not bound to support the church; how great the step to reach by conviction the propriety of voluntary assumption of those duties! Great as is the number of infidels, rationalists, deists, &c., in the west, fortunately there are many souls which sincerely desire the bread of life. This appears from the fact, that this year, twelve congregations asked for an Evangelical minister, and could not be supplied by the union of the west, because there were no ministers.

In one church a simple farmer was ordained, in obedience to the entreaties of the congregation urging the universal priesthood. What a prospect opens in the future! A generation rising up without the knowledge of the gospel, a christian people dying without faith, without comfort. Pure materialism must produce the darkest spiritual night. Shall we wait for such an issue, and then send missionaries, as we now do to Africa? The Roman Catholic Church sets us an example which is humiliating. It does not fail to supply missionaries; since the year 1848, many Jesuits from France, and priests and nuns, in large companies, have arrived. France, Spain, Belgium, Bavaria, Austria, Italy, contribute liberally to build good churches, and to support colleges, high schools, orphan houses, hospitals with Jesuits at the head. That the gain is great from the protestants, who are not provided for, is not surprising. The exclusive Lutherans are active, and likewise the Methodists. It is very distressing that our Evangelical church has so little life, and is so badly prepared to aid our suffering brethren in America with advice. The agent of the Evangelical union, Pastor Wall, has applied to

the king of Prussia, and to the higher church council of Berlin, for a collection in the churches of the country, for the Seminary at Marthasville. With what result we do not know.

When Pastor Wall, on the 10th of November, 1852, finished his address on the condition of the church in the west of North America, in the Berlin Union, the society for German immigrants of the Evangelical church in the west of North America, was formed. The statutes of this union received royal sanction on the 2d of December. According to section fourth of these statutes, membership is created by an annual contribution; according to section second, the union proposes a nearer union between the churches in America and the church in Germany, and in addition, its support by means of books and ministers.

We are convinced, from what we have heard of this union, that with increased participation on the part of our christian brethren, something considerable can be done to relieve the necessities of our brethren who have gone to that far distant land.

So many young persons, and others, have proposed either to enter the seminary at Marthasville, or to engage at once in the service of the church, that we have nothing more to trouble us than the want of funds to send them. All that is necessary is, the expenses of the voyage, for the congregations are anxiously waiting for shepherds. On this account we solicit the aid of the readers of this paper.

CIRCULAR—"THE EVANGELICAL REVIEW."

To the Ministers and Members of the Evangelical Lutheran Church :

DEAR BRETHREN :—At our entrance upon the fifth volume of the "Evangelical Review," we feel constrained to address a few words to our friends, and to those generally, whom we hope to enlist in its support and circulation.

And, in the first place, we cannot forbear returning our grateful acknowledgments to a large number of our brethren, both lay and clerical, who have so generously and disinterestedly co-operated with us in establishing this periodical, both by the procuring of subscribers, and by the furnishing of contributions for its pages. It is true, that the number of those who have taken a very active part in the former, by no means agreeable, and yet absolutely necessary, work, has not been very great, although it was perhaps as much so as could have been expected under the circumstances. In the latter department, that of literary labor for our pages, namely, our most sanguine anticipations have been greatly surpassed, both as regards the quantity and quality of the articles presented to us for publication. We have often had upon hand a far greater amount of matter than it was in our power to publish, and have, on this account, found the size of our Review too small, being compelled to omit much that we were anxious to insert, and especially in several departments that we proposed for our own editorial labors, and have frequently to keep articles on hand until they had lost something of their

freshness. And, little as it may become us to praise our own work, we think that all, who have attentively read the pages of the Review will admit, that our writers have displayed an amount of general scholarship, theological learning, fineness of tact, and originality and versatility of genius that no one anticipated in our church in this country. True, we have had articles of a less elevated order, but that on our plan was unavoidable, and obtains in other Quarterlies. But that, notwithstanding this, the Review has exerted, and must continue to exert, a most salutary influence, in developing the literature, and giving tone and character to the Lutheran Church in this country, and especially in attracting the attention, and commanding the respect of the English portion of our fellow-citizens, no one, we presume, will deny.

But our principal object in this circular is, to direct your attention to the limited circulation of the Review, and to ask your co-operation in extending this, so as, if possible, to establish the work upon a liberal, safe and permanent basis. The number of our paying subscribers does not now reach five hundred, and does little more than cover the expenses of publication, with a small remuneration to the acting editor. During the first year, the number of subscribers was somewhat greater, but still not sufficient to afford a revenue that would enable us to make any compensation to our contributors that was at all worthy of their labors. During the last two years the number has somewhat decreased, for several very obvious reasons. First; the subscription lists of all periodicals require constant efforts for their increase. Some subscribers die; others withdraw. Many of our subscribers among the laity found our periodical to contain many articles too purely theological and scientific in form to interest or edify them, and we do not expect any but the most intelligent of our laity to take a permanent interest in this work, although we do hope and believe that the number of such will increase from year to year. We cannot think, that we are estimating the intelligence of our church too highly, when we suppose that every English congregation, upon an average, contains at least one lay member who might read the Review with equal pleasure and profit. There are in the Lutheran Church not less than three hundred and fifty pastoral districts in which the English language is preached. In each of these there are, upon an average, at least two congregations, one subscriber from each of which would give seven hundred laymen who might, with suitable efforts, be induced to subscribe for the Review. The number of our ministers able to read the English language, and who stand in need of the Review as indispensable to their knowledge of the state of theology in their own church, may be safely set down as being over six hundred. According to this there should be no difficulty in obtaining at least over one thousand subscribers for the Evangelical Review, in the Lutheran Church alone. A few subscribers might also be obtained for it, especially among the clergy of other denominations.

It may, after such a statement as the above, be a matter of surprise that our subscription list is so small, and we may be asked to explain why this is so. Three reasons suggest themselves to us, and call for a few remarks.—First, we have not, perhaps, made those efforts to circulate the Review, that are necessary to the success of every such enterprise, which is natural, as we have had to act both as editors and publishers, and attend at the same

time to the pressing duties of the laborious stations that we occupy. And this is one of the grounds upon which we feel authorized to appeal to our friends to aid us in this work.

Secondly; we cannot disguise from ourselves, and would not conceal from others, that there is a considerable body of our ministerial brethren, both German and English, who are dissatisfied with a large number of the articles, that make their appearance in the Review. Some are dissatisfied that certain doctrines are maintained and defended by some of our writers; others are equally displeased that these doctrines are called in question and assailed in the Review. To both of these parties our answer is the same: We have established this Review with the avowed intention of allowing a full and free discussion of all the doctrines and usages of the Lutheran Church, especially such as are of interest in this country. Different parties unfortunately existing in the church, the Review was proposed as an organ through which they might alike be heard, and, if possible, be brought to a mutual understanding and reconciliation. Our experience thus far, satisfies us of the propriety and advantages accruing to the church from such a mode of discussion; and even if it did not, we should not feel at liberty to depart from it without giving due notice of our change of policy to our subscribers generally, so as to afford those who were dissatisfied with it an opportunity to withdraw. We are indeed aware that we have been charged in certain quarters with being one-sided and partial, publishing a great deal more in defence of one set of views than of another. But to this we answer that we have in no instance declined to publish upon both sides of any question mooted in our pages, when articles of a respectable character were presented to us. In but a single instance have we refused to allow a discussion to proceed, but then only when both sides had freely and fully presented their views upon it. And in reference to this we observe, that we do not feel bound to publish EVERY THING that may be presented to us; articles must be in a form and style adapted to our periodical. Nor can we allow any writer to determine how much and how often he shall occupy our pages. As a general rule, we believe, that when a writer has once professedly and fully set forth his views upon any given topic, that is, so far as he is concerned, sufficient. To allow an author to defend his views, to which exception has been taken, would make our Review the organ of a species of controversy, in which we do not intend to engage, and confine it to so small a number of topics as entirely to destroy its character as an organ for general theological discussion. These explanations will, we trust, be all that is needed to defend us against the charge of unfairness. Our plan we consider the best to bring together and to unite the church. Let us compare our views freely and fraternally, and not set up hostile journals or reviews.

Let us hear and understand each other, and see whether we cannot once more be perfectly united, having "one Lord, one Faith, one Baptism, one God and Father of all." It is conceded by all, that we need such a periodical as the Review, and no one need be told that it is much easier for us to support and conduct it, if all parties unite in the work.

The PRICE of the Review has also been made an objection. Many think this too high, and say that if it were lower, subscribers might be obtained

for it more readily. Those, however, who have most experience in such matters, are entirely of the opinion that with its present list of subscribers, the price of the Review is quite as low as can be afforded. We believe that it is about the average of such publications generally in this country, and much cheaper than all similar German publications, with which we are acquainted. Thus, for instance, Rudelbach and Guericke's Zeitschrift, containing less than seven hundred pages, cannot be obtained for less than \$3.00 of our money, although books are generally cheaper in Germany than in the United States.

But as we are anxious to extend the circulation of the Review as far as possible, we now propose the following change of our terms :

First; the price of the Review shall be, in all cases, \$2.50 for a single copy. Two copies, as heretofore, \$5.00.

Secondly; three or more copies, to one address, when payment is remitted all together and strictly in advance, \$2.00 each.

This we think is as low as the terms for the Review can possibly be made, and to sustain this, it will be necessary that our subscription list should be greatly increased. But as every pastor may, by a little effort, send us two subscribers besides himself, we expect that all will be able to avail themselves of the lowest terms of subscription, so that no one will have to pay more than two dollars.

Commending our work to the continued kindness of those, who have heretofore so generously assisted us in sustaining it, and bespeaking for it a liberal judgment and candid treatment, from those who cannot unreservedly approve of its plan, and trusting that we may be able hereafter to make it more worthy of the church, and of an enlightened public,

We remain the church's humble servants,

C. P. KRAUTH,
W. M. REYNOLDS.

CONTENTS OF NO. XVIII.

Article.	Page.
I. SUNDAY SERVICES &c. By Rev. C. Porterfield Krauth, Winchester, Va.	151
II. THE CONFESSION OF THE EVANG. LUTHERAN CHURCH, By Rev. Charles F. Schaeffer, D. D. Easton, Pa.	189
III. CONTRIBUTION TO THE CHRISTOLOGY OF THE CHURCH, Translated from the German of Dr. G. Thomasius.	214
IV. EDUCATION IN THE LUTHERAN CHURCH,	225
V. OUR GENERAL SYNOD,	239
VI. THE ECCLESIASTICAL YEAR, Translated from the German, by Rev. L. W. Heydenreich, Bethlehem, Pa.	280
VII. FANNY FERN'S WRITINGS,	282
LUTHER'S VERSION OF THE SANCTUS,	287
VIII. NOTICES OF NEW PUBLICATIONS, Discoveries among the Ruins of Nineveh and Babylon. English Humorists of the Eighteenth Century.	288

CONTENTS.

A Digest of the Laws, Customs, &c of the Ancient and Modern Nations.

Electro-Physiology.

The Complete Works of Samuel Taylor Coleridge.

Memorials of the English Martyrs.

The Life and Letters of Stephen Olin, D. D., LL. D.

Civil Wars and Monarchy in France, in the 16th and 17th centuries.

Second Latin Book.

The Boyhood of Great Men.

The Old house by the River.

Narrative of a Journey round the World.

Home Pictures.

Outlines of Universal History &c.

Physical Geography.

The Lutheran Almanac for 1854.

The Serial Catechism.

The Unaltered Augsburg Confession.

IX. GERMAN PERIODICALS, 297

THE
EVANGELICAL REVIEW

NO. XVIII.

OCTOBER, 1853.

ARTICLE I.

THE SERVICES OF THE CHURCH OF THE REFORMATION.

(*On the Basis of Alt's Christliche Cultus.*)

With Additions by the Translator.

Translated by Rev. C. Porterfield Krauth.

The 1st Sabbath Service of the Lutheran Church.

IN Luther's first Order of Divine Service, the "Formula Missae" (1523), he retained everything in the existing Roman Catholic Ritual which was not directly opposed to the doctrines of the Bible. These were the following :

I.

The INTROITUS, (though he would have preferred the Psalm whence they were taken.) The *Introitus* is a brief prayer commencing with a verse of Scripture. The first words of the Introitus often gave name to the Sabbath on which it was read, and many of these names are still in use. The following are the Introitus for the whole year :

1st Sunday in Advent. To Thee, O Lord, have I lifted up my soul. (Ps. 25).

2d Do. People of Sion behold. (Is. 30).

3d Do. Rejoice in the Lord always. (Phil. 4 : 4).

4th Do. Drop down dew ye heavens. (Is. 45 : 8).

VOL. V. No. 18.

19

Christmas Eve: This day you shall know, that the Lord will come. (Exod. 16: 6. 7).

Christmas, 1. The Lord hath said to me: Thou art my Son. (Ps. 2: 7).

Do. 2. A light shall shine upon us this day. (Is. 9: 2).

Do. 3. A child is born to us. (Is. 9: 6).

St. Stephens' day. Princes sat and spoke against me. (Ps. 119: 23).

St. John, the Evangelist. He opened his mouth in the midst of the Church. (Eccles. 15: 5. 6).

The Holy Innocents. Out of the mouth of infants and sucklings, thou hast perfected praise to confound thine enemies. (Ps. 8: 2).

Sunday after Christmas. While all things were in quiet silence. (Wis. of Sol. 78: 14. 15).

New Year. A child &c., as Christmas 3.

Epiphany. Behold, the Lord, the ruler is come. (Mal. 3: 1).

1st S. after Ep. I saw a man seated on a high throne, whom a multitude of angels adored, singing altogether. (and Ps. 100: 1. 2).

2d S. after Ep. Let all the earth adore thee, O God. (Ps. 66: 42).

3d S. after Ep. Adore God, all you, his angels. (Ps. 97: 7. 8).

4th, 5th and 6th S. after Ep. Same as 3d.

Septuagesima. The groans of death surrounded me. (Ps. 18: 5).

Sexagesima. Arise, why sleepest thou, O Lord. (Ps. 44).

Quinquages. Be thou unto me (*esto mihi*), O God, a protector. (Ps. 31: 2).

1st Sunday in Lent. He shall cry to me (*invocavit*), and I will hear him. (Ps. 91: 15).

2d S. in L. Remember (*reminiscere*), O Lord, thy bowels of compassion. (Ps. 25: 6).

3d S. in L. My eyes (*oculi*), are ever towards the Lord. (Ps. 25: 10).

4th S. in L. Rejoice (*Laetare*), Jerusalem, and meet together, all you, who love her. (Is. 66: 10).

5th S. in L. Judge (*Judica*) me, O God, and distinguish my cause from the nation that is not holy. (Ps. 43: 1).

Palm Sunday. Hosanna to the Son of David, blessed is he that cometh in the name of the Lord. (Matt. 21: 9).

Wednesday in Holy Week (Ash Wednesday). At the name of Jesus every knee should bow of those that are in heaven. (Phil. 2 : 10).

Maundy Thursday (Green T.) We ought to glory in the cross of our Lord Jesus Christ, in whom is our salvation, life and resurrection. (Gal. 6 : 14).

Easter Sunday. I have risen, and am yet with thee. Alleluia, Lord, thou hast tried me, and known me. (Ps. 139).

E. Monday. The Lord hath brought you into a land flowing with milk and honey. (Ex. 13 : 5)

E. Tuesday. He hath given them the water of wisdom to drink. Alleluia. (Eccles. 15 : 3).

1st S. after A. As new born (*Quasimodogeniti*) babes. Alleluia. (1 Pet. 2 : 2).

2d S. after E. The earth is full of the *mercy* (*Misericordia*) of the Lord. Alleluia. (Ps. 33 : 5).

3d S. after E. Shout with joy (*Jubilate*) to God all the earth. Alleluia. (Ps. 66 : 1).

4th S. after E. Sing (*Cantate*) to the Lord a new Canticle. Alleluia. (Ps. 98 : 1).

5th S. after E. With the voice of joy (*Vocem jucunditatis*), make this to be heard. Alleluia. (Is. 48).

Ascension Day. Ye men of Galilee, why look you with surprise up to heaven ? Alleluia. (Acts 1 ; 11).

6th S. after E. Hear (*Exaudi*) O Lord, my voice, with which I have cried out to thee. Alleluia. (Ps. 27 : 7).

Whit Sunday. The Spirit of the Lord hath filled the whole earth. Alleluia. (Wisd. 1 : 7).

Whit Monday. He fed them with the fat of wheat, Alleluia : and filled them with honey out of the rock. Alleluia. (Ps. 81 : 17).

Whit Tuesday. Receive your glory with joy. Alleluia. (4th Esdras 2).

Trinity Sunday. Blessed be the Holy Trinity, and undivided Unity.

1st S. after Pentecost. Lord, in thy mercy I have trusted. (Ps. 13 : 5).

2d S. after P. The Lord hath become my protector. (Ps. 18 : 20).

3d S. after P. Look thou upon me, and have mercy upon me, O Lord. (Ps. 25 : 16).

4th S. after P. The Lord is my light, and my salvation, whom shall I fear ? (Ps. 27 : 1).

5th S. after P. Hear, O Lord, my voice with which I have cried to thee. (Ps. 27 : 7).

6th. S. after P. The Lord is the strength of his people; the protector of the salvation of his Anointed. (Ps. 8: 8).

7th S. after P. Clap your hands, all ye Gentiles: Shout unto God with the voice of joy. (Ps. 47: 2).

8th S. after P. We have received thy mercy, O God, in the midst of thy temple. (Ps. 48: 10).

9th S. after P. Behold, God is my helper, and the Lord is the support of my soul. (Ps. 54: 6).

10th S. after P. When I cried out, the Lord heard my complaint. (Ps. 55).

11th S. after P. God in his sanctuary: God, who maketh brethren abide together in concord. (Ps. 68).

12th S. after P. Come to my assistance, O God. (Ps. 70: 1).

13th S. after P. Have regard to thy covenant, O Lord. (Ps. 74: 20)

14th S. after P. Behold, O God, our protector; and look upon the face of thy Christ. (Ps. 84: 10).

15th S. after P. Bow down thy ear, O Lord, and hear me. (Ps. 86: 1).

16th S. after P. Have mercy on me, O Lord, for I have cried to thee all the day. (Ps. 86: 3).

17th S. after P. Thou art just, O Lord, and thy judgment is right. (Ps. 119: 137).

18th S. after P. Give peace, O Lord, to those who patiently wait for thee, that thy prophets may be found faithful. (Ec. 36).

19th S. after P. I am the Savior of my people, saith the Lord. (Ps. 78).

20th S. after P. Whatever thou hast done to us, O Lord, thou hast done by a just judgment. (Dan. 4: 34).

21st S. after P. All things, O Lord, are in thy power. (Esther 13).

22d S. after P. If thou, O Lord, wilt mark iniquities, Lord, who shall stand it? (Ps. 130: 3).

23d S. after P. The Lord saith: I entertain thoughts of peace, not of affliction. (Jer. 29: 11).

24th, 25th and 26th S. after P. Same as the 23d.

In giving these Introitus, I have translated from the Vulgate, and inserted the words from it where they give names to the days.

II.

Next came the "KYRIE ELEISON," in the same manner in which it has hitherto been used, distinguished by different

melodies and methods of singing at the various periods of the Church-year.

The Priest and assistants utter alternately,
 Lord have mercy upon us. (thrice).
 Christ have mercy upon us. (thrice).
 Lord have mercy upon us. (thrice).

III.

The GLORIA IN EXCELSIS followed.

Glory to God in the highest, and on earth peace to men of good will. We praise thee; we bless thee; we adore thee; we glorify thee. We give thee thanks for thy great glory, O Lord God, heavenly King, God the Father Almighty. O Lord Jesus Christ, the only begotten Son. O Lord God, Lamb of God, Son of the Father, who takest away the sins of the world, have mercy upon us. Thou who takest away the sins of the world, receive our prayers. Thou who sittest at the right hand of the Father, have mercy upon us. For thou only art holy. Thou only art Lord. Thou only, O Jesus Christ, with the Holy Ghost, art in the glory of God the Father. *Amen.*

IV.

Then shall be said the COLLECT for the day, "provided it be christian, as all those used on Sunday are."

These prayers are based upon the character of the day in the Ecclesiastical year on which they are used, and are often eminently appropriate. We can, of course, give but few of them.

1. Christmas. Collect for the first service. (midnight) O God, who hast enlightened this most sacred night, by the brightness of Him, who is the true light; grant, we beseech thee, that we, who have known the mysteries of this light on earth, may likewise come to the enjoyment of it in heaven.

2. The Holy Innocents. O God, whose praise the holy martyrs, the Innocents, showed forth this day, not by speaking, but by dying: mortify in us all our vicious inclinations, that we may show forth, in our actions, thy faith which we profess with our lips.

3. Epiphany. O God, who by the direction of a star didst this day manifest thy only Son to the Gentiles: mercifully grant that we, who know thee by faith, may come at length to see the glory of thy Majesty.

4. Easter Sunday. O God, who on this day didst overcome death, and open to us the portal of eternity; grant that

our prayers, which thou comest before to inspire, may by thine aid become effectual.

5. Ascension Day. Grant, we beseech thee Almighty God, that we, who believe, that on this day thine only Son, our Redeemer ascended into heaven, may ourselves also in spirit dwell in heavenly places.

6. Whit Sunday. O God, who this day didst teach the hearts of the faithful, by the light of the Spirit: enable us by that same Spirit, to relish what is right, and ever to rejoice in his consolation.

7. Trinity Sunday. Almighty, Everlasting God, who hast caused thy servants, in the confession of true faith, to acknowledge the glory of an eternal Trinity; and in the power of majesty, to adore a Unity: we pray, that in the strength of this faith, we may ever be defended from all things that war against us.

V.

The EPISTLE of the day was read.

VI.

The GRADUAL or RESPONSORY. This was originally a Psalm, in which the people responded. It became the usage for the choir to perform it, and the ministrant to read it. The name of Gradual was given because it was sung whilst the Deacon was ascending the steps (*gradus*) to the Ambo or place for reading the Gospel. The word *Alleluia* is repeated after it, and was retained by Luther.

The following is the

1. Gradual for the First Sunday in Advent. (Ps. 25), O Lord, none of them that wait on thee shall be confounded. V. Show me thy ways O Lord, and teach me thy paths. Alleluia, Alleluia. V. Show us, O Lord, thy mercy: and grant us thy salvation. Alleluia.

2. For Christmas, 1st Service. Psalm cx, 3. 1. Ps. ii, 7.

The Graduals are often eminently beautiful and appropriate, but we have not space to give more of them.

VII.

The reading of the GOSPEL for the day, "during which the burning of lights or the use of incense is neither prescribed nor forbidden; but every one shall be free in the matter.

VIII.

The singing of the NICENE CREED. "In conformity with the ordinary usage."

“I believe in one God, the Father, Almighty Maker of heaven and earth, of all things, visible and invisible.

And in one Lord Jesus Christ, the only begotten Son of God, and born of the Father before all ages, God of God; Light of Light; Very God of Very God; begotten, not made; of one Substance with the Father, by whom all things were made; who for us men, and for our salvation, came down from heaven, and became incarnate by the Holy Ghost, of the Virgin Mary: *and was made Man*. He was crucified also for us: suffered under Pontius Pilate, and was buried. And the third day he rose again, according to the Scriptures: And ascended into heaven, sitteth at the right hand of the Father, and shall come again with glory to judge the living and the dead; of whose kingdom there shall be no end. And in the Holy Spirit, the Lord, and giver of life, who proceedeth from the Father and the Son: who, together with the Father and the Son is adored and glorified; who spake by the prophets. And one holy Catholic and Apostolic Church. I confess one baptism for the remission of sins; and I expect the Resurrection of the dead, and the life of the world to come. *Amen*.

IX.

Then shall follow the SERMON: “since it is not a matter of importance whether it follow the Creed (nach dem Patrem) or precede the Introitus.”

X.

The Minister then employs the PREFACE as in the Catholic Mass:

M. The Lord be with you.

R. And with thy spirit.

M. Lift up your hearts.

R. We have lifted them up to the Lord.

M. Let us give thanks to the Lord our God.

R. It is meet and just.

M. It is truly meet and just, right and saving, that we should always and everywhere, give thanks to Thee, O Holy Lord, Father Almighty, Eternal God.*—Through Christ our Lord: by whom the angels praise, the dominions adore, the principalities tremble before thy Majesty; the heavens and the powers of the heavens, and blessed Seraphim, with common exultation glorify it; together with whom we beseech Thee, that we may be admitted to join our voices in lowly confes-

* At the point marked with an asterisk various sentences adapted to the Sundays of the year are introduced.

sion, saying: (here the choir bursts in) Holy, Holy, Holy, (Sanctus) Lord God of Sabaoth, heaven and earth are full of thy glory. Hosanna in the highest, blessed (Benedictus) is he that cometh in the name of the Lord, Hosanna in the highest.

XI.

The CONSECRATION, together with the Sanctus and Benedictus, “during the last of which the bread and cup, in accordance with old usage shall be elevated.” (The Sanctus and Benedictus have just been given X. close.

In the *Consecration* the Minister says: Our Lord Jesus Christ on the night before he suffered, took bread into his holy and venerable hands, and with his eyes lifted up toward heaven, to Thee, O God, his Almighty Father, gave Thee thanks, blessed, brake, and gave to his disciples, saying: Take and eat ye all of this, *for this is my body.* (Here he kneels and the people with him.)

In like manner, also after Supper he took this excellent Cup into his holy and venerable hands, also giving Thee thanks, he blessed, and gave it to his disciples, saying: Take and drink all ye of this, for this is the Cup of my blood of the new and eternal testament: the mystery of faith, which shall be shed for you and for many, for the remission of sins. Do this as often as ye do it, in remembrance of me. (Here all again kneel.)

XII.

The LORD'S PRAYER. “Our Father &c. (*Pater Noster*) to the words, “Deliver us from evil.” Amen.

Minister. The Peace of the Lord (*Pax Domini*) be with you always.

Answer. And with thy Spirit.

XIII.

The SACRAMENT is then administered, “in which the people as well as the priest shall participate. During this the *Agnus Dei* shall be sung.”

“Lamb of God (AGNUS DEI), who takest away the sins of the world, have mercy upon us, have mercy upon us, give us peace.”

XIV.

Then shall the minister say, “LET US BLESS THE LORD, “(*Benedicamus Domino*)” as a prayer of thanks for the Holy Supper, and shall then pronounce the blessing, either: The Lord bless thee, and keep thee &c., or Ps. 67: 7. 8.: God,

even our own God, shall bless us, God shall bless us, and all the ends of the earth shall fear him.”

This service shows the cautious conservative character of Luther and of his great co-workers. It is one of the innumerable historical monuments of the fact that no lust of change, no negative spirit of destruction prevailed in the Evangelical church. The changes must grow from the life of the renewed church, not from the desire to put to death and exterminate the papal communion. As another illustration of this conservative spirit, we will give the words of Dr. Urban Regius, in the Hannoverian “Kirchenordnung” (1536). “Since we, by the aid of God’s word, have discovered also abominable errors and abuses in the high ceremonies denominated the Mass, which have been added by men to the true Apostolic Mass, and which darken and obscure the comfortable Testament and Sacrament, we have in accordance with St. Paul’s doctrine testing all things, held fast to that which is good, to wit, we have retained whatever in the mass is consonant with the Gospel, and not contradictory to it, and have rejected whatever is contrary to the Gospel.”

St. Gregory, (in Regest. viii. ep. 63. to John Bishop of Syracuse) says, that in the Apostles’ mode of celebration and consecration in the mass, only the Lord’s prayer was employed in the consecration. But other prayers, which are now called the canon of the mass, and employed in the consecration, were framed by a certain Scholasticus to be employed during the Oblation. We thus perceive, that the mass of the apostles was a very becoming, brief, pure ceremony, in which they employed the words of Christ at the Supper, together with the Lord’s prayer. But in the course of time, the Popes continually added to it, till it has become defiled with much of human tradition. Cœlestinus added to the mass the Introitus; Platina tells us that Gregory the Great ordained in the Roman church that the Kyrie eleison should be sung nine times. The Kyrie, however, was originally derived from the Greek church, and the Hallelujah from Jerusalem. Damasus, a Spaniard, instituted the confession before the altar. The angelic song of praise, *Gloria in excelsis*, was appointed by Pope Damasus, the epistle and gospel by Hieronymus; the singing of the Nicene creed in the mass, was ordered by Pope Marcus, and that of the Sanctus, by Sixtus I. All these parts we will with pleasure retain, though they have been established by the Bishops, since they are framed out of God’s Word.

But the collects, which engage us in the worship of saints, which direct our trust to mere men and their works, we entirely relinquish. So also we relinquish the canon made by men, and retain the Apostolic canon. For we will not and cannot doubt, that the Apostolic Mass is the true perfect Mass which Christ himself has instituted.

We observe now on the sacred day, the Apostolic Mass, the Lord's Supper, and on other days, if sickness among the people render it necessary, with reverent ceremonies; and what, on the contrary, is unnecessary, as the pouring water into the wine, burning incense, making the sign of the cross repeatedly, and pantomime of the like kind, or whatever is opposed to God's word, we omit." See Richter, *die evangel. Kirchenordnungen des xvi. Jahrh.* I. 275.

The manner in which the word mass is used by Regius in this extract, shows how we are to understand in the Augsburg Confession, where it is said to be retained, and also illustrates the perfect accordance of the Augsburg Confession with the Smalcald Articles, where the mass is totally rejected. The mass designated either the Lord's Supper simply, and in this sense it was retained, or it meant the Romish rites with the idea of sacrifice, and in this sense it was rejected.

The first labor of Luther, as reformer, was to give to the people the Bible in their own tongue. The next object of his solicitude was to restore preaching to its true place, as the most essential part of divine service, to which the mass, in as far as it was something more than the original Lord's Supper, must give way.

"Thou hast heard and learned in the Gospel," says Luther¹ in his "writing on the abomination of the silent mass," published in 1524, "that our interests as concerns deliverance from sin, death, Satan, evil conscience, and the attainment of genuine righteousness before God, and of eternal life, can in no way be promoted or aided by words, or laws, as they ever are and should be called. For God will permit no other medium or mediator than his only Son, whom the Father has sent into the world, and has paid the price of his blood, that he might thereby purchase for us the treasure of faith. This, in brief, is the sum of the gospel, which we preach. If this gospel then be true, all must be false which presents any other method and offering. But the popish priests do nothing but this in the mass, inasmuch as without intermission they employ such terms as these: we offer, we offer, and these offer-

¹ Walch, "Luther's Werke." Thl. XIX. p. 1462. f.

ings, these gifts, &c., and are perfectly silent about the offering which Christ has made, thank him not, yea, make light of and deny it, and will come themselves before God with their offerings. My dear friend, what will God say to this, when thou darest thus to appear before him? He will say: am I then to be made a fool and a liar by thee? I have given thee an offering, mine only Son; thou shouldst have received it with all joy and gratitude, and have been still over it, just as thou art the very reverse, and despisest the most precious treasure which I have in heaven or on earth." Luther then proceeds through the various parts of the mass, and shows in just antitheses, how much, as a whole, and in its separate portions, it contradicts the Biblical doctrine of atonement.

For example, at the opening prayer of the canon, "We humbly pray thee, most gracious Father, through Jesus Christ, thy Son, our Lord, that thou wouldst accept and bless these gifts, these offerings, this holy immaculate sacrifice," &c. Luther says, in controverting this: "How darest thou, miserable man, tread thus shamelessly before the exalted majesty of God? Shall he regard that sacrifice and oblation which is in fact nothing but bread and wine, *yet unconsecrated*? Shall we invoke God to accept a little bread and wine for the whole christian people, and append to this, that it is a holy immaculate sacrifice? Is it holy and immaculate already, to what end then shall he regard and bless it? Would you have him regard and accept and bless it, why then do you call it a spotless and holy sacrifice? Is it not to say, in effect, that God is to be propitiated with bread and wine, which are yet nothing more than what every man partakes of, and yet you say, it shall be holy, and a sacrifice offered to God, and afterward you eat it yourself, and yet would offer a thing of this sort for the entire christian church, and all the faithful." In the same style he confutes the rest.

The more clearly Luther, by this and similar writings, was able to demonstrate to the people the unchristian character of the silent and private masses, the more easily could he induce the evangelical portion of them to return to a Biblical celebration of the Lord's Supper, and as early as 1533, in his work on the private mass and the consecration of priests, he was able to say: God be thanked, we can in our churches show to a christian a true christian mass, after Christ's ordinance and institution, in accordance also with the real intention of Christ and the church. Before the altar appears our preacher, a bishop or minister in the preacher's office, who has been legitimately and publicly called; who sings publicly and clearly

the ordinance of Christ, instituted in the Lord's Supper, takes the bread and wine, gives thanks, divides, and in virtue of the words of Christ: "This is my body, this is my blood, do this in remembrance of me," distributes them to the rest of us, who are present, and desire to commune. We who desire to receive the sacrament kneel down around him, husband, wife, young and aged, master, servant, mistress, maid, parents and children, as God has brought us all there together, altogether genuine holy co-priests, sanctified through the blood of Christ, and anointed and consecrated in baptism by the Holy Ghost. And in this our hereditary, lineal, priestly glory and adorning, we have there, as Rev. 4: 4 has painted us, our crowns of gold on our heads, harps in our hands, and vials of odors, and we permit our preacher to speak the ordinance of Christ, not for himself, as in his own person, but he is the mouth of us all, and we all speak it with him from the heart, and with faith uplifted to the Lamb of God, who is there for us and with us, and according to his ordinance, feedeth us with his own body and blood. This is our mass, and the true mass which deceiveth us not."

Luther's German Mass.

The "Formula Missae" only showed how far, *for a time*, the papal service of the mass could be adapted to the worship of the Evangelical Church. This was demonstrated by Luther's "German Mass," which appeared three years after (1526). This is less dependent on the papal Ritual, is distinguished by greater simplicity, and allows the proper essence of a service, ordered in conformity with Evangelical Lutheran principles, to appear more clearly, although, as Luther himself observes, this also, like the preceding mode of divine worship, was specially "appointed for the sake of the simple minded lay-people, to train up the youth, to call and incite others to the faith, until Christians who mean in earnest what they repeat, feel themselves at home in it, and adhere to it."

In general, he purposed in his preface to the "German Mass," that three forms of divine service and of the mass should be distinguished. "First, a Latin one, which we issued some time ago, under the title of "Formula Missae." I do not desire to have this removed or changed, but as it has hitherto been retained among us, so I would have its use left free, where and when we please, as occasion arises, for I would by no means have the Latin language entirely excluded from divine worship; for I desire to do everything for the young. And if I had the power, and the Greek and Hebrew lan-

guages were as common among us as the Latin, and had as much beautiful music, and as many good hymns as the Latin, I would have mass celebrated, sung and read, one Sunday with another, in all four languages, German, Latin, Greek and Hebrew. I have no sympathy with those who are so completely devoted to one language, and despise all others. For I would gladly draw out such youths and other persons as might do service for Christ in foreign lands, so that we do not suffer as the Waldenses in Bohemia, who have so imprisoned their faith in their own tongue, that they cannot make themselves understood by any one, unless he first acquire their language. This was not the way the Holy Ghost did in the beginning. He did not wait for all the world to come to Jerusalem and learn Hebrew, but gave to the ministry tongues of every kind, which the Apostles could employ wherever they came. This example I would follow; and it is also right that the young should be trained up in several languages! Who knows in what way God may mean to use them in the course of time? To this end also the schools are established.

In the second place, we have the German Mass and service, which is now set forth, which is appointed for the simple laity. But these two methods we must practice and put into operation, that they may be held publicly in the church, before all the people, among whom there are many, who neither believe nor are Christians, who, for the most part, stand and gape, as though it were all new to them, just as if we were holding service in some open place or field, among Turks and Heathen. For here is no well ordered and steadfast congregation, wherein Christians may be governed according to the Gospel, but it is a public means of drawing men to faith and to christianity.

But the third method, which should be regarded as the proper mode of Evangelical order, must not be observed publicly among persons of every kind, but those who would be christians in earnest, and confess the gospel with hand and lips, must enter their names, and gather somewhere in a house by themselves, for prayer, reading, baptism, reception of the Sacrament, and the practice of other christian duties. In this order, those who do not deport themselves as christians, may be known, rebuked, corrected, expelled or excommunicated, according to the rule of Christ; Matt. 18. Here also the common alms for christians may be offered, which should be freely given and distributed among the poor, after the example of St. Paul; 2 Cor. 9. Here the hymns should not be many and long. Here baptism and the Lord's Supper might be ob-

served in a brief, just method, and everything be reared on the Word, and prayer, and love. In brief, could the people and persons be found, who longed to be Christians in earnest, the order and method could soon be devised. But I cannot, and may not yet arrange or direct such an assembly or congregation. For I have not yet such a people, nor such persons, nor can I well see how to urge them to it. But if it should happen that I must do it, and am forced to it, so that I may not with good conscience neglect it, I will gladly do my best to promote it. In the meanwhile, the two services, of which I have spoken, I will allow to remain for public use among the people, which will train the young, and will call and excite others to the faith, so that with the preaching, it may aid Christians who earnestly mean what they utter, to feel at home in it, and adhere to it, so that no fanaticism be introduced, which I might originate from my own brain. For we Germans are a wild, raw, boisterous people, with whom it is no easy matter to undertake anything, unless the most pressing necessity urges.”

Hereupon follow, first of all, general prescriptions in regard to divine service on Sunday and during the week. In relation to the former, it is said: “We let the usual Epistles and Gospels remain, and have *three* sermons. Early in the morning, about five or six o’clock, several psalms are sung, as for Matins. Afterward there is a sermon on the *Epistle* for the day, principally for the sake of the domestics, that they also may be cared for and hear God’s word, since they cannot be present at the other sermons. Afterward an Antiphon and the *Te Deum Laudamus* or *Benedictus* alternately, with the Lord’s prayer, collects, and *Benedicamus Domino*.

At the Mass, about eight or nine o’clock, the gospel for the day of the ecclesiastical year is preached on. In the afternoon at Vespers, previous to the Magnificat, the Old Testament is to be preached on in course. On Monday and Tuesday, early in the morning, shall be read a German lesson from the Ten Commandments, of the Creed and Lord’s prayer, of Baptism and the Sacrament; so that these two days may be devoted to the Catechism, and the increase of a correct understanding of it. On Wednesday, early, there shall be a German lesson, for which the Evangelist Matthew is appointed throughout, so that the day shall be exclusively his. But the Evangelist John, who specially powerfully teacheth the faith, hath also his own day, Saturday afternoon at vespers, so that we thus have two Evangelists in daily use. Thursday and Friday, early in the morning, the daily lessons of the week are taken

from the epistles of the Apostles, and what more may be needed, from the New Testament at large."

After these general designations follows the ampler statement of the mode of holding the ordinary Sunday service.

I.

At the beginning we sing a *spiritual song* or a *Psalm in German*.

II.

Thereupon "*Kyrie Eleison*" three times, not nine times.

III.

The Priest then reads a *Collect*.

IV.

Afterward the Epistle.

He shall read the Epistle with his face to the people, but the collects with his face toward the altar.

V.

A German hymn follows either: "Nu bitten wir den heiligen Geist," or some other, with the entire choir.

"Nu bitten wir den heiligen Geist."

"God Holy Ghost, in mercy us preserve,
That we from Jesus' doctrine never swerve,
Guide us until, to close our race permitted,
To Jesus' presence we shall be admitted:

Kyrieleis. (Have mercy Lord).

O grant us thy divine, thy saving light,
That we may understand Christ's mind aright;
That in our Savior we may dwell forever,
Who gained our Father's home for each believer:

Kyrieleis.

Thou source of love, thou love itself, inspire
Our inmost hearts with love's celestial fire,
That we, as parts of Christ, be knit together
In love, peace, thought, true members of each other:

Kyrieleis.

Thou highest Comforter in every need,
Help us, that neither shame nor death we dread;
Yea, though our life be passed 'mid persecution,
O give us grace to stand without confusion:

Kyrieleis.

VI.

Afterward the *Gospel* is read, the minister turning his face to the people.

VII.

After the *Gospel* the whole church sings the *Creed* in German :

“Wir glauben all an Einen Gott.”

“Our faith is in one living God,
Earth and heaven’s sole Creator ;
Him who us adopted hath,
That we now may call him Father.
He will through all time provide,
Life and soul from ills shall hide,
Sorrows he will ward off from us,
Evil shall not overcome us.

He careth for us,
He’ll protect,
Earth and hell his might respect.

Our faith too is in Jesus Christ,
Son of God, our Lord and Master,
With his Father ever bidding,
Equal God, in might and lustre,
By the Holy Ghost conceived,
He a perfect man was born
Of the blessed Virgin Mary,
For us guilty, lost, forlorn ;
Dying on the cross,
Yet from death
He, through God, ascended hath,

Our faith is in the Holy Ghost,
As to Son and Father bowing,
Comforter of the distressed,
Richest gifts on men bestowing.
Earthwide trust all Christian people,
One in mind, whate’er their number,
That our sins shall be forgiven,
That our flesh shall cease to slumber,
And in sorrow
Fade away,
In a life of endless day.
Amen.”

VIII.

Thereupon follows the sermon on the Gospel for the Sunday or Festival. And methinks that if we had the German Postil for the entire year, it would be best to ordain, that the Postils of the day, either entire or in part, should be read from the book before the people, not alone for the sake of the preachers, who cannot do better, but also to suppress fanatics and sects; for one of the reasons why we retain the Epistles and Gospels, as they are arranged in the Postils, is, that gifted preachers are so few, who would be able to handle an entire Evangelist or other book forcibly, and to edification.

IX.

After the sermon shall follow a public *Paraphrase of the Lord's Prayer, and an Exhortation to those who purpose communing*, in using which, Luther left it free, whether they should be read from the pulpit, or at the altar, as subsequently became pretty generally the custom. The most usual forms for these were the following:

“Beloved friends of Christ! Since we are here assembled in the name of the Lord, to receive his holy Testament, I exhort you first of all, that ye lift up your hearts in prayer with me, as Christ our Lord hath taught us, and hath comfortably promised we shall be heard: Most merciful *Father in Heaven*, look graciously upon us, thy sorrowing children upon earth, and through thy grace cause *thy holy name* to be hallowed among us, and in all the world through the pure teaching of thy word, and by inward love shown forth in our lives, and turn away all false doctrine and evil living, whereby thy name is reproached and blasphemed. Bring all sinners and all that are in blindness, to the acknowledgment of the true faith, and let *thy Kingdom come* unto us, and let the number of Christ's people be multiplied. Strengthen us all with thy Spirit, *to do and to suffer thy will*, and at all times to keep under and mortify our own, whether living or dying, whether receiving good or evil at thy hand. *Give us also our daily bread*, and preserve us from inordinate desires and undue cares about our bodily needs. *Forgive us our debts, as we forgive our debtors*, that we may have a good and quiet conscience in thy sight, and may not fear and tremble for our sins' sake.—*Lead us not into temptation*, but help us through thy Spirit to overcome the flesh, to despise the world and the things that are therein, and to be conquerors over Satan with all his wiles.

Finally, *deliver us from all evil*, bodily and spiritual, temporal and eternal, and help us in full assurance of faith to confess: Thou art our Father indeed, and we are indeed thy children.”

Again, “beloved friends of Christ, if ye are hungering and thirsting after righteousness, and heartily desire forgiveness of your sins, our Savior Jesus hath given his body and blood upon the cross for you, to this end, that so many of you as believe, might have your sins blotted out. Therefore, I exhort you in the Lord, that with true faith ye regard his Testament, and most of all, that ye hold fast in your hearts the words wherein he giveth us his body and blood for the remission of sin; that ye remember and be thankful, for that unsearchable love, which he hath shown unto us, in redeeming by his blood from the wrath of God, from sin, death and hell; and take thereon unto yourselves, that outward thing, bread and wine, that is his body and blood, as a surety and pledge. For even as each one receiveth it for himself, he may comfort himself, and be partaker of the Gospel and of a gracious and reconciled God. Therefore will we, in his name, and by his command, administer and employ his Testament through his own words.”

Whether this paraphrase and exhortation shall be employed in the pulpit immediately after the sermon, or before the altar, I leave free to each one, after his own pleasure. It appears as though in the ancient church, hitherto, it was done in the pulpit; of which usage we have a remnant in the offering of the general prayer, or the use of the Lord's prayer in the pulpit. The exhortation, however, has been exchanged for a public confession of sins. Therewith let the Lord's prayer, with a brief exposition for the people, remain, and let the Lord be remembered, as he hath enjoined in the Supper. I would have it ordered, however, that this paraphrase and exhortation, or something of a similar kind, be always employed in the very words drawn up or prescribed (*conceptis seu praescriptis verbis*), for the sake of the people, so that there be not one thing to-day, and another to-morrow, every one making a display of his own skill, causing the people to wander, so that they can neither learn nor retain anything.

X.

Hereupon, as the Lutheran Agenda, with entire unanimity prescribe, the preacher turns to the altar, to commence the of-

fice of Benediction or Consecration, and at once, without the ancient preface, sings the words of the institution:

“Our Lord Jesus Christ, in the night in which he was betrayed,” &c., and at the words of Consecration, he shall sign the bread and wine with the sign of the cross.

“It seems to me, however,” Luther here adds, “that it would be conformable with the character of the Supper, if immediately on the consecration of the bread, the Sacrament were given, before the cup is blessed. For both Luke and Paul say: Likewise also the cup after supper, &c. And meanwhile might be sung the German Sanctus, or the hymn, “Gott sei gelobt,” or John Huss’s hymn, Jesus Christus, unser Heiland.” Afterward the cup should be blessed and given, whilst the remainder of the hymns mentioned, or the Agnus Dei in German, is sung.” In complete harmony with this view, the Brunswick Ritual, by John Bugenhagen (1528), in the description of the mode of celebrating the Lord’s Supper, says:

“The priest, so soon as he takes the bread into his hand, according to Christ’s ordinance, sings thus: “Our Lord Jesus Christ, in the night in which he was betrayed, &c.,—this do in remembrance of me.” Immediately thereon the communicants approach, first masters and men, then mistresses and maids, and receive the body of the Lord, and each one returns to his place. Meanwhile the people sing, “Jesus Christus, unser Heiland,” or “Gott sei gelobet und gebenedeyet.” When however, the communicants have gone to their places, the singing shall cease, and the priest shall take the cup and continue according to Christ’s ordinance, thus: “In like manner also he took the cup, &c.,—in remembrance of me.” Thereupon the communicants receive the cup of the Lord, return to their places, and remain kneeling or standing, until the closing benediction.”

XI.

When the Form of Institution has been sung, the hymn: “O Lamm Gottes unschuldig,” and when this is not sufficient, one or more suitable hymns in addition, shall be sung, during which the communicants, first the men, then the women, in perfect order, and discreetly, shall approach the altar, and with all reverence, receive the consecrated bread and the cup.

O Lamm Gottes unschuldig.

“O Lamb of God unspotted,
Our crucified Savior,
Who hast to shame submitted,
With patient meek behavior;

Thy bearing our transgression,
Hath saved us from damnation :
Have mercy on us, O Jesus, O Jesus.

O Lamb of God unspotted, &c.,
Own us to be thine, O Jesus.

O Lamb of God unspotted, &c.,
Leave thy peace with us, O Jesus."

When the minister gives the bread, he shall say: "Take and eat, this is the body of our Lord Jesus Christ, given on the cross for you; may it¹ strengthen you in the true faith to eternal life." When the cup is given, these words shall be used: "Take and drink, this is the blood of Jesus Christ, shed for you for the forgiveness of your sins; may it² strengthen and preserve you in the true faith to eternal life."

By an express ordinance of the Agenda of Lower Saxony, immediately after these words, and those used in giving the bread, the communicant shall, as a confirmation, answer "Amen."

It may be interesting to many, to have grouped together the different formulas employed in the various liturgies during the distribution.

1523. In Luther's Formula Missae, the words in consonance with those of the Romish Canon of the Mass are: "The body of our Lord Jesus Christ keep thy soul unto life eternal—Amen. The blood of our Lord Jesus Christ keep thy soul to life eternal—Amen."

1525. In the Ordinance of the Duchy of Prussia the words are: "Take and eat, this is the body which was given for thee. Take and drink, this is the blood which was shed for thee."

1533. The same words are used in the Brandenburg-Nuremberg Liturgy.

1542. In the second Pomeranian Liturgy, by John Knipstroh, the words used are: "The body³ of our Lord Jesus Christ, given unto death for thee, strengthen and preserve thee in the faith unto life eternal—Amen. The blood of our Lord Jesus Christ, shed for thy sins, strengthen and preserve thee in the true faith to life eternal—Amen."

1543. In the Church Service for Swabian Hall: "The body of our Lord Jesus Christ preserve thee unto life eternal. May the blood of our Lord Jesus Christ be the washing away of all thy sins—Amen."

¹ The body.

² The blood.

³ This Liturgy uses the word *Leichnam* for body, all the rest employ *Leib*.

1543. In the Liturgy of Cologne: "Take and eat to thy salvation (Heil) the body of Jesus Christ, which was given for thee. Take and drink to thy salvation the blood of the New Testament, which was shed for thy sins."

XII.

"When all have communed the singing shall cease, and the minister having turned to the altar, shall speak the *closing collect*," for which one of the most usual forms was the following:

"We thank thee, O Lord God Almighty, that thou hast revived us with this wholesome gift of the body and blood of thy dear Son Jesus Christ, and we implore thy mercy, that through it thou wouldst increase us in our faith in thee, and in heartfelt love one to another, for the sake of Jesus Christ our Lord." Congregation: "Amen."

XIII.

Thereupon shall the preacher, turning to the congregation, speak the Benediction: "The Lord bless thee, and keep thee, &c., and with the "Amen" at its close the celebration terminates.

The number of communicants, however, at the Sunday Services, either from a defect of churchly feeling, or the dread which many felt of paying the "Beicht-groschen," (Confessor's fees) became, even in the Evangelical churches, smaller and smaller, and the Margrave George of Brandenburg, in order that this second main part of divine service might not be entirely lost, desired to introduce again the ancient Mass thus far, that when there were no other communicants, the preacher at least, should partake of the Supper. Luther, however, in a letter¹ 1531, urgently dissuaded him from it. "God in mercy," he says, at the very beginning, "graciously preserve your Grace from the ill counsel of again restoring the solitary masses; just as well might every thing be restored, and the Gospel abandoned. For since the Gospel has revealed to us, that the solitary masses are in shameful conflict with God's command and Christ's institution, since they sell it as a work and sacrifice, and also with it make propitiation toward God for the sins of others, as it has hitherto been used, it has been found destructive of the Sacrament and faith. It is a temptation of the Devil, who thereby (since many have grown weary of the true mass) would restore his former abominations; it is also almost

¹ Walch. "Luther's Werke." Thl. xix. pp. 1484.

entirely the fault of the preachers, who do not diligently exhort the people to come to the Sacrament, as I have in my sermon besought them to do. For here, in Wittenberg, thank God, it goes on well enough, and every Sunday in the hundred, we have communicants, some at one time, others at another, so that we are not overladen."¹ Unfortunately, however, this was not everywhere the case; the *exhortation against neglect of the Sacrament*, which the preacher was to read regularly before the closing collect to the congregation, was read in vain, and at a later period was entirely removed, so that the Sunday Service was, by degrees, again contracted to the same constituents which in earlier times formed the *Mass* of the Catechumens. Nevertheless; the churchly consciousness, more and more aroused in recent times, has made itself felt in this direction also, and especially, as should have been done more precisely in the order of divine service in the "United" church of Prussia, has the Liturgy introduced into the Berlin Minster provided, in case that no communicants should offer, a *liturgical* conclusion, which for the most part following the directions of Bugenhagen, which we have just quoted in a note, provides a suitable substitute at the close of the service, when there is a failure to celebrate the Lord's Supper.

With all their unity in opposing the unscriptural elements in Catholicism, Zwingli and Calvin were distinguished from Luther on one point, whose bearing on the alterations in the constitution and worship of the church was very essential.

It was his valuation of the "doctrine of justification by faith on the free grace of God in Christ," that made Luther a Reformer, and his contest against the Catholic church was properly only a contest for this doctrine. He therefore, on the one side, distinctly rejected everything which in any way stood in opposition with it: the sacrifice of the Mass, the worship of Mary, the adoration of Saints, and everything which the church had commanded or commended as essential to salvation, or promotive of it; on the other side, however, without hesitation he permitted everything to remain which was compatible with this doctrine; the ancient venerable usages, in so far as they embraced nothing superstitious or erroneous,

¹ "When there are no communicants," says Bugenhagen in the Brunswick Ritual, "the Sacramental rites shall not be used, lest we fall into the abominable abuse of the Sacrament of Christ in the face of his command. Yet we will sing, read and hear reading, preach and hear preaching on the holy day, according to the prescription of the Mass, until the preaching. After the sermon the minister shall wear the ordinary mass-dress, and the Preface, Sanctus, the German Pater Noster, Christ thou Lamb of God (Agnus Dei), a German collect for Sunday, and the closing benediction shall be sung."

he retained; consequently much of the ancient forms of the church service; and would have yielded the papal church government, if the Pope would have conceded him the doctrine of "Justification by faith alone."

The case was otherwise with Zwingle and Calvin. By the diligent study of the holy Scriptures, they moved entirely in the era of primary christianity; the apostolic church, with its touching and unadorned simplicity, with ever growing clearness stood before their eyes, and they were convinced that the church could be thoroughly helped only by becoming, not merely inwardly, but outwardly, what she was at that time, in which they certainly seem not maturely enough to have considered what an amazing inconsequence it was, to propose living completely in the church of the first christian century, when they were, in fact, living out of it and in the sixteenth. Luther wished the church to be what it had unfolded into in the course of time, only *healed* from the sickness of *Pelagianism*, with which, since the time of Augustine, it had been sick; Calvin, on the contrary, as though he would set aside what already existed, the spiritual labors of fifteen centuries, by an intentional ignoring which would leave them without further issue, desired a complete return to the apostolic rudiments of the church.¹

¹ As a means of comparison with the judgment which has been formed by the Germans, of the two Reformers, we give a passage from a French critic, who in an article on Audin's "Histoire de Calvin," thus expresses himself: "The Reformer Luther is, by his qualities, a character for the people, one of those great men, who rear for themselves an eternal monument in the minds of nations, and the history of whose lives necessarily excites interest and sympathy, which the bitterest enemies of their views cannot resist. We may be indifferent to the theological questions, in fact may hate the keen opposer of Roman Catholicism, but we cannot deny our sympathy to the poor boy of the poor miner, who sings for alms from house to house, and who, when he has become a man of renown, the friend of great princes, ever thankfully remembers the good lady, who daily cast a friendly look on him with the alms she gave him for his pious song. He is not a mere theologian; under sorrow he sheds holy tears; in the good that God sends him he finds a rapturous joy, and at his table, with his beloved Catherine, his little children, and his devoted pupils around him, without dreading that he may give the world offence by it, he sings:

"Who loves not wine, wife, and song,
Is a fool as long as his life is long."

Calvin, on the contrary, as a historical personage, resembles Luther in nothing. The one is a hero for the people, the other a sectarist. Calvin thro' his whole life time can do nothing but dispute, preach, dogmatise and hate. He can neither sing nor laugh, neither weep nor love. His faith has no other principle than a boundless confidence in the infallibility of his own predestinated reason. His God is the dead letter of Scripture, expounded by a lawyer; his religion a statute book, his worship hypocrisy. In the whole life of this reformer there is not a single act, which went forth from the heart, not

In conformity with this, in relation to the conduct of ecclesiastical matters, at the very beginning the primitive Presbyterial Constitution was introduced, in virtue of which the congregation, represented by the lay elders, chosen out of their own midst, approached in a very close relation to the spiritual management of the church; and so in regard to divine worship, they returned completely to the apostolic simplicity, with a distinct rejection of everything that could not be vindicated from holy Scripture, as apostolic and primitive.

The church consequently became a simple room to pray in, the altar a mere table; the statues and pictures, the cross itself, must leave the church; and scarcely was the art of music allowed, to co-work for edification, in the simple psalm-singing (for which only with much trouble, and after varied opposition, the accompaniment of the organ could be obtained) so that aside from the Lord's Supper, singing, preaching and prayer were the sole constituents of the church service.

This great simplicity, or as many call it, sobriety of service among the Reformed, has usually been accounted for by the personal dislike of Zwingli and Calvin to all art, and it has been supposed that they were men of too much understanding, not to value the clear presentation of the doctrines of christianity as the main thing; the satisfaction of the religious sensibility, however, in as far as it was not mediately distinguished by clearly recognized causes, but excited by immediate impressions, they regarded as a non-essential and subordinate matter. Meanwhile we must not forget, that it was people of the South, among whom Calvin as a Reformer specially labored. Ceremonies which, in a nation with the more earnest and tranquil character of the Germans, Luther could retain, without a thought of their being abused, not without ground appeared dubious in the case of the most excitable, Southern temperament, which only too soon would have clung to that which is outward; and since Calvin well knew that Catholicism, with all its gorgeous splendor, and its superstitions resting on dim presensions and emotions, was the offspring of the glowing South, he must even on this ground have found it necessary, in order to preserve the evangelical doctrine from all commingling with Catholicism, to present it outwardly also in rugged antithesis to that system.

a single word which engages the fancy; no sentiment which excites a tender emotion in others; we find there nothing but law, obligation, compulsion and reasonment. Calvin teaches that God is not to be loved, but to be dreaded; for the God of Calvin is the severest, most inflexible Lord, and the priest has taken care to form his own soul after the image of his God."

Whilst Zwingli, therefore, in his first order of divine service, which he introduced into Zurich, adhered pretty closely to Luther's Formula Missæ, and after the *general prayer*, which began the service, used the *Kyrie*, the *Gloria*, the *prayer before the Epistle*, the *Epistle Lesson*, the *Gradual*, the *Gospel Lesson*, the *Creed*, the *Sermon*, followed by the *celebration of the Supper*, commencing with the *Preface*.— Calvin sought in every possible way to *simplify* the service, and the order consequently, as established by him in 1541, at Geneva, and since (especially in the French Reformed church) retained with few alterations, commenced with a confession of sins spoken by the preacher at the altar table; then followed the singing of a psalm, at the close of which the preacher appeared in the pulpit, and commenced with an unprescribed prayer, which, at the close ran into the Lord's prayer. The *text* was then read, the choice of which was left to the Reformed preachers themselves, while Luther retained the old lessons for the day, and was followed by the *Sermon*.

After the sermon, if in defect of communicants, there was no administration of the Supper, a *prayer* followed, which at the close made a transition into the Lord's prayer; then came the *Creed*, and the *Benediction*, after which a short hymn sung by the congregation closed the service.

In the first Synod of Reformed ministers of Cevennes and lower Languedoc, convened Aug. 21, 1715, it was resolved to use the Ten Commandments before the Sermon, and after it the Catechism; family worship three times a day was enjoined, and on Sunday at least two hours were to be devoted to it, and no person in the house was to be absent from it; all so called "Revelations" were to be checked; and according to St. Paul's command, the women "for the future" were forbidden to preach.

The service of the Reformed Walloons was, in general, like that of Geneva, according to their Liturgy of 1554. The congregation assembled at three o'clock on Sunday morning. The Precentor commenced with the words, "Lift up your hearts," and the congregation sang, under a special charge in the Liturgy, to give no heed to the gratification of the ears ("ne quid voluptati aurium"). At the end of the hymn the minister said: "Our help is in the name of the Lord, who made heaven and earth." He then, according to the prescribed form, called on the congregation to confess their sins, and led them in the confession. He then read from Holy Scripture some passage setting forth the absolution of sins, during

all which the people stood or knelt, as each one thought best. After the announcement of the absolution, the minister having invoked the aid of the Holy Spirit, read the portion of the New Testament he designed to expound, an hour was allotted to the sermon. At its close followed the general *Church Prayer*, then the *Creed*, then the announcements, and after the congregation had sung a psalm, the minister dismissed them with the benediction: "The Lord bless you and keep you, &c." Two deacons stationed themselves at the door to receive contributions for the poor.

The Lord's Supper was celebrated on the first Sunday of each month. The general church prayer then at the close ran into a form of petition having special reference to the communion:

"And as our Lord Jesus, O God, hath not only offered once for all his body and blood for the remission of sins, but would make us partakers of both, as a nourishing to life eternal, bestow upon us thy grace, that by thine aid we may with upright hearts and true fervor, receive this so great benefaction, to wit: that we in firm faith be made partakers of his body and blood, yea, that we enjoy him whole and complete, who is in very deed God and man, and is that hallowed bread also, given unto us from heaven, for the nourishment of our life, that we henceforth live, not unto ourselves, and obey our corrupt and evil desires, but that he alone live in us, and guide us to a holy, blessed, and eternal life."¹

When this prayer was ended, the congregation recited "the Creed," whilst the deacons placed bread and wine on the communion table. The minister then recited the words of the institution from 1 Cor. xi. 23-29, adding a warning to all unsuitable persons, not to approach the supper.

Then came an exhortation to believers, closing with a clear statement of the Calvinistic doctrine of the Eucharist, having an evident antithetical look toward the Lutheran doctrine, as Calvinists, in spite of the most solemn protestations of our symbols and writers, have persisted in stating it.

The minister then gave to his assistant the bread and cup, and received the elements afterward from him. The people then reverently surrounded the table in turns, first the men,

¹ As these words may seem to some singular in a Calvinistic service, we give, for the sake of comparison, the words of the original Latin: "Ita nos eo favore prosequere; ut certa fide imbuti participes corporis et sanguinis ipsius efficiamur: immo vero illo toto et integro perfruamur, qui vere Deus et homo est, et simul panis ille sacrosanctus coelo nobis datus in vitæ alimoniam, etc."

then the women, the one minister presenting the bread, the other the wine, during which psalms were sung by the rest of the congregation.

When the minister gave the bread, he said :

“The bread which we break, is the communion of the body of Christ. Take and eat, and remember that the body of Christ was broken for thee for the forgiveness of sins.”

At the cup : “The cup of blessing, which we bless, is the communion of the blood of Christ. Take and drink, and remember that Christ shed his blood for thee for the forgiveness of sins.”

When all have communed, a prayer of thanksgiving closes the celebration, and the congregation are dismissed with the Benediction.

Pretty similar to this was the service in the German Reformed church. We give, as an illustration, the order prescribed in the Hessian Agenda.¹

1. “The scholars and the entire congregation, who should be at the church betimes, sing on bended knees, “Komm, heiliger Geist,” (come Holy Spirit) to invoke thereby the help and succor of the Holy Ghost, in the performance of the entire church service.”

2. “Afterward shall be sung a *Psalm* or *Hymn*, adapted to the time (of the ecclesiastical year), or the *Kyrie* may here be sung, where it is usual.”

3. “Thereupon shall the following *Prayer*, and thereafter the *Epistle* for the day (*Epistola Dominicalis*) be read before the table of the Lord.”

“Father in heaven, eternal and merciful God ! we poor sinners appear before thy divine majesty, and confess, as is most true, that we are not only conceived and born in all evil and corruption, and have heretofore been inclined to all sin and to no good thing profitable, but that we also, by our sinful life, have, without ceasing, trodden on thy holy commandments, whereby we have stirred up thy wrath against us, and, according to thy righteous judgment, have brought upon us temporal and eternal punishment. But, O Lord, we sorrow and repent that we have provoked thine anger ; we mourn over ourselves and our iniquities, and from the depth of our hearts implore thy grace to aid us in our sorrowful and miserable estate. Wilt

¹ “Kurtzer Auszug aus der Fürstl. Hessischen Kirchen-Agenden, welche der Durchleuchtige, Hochgebohrne Fürst und Herr, Herr Wilhelm, Landgraff zu Hessen, Fürst zu Hersfeld, Graff zu Catzenelnbogen, Dietz, Ziegenhayn, Nidda und Schaumburg, &c., in dero Fürstenthumen und Landen im Jahre 1657 publiciren lassen.”—Cassel 1748.

thou, therefore, O most gracious God and Father, have pity upon us, and forgive us all our sins, for the sake of the precious sufferings and death of Jesus Christ, thy Son.

And since we have come together in thy name, to learn thy word, and to bring our needs before thee, mayest thou abide with us in the grace of thy Holy Spirit, that we may devoutly and savingly hear thy word, may keep it in a pure and good heart, may bring forth manifold fruits well pleasing in thy sight, and that our prayers may be so directed to thee, that we may be heard by thee, that we may be gladdened by thy mighty help, and have occasion to thank thee with joyous hearts.

Oh Lord hear, O Lord be gracious, O Lord observe, and do it for thine own sake, and for the sake of thy well beloved Son, Jesus Christ! Amen.”

4. “After the epistle is sung the christian creed” (the Nicene in the metrical form we presume, “Wir glauben all,” &c.); the singing on Sundays, as also on the festival days, shall not extend beyond half an hour, and shall therefore be arranged with this reference, so that the people be not unduly detained on it, and worn out with it.”

5. “Thereupon the sermon is delivered, which shall not occupy more than three-quarters of an hour, or at most, an hour, in the congregation at large.”

6. When the sermon is finished, the *Confession*, *Absolution* and a *prayer* are read, as follows :

“Beloved in the Lord, humble yourselves before God, confess your sins, and pray for forgiveness in the name of the Lord Jesus Christ, and with heartfelt sighs and faith toward God the everlasting Father of our Lord Jesus Christ, repeat after me :

O, almighty, everlasting, merciful God, Father of our Lord and Savior Jesus Christ, we poor sinful men, acknowledge, confess and lament before thy divine majesty, that we have been conceived and born in sin, and are thus, by nature, children of wrath, and that throughout our lives we have, in manifold ways, aroused thine anger, by our thoughts, words, and works ; thee, our Creator, Redeemer and Sanctifier, we have not loved with all our heart, and soul, and mind, and strength, nor our neighbor as ourselves, as thou hast commanded and enjoined upon us ; and are therefore justly debtors to thy wrath and judgment, eternal death and damnation. But we have taken refuge in thine unfathomable mercy, we seek and sue for grace, and beseech thee from the depth of our heart, have pity upon us, graciously remit all our sins, and bestow

upon us true renewal, for the sake of thy beloved Son, our Lord and Savior, Jesus Christ, and for the glory of thy most holy name, be gracious, O Lord, unto us miserable sinners.”

Hear now also the consolation and absolution :

“All ye who have truly acknowledged and confessed your sins, who have called upon God with true faith from the depth of your hearts for grace and remission, be ye comforted and believe, that almighty God, the Father of our Lord Jesus Christ will be gracious and merciful unto you, and will forgive unto you all your sins, for that to this end his beloved Son, Jesus Christ, hath suffered and died ; and in the name of that same Jesus Christ, our Lord, by his command, and in virtue of his words, where he saith : “Whosoever sins ye remit, they are remitted unto them, whosoever ye retain, they are retained unto them.” I, as a minister of the church of Jesus Christ, legitimately called, absolve, acquit and release¹ you that are penitent and believing, from all your sins, that they shall be forgiven you, as richly and perfectly as Jesus Christ hath merited the same through his sufferings and death, and hath commanded that it should be preached through the gospel in all the world. This comfortable promise, which I have now made unto you, in the name of the Lord Jesus Christ, ye should comfortably receive, that ye may find peace to your consciences therein, and may firmly believe, that your sins are assuredly forgiven you, in the name of the Father, and of the Son, and of the Holy Ghost.”

“But, on the other hand, let all that are impenitent and unbelieving, know that their sins are retained unto them, and that God will severely and certainly punish them, here in time, and hereafter forever, if they do not convert and repent, which thing I also announce to them in the name and by the command of our Savior, Jesus Christ, and exhort them in God’s stead, that they repent, believe the gospel, and be reconciled unto God.”

N. B. *This retention of sins shall always be spoken after the Absolution, and shall never be omitted.*

Hereupon follows the general *Church Prayer*, the announcements and the Lord’s Prayer.

The minister then leaves the pulpit, one or two verses are sung, and then, standing before the table, he says this prayer :²

O almighty God, who despisest not the sighing of the sorrowful, and contemnest not the desires of the troubled heart,

¹ “Spreche ich euch aller Sünden frei, ledig und los.”

² This same prayer is found, word for word, in the communion service of the Church of England.

regard our prayer, which in our need we bring before thee, and hear us graciously, so that all things soever which war against us, from Satan and men, may be brought to naught and scattered, according to the good purpose of thy will, so that we, unharmed by all temptation, may thank thee in thy congregation, and at all times praise thee, through our Lord Jesus Christ, thy Son, who with thee in the Unity of the Holy Ghost, reigneth and ruleth ever, world without end. Amen.”

Hereupon he dismisses the congregation with the blessing.

If communicants however, have presented themselves for the Lord's Supper, the preacher, at the conclusion of the singing which follows the sermon, goes to the table of the Lord, and says :

“Lift up your hearts to God, our Lord, for it is just and right, and promotive of salvation, that we, in all places, and at all times, should call upon thee, O Lord, heavenly Father, holy God, through Jesus Christ, our Lord.

Offer, therefore, with me, that prayer which Christ Jesus, our Lord, hath taught us: “Our Father, which art in heaven, &c.”

Hear now with devout hearts and true faith, the words of the Supper of our Lord Jesus Christ: Thus write the holy Evangelists and Apostle, Matthew, Mark, Luke and St. Paul: “Our Lord Jesus Christ, in the night in which he was betrayed, &c.”

Then shall the preacher speak the words of invitation: “Approach beloved, to the table of the Lord. But approach with devoutness, with reverence, with faith and thankfulness, to this holy table. Draw not near with the lips only, but with hearts upright before God, cleave not merely to the *outward signs*,¹ which ye can here see and handle. Think not that

¹ Compare with reference to this much debated Calvinistic mode of apprehension, the Brandenburg-Nuremberg Ritual (1533), probably the work of Brentius, in which, among other things, is said: “There are also not fewer abuses in the main matter than in the accessories. For the real main point, to wit, the words of Christ, have been misunderstood and misinterpreted by many. One says, it is not the body, but a sign of the body. The next says, it signifies the body. The third says, the body is like the bread. The fourth says, the body of Christ has been given for us, and we should eat the bread in remembrance of the same. The fifth says, it is Christ's body, if a believing christian eat it, but if a false christian eat it, it is not the body of Christ. And the errors and false expositions are more in number than the words of the institution.

Against these errors the sermons should be directed, and the people thus taught, that they should believe God's word, though it should seem contrary to reason. Since now Christ says, it is his body, we should do him reverence and believe his words; for they are almighty, and he “calleth those things which be not as though they were,” Rom. iv. 17. Therefore, they also err, who say it is not the body to unbelievers, but to believers only. For if that were so, it would make Christ's word true or false, just as we might

Christ is concealed therein in a sensible carnal manner. Lift yourselves with your spirits heavenward, where our Savior liveth and reigneth in the glory of God, and from whence he shall one day come, to make his faithful ones partakers in that glory, which the Father hath given him."

Hereupon the communicants approach, first the men, and then the women; the preacher *breaks the bread*,¹ and places it in the hand² of each person, and says: "Take and eat, this

happen to believe or disbelieve. That would be a strange trifling. It does not help them out to say, he only gave, and meant to give it, to disciples; therefore, he who is no true disciple, does not receive it. For Judas was both unbelieving and godless; yet the Scripture calls him a disciple. Therefore, we must, in our own day, concede that there are disciples of his kind, and confess that they with us, receive the same that we receive. Yet it is very true, that they do not eat and drink the body and blood of Christ in that spiritual manner which is spoken of in the sixth of John, since eating and drinking there mean learning and believing. They, however, really eat and drink the body and blood of Christ, in the sense in which Christ speaks of it in the Supper, since eating and drinking do not there mean to believe, but to receive orally and corporally."

¹ This was confessedly the characteristic practice of the Reformed, since in the *Lutheran* church, as in the *Catholic*, *separate* wafers were used. When therefore Solom. Fink, the first Court Preacher of the Elector, John Sigismund, of Brandenburg, in Berlin, declared himself in his sermons for the "breaking of the bread," the preachers and the estates at once suspected him to be secretly Reformed, and presented, October 8, 1613, a complaint to the Elector. The Elector, however, enjoined on them amity with the Reformed, and on the 18th of October, 1613, came out openly for that church, and on October 29th celebrated the Lord's Supper after their mode. In the "Confession of Jo. Sigismund" was this exposition: "It cannot at all be denied that the Lord Christ took the bread and *brake* it, and after the breaking first distributed it, as not only is expressly said by the first three Evangelists, but as the holy apostle Paul (1 Cor. xi.) has repeated, where he testifies that he had also received it from the Lord in the third heaven, to wit, that had taken the bread and *broken* it, and given it to his disciples; and here we may not impute any tautology, any repetition of what precedes, still a perissologia or redundance to the holy Evangelists and the holy Apostle, yea, to the Holy Ghost himself, as we would if we asserted that break meant no more than to distribute. As then the breaking of bread, after the example of Christ and the apostles, remained many years in use, so that the entire act of the supper is called a "fractio panis," "breaking of bread," as we see Acts 2: 42; not to speak of the special significance, that, as the bread is broken before the eyes of the communicants, so also was Christ to be put to death, as an ever enduring image of which the breaking of bread in the Holy Supper is to be retained. Therefore his Electoral Grace judges that in this matter we are to look not at the ill-timed caution of the Popes, not at the ancient usage, not at human authority, but at the unchanged, original institution of Christ the Lord, and the administration of the Holy Supper is to be conducted alone in the form and method in which Christ our Lord himself, and from his lips the holy apostles in clear words have prescribed." (Compare Pauli Allgem. Preuss. Gesch. III. p. 548 ff.)

² In the *Lutheran* church it was the recognized mode to receive with the *mouth*, and the superintendent, Henry George Neuss, in his Confutation of Christianus Democritus, defends on the following grounds the practice of the Lutherans, which had been impugned by that writer: 1) In the Biblical text it simply says "Take;" but the taking may also be done with the

is the body of the Lord Jesus Christ, which has been given for you," or "The bread which we break is the communion of the body of Jesus Christ, broken for your sins on the cross."

He then takes the cup, gives it to each communicant in the hand, and says :

"Take and drink, this cup is the New Testament in the blood of the Lord Jesus Christ, which has been shed for you and for many, for the remission of sins;" or,

"The cup of blessing, which we bless, is the communion of the blood of Jesus Christ, shed for your sins on the cross."

When all have communed, the preacher says:

"The Lord be with you.

Let us pray and give thanks unto the Lord! O Lord, Almighty God, holy Father, we thank thee with our whole

mouth; 2) This rite is a heartfelt remembrance of the love of Christ, as that which without our care or work, would place salvation upon our lips; 3) It is written of Judas Iscariot, that the Lord had dipped for him a morsel, and given it to him, which we may presume was received by Judas with his mouth, since a person would hardly receive a moist morsel in his hand. Since now the Lord displayed such love to his enemies and betrayers, shall he not much more show it to his friends?"

As to the use of bread, already prepared in the form of wafers, the Translator would make the following remarks :

1. The Savior undoubtedly used the thin waferlike cake of bread usual in his own day, brake it and distributed the whole of it to his disciples. It by no means follows from this, however, that the *breaking* of the bread was in itself a part of the Sacrament, for the breaking may have been simply the natural means of distributing that bread at that time. Unless there is something beyond the mere fact of its having been done to fix its sacramental character, it may be regarded as one of the accidental or transient points of the Supper. Such were the time of the year, at the Passover, of the day, in the evening, the washing of their feet as a preceding act, the reclining at the table, &c. The reason for regarding them as accidental is, that no one of them is necessary to the performance of what Christ has enjoined, to the significance of the act, nor to the enjoyment of its benefits. It is called a supper, yet we keep it in the morning.

2. It is admitted that each Evangelist, and St. Paul gives in his narrative what is essential to the supper. Neither St. Matthew nor St. Mark says anything about the broken body. St. Paul says "broken for you," which words in St. Luke are supplied by these; "given for you." The body is contemplated as "broken," in order to its being "given." It is the *giving* of the bread then that constitutes the sacramental act, and its breaking is a mere natural means in order to its distribution. The expression "broken," when applied to Christ's body, refers not to his death in itself considered, but as a *giving* of himself for and to his disciples. If the act of breaking had been pantomimic, it would have been necessary that the wine should be poured out into the cup by Christ, to represent the shedding of the blood.

3. Every essential part of the Sacrament sets forth something done by Christ, or to be done by us. If the breaking is a sacramental act, then Christ is represented as breaking his own body. Now if the breaking means putting to death, Christ is never represented as putting himself to death; but if, as St. Luke has it, the breaking is equivalent to giving, it exactly meets Christ's constant representations about himself, and coincides with the sacramental character of the supper.

heart, that thou hast fed us with the body and blood of thy well beloved Son, and heartily pray thee that through them thou wouldst increase us all in strong faith toward thee, and in fervent love one toward another, through Jesus Christ, our Lord, Amen."

Hereupon follows the Benediction, and with the words: "Depart, the Spirit of the Lord guide you to eternal life, Amen," the preacher closed the celebration.

If we compare, as regards the dispensing of the bread and wine, the practice of the Lutheran church, with that introduced by the Reformed, it can hardly be denied, that in the former, the whole transaction has more the objective character of a nourishing, in which the communicants are wont solely to desire to receive, what the Lord through his ministers, extends to them, whilst in the Reformed church it retains more the subjective character of a common meal, at which each of the guests, so to speak, has to help himself.

This feature presents itself most clearly in the Liturgy of the Reformed Netherlanders in London, 1550, the arrangements in which have indisputably the aim of making the celebration of the Lord's Supper, even in outward respects, as far as possible a copy of the original meal of Christ with his disciples, a mode which to our own day is the established one among the Reformed in *Holland*.

"On the day in which the supper is to be celebrated," says that order of service,¹ "before the whole congregation is collected, the table, which stands in sight of the congregation, shall be spread with a clean linen table cloth, and in the middle of it shall be placed four glasses and three tin plates. On the one plate shall be laid white home-made bread, cut in broad slices. The two smaller plates shall be placed empty, on both sides of the larger one. And when the table has been thus prepared, the whole congregation assembles about eight o'clock in the morning.

A sermon is delivered, calculated to prepare the mind for the communion, then a prayer, then the words of the institution, read from the pulpit, and an exhortation to the congregation to examine themselves.

¹ Compare *Forma ac ratio tota ecclesiastici Ministerii in peregrinorum, potissimum vero Germanorum Ecclesia instituta Londini in Anglia, etc.* Auctore Joh. a Lasco, Poloniæ Barne (he was superintendent of this church) German by Mart. Micronius (1565); in Richter *Kirchenordnungen* II. 99. foll.

“After this exhortation, the minister goes from the pulpit, and places himself with the other ministers at the table, and announces to the whole congregation, from Paul, the joyous and godly message of the pure and innocent offering of Jesus Christ, with these words: “Dear brethren, we have a Paschal Lamb, that is Christ, offered for us. Therefore, let us keep the Passover, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”

When this has been done, the ministers of the word, the elders and deacons seat themselves at both sides of the table, and also other brethren from the congregation, until the table is full. Meanwhile the four glasses have been filled by certain of the ministers, with wine, and placed in the middle of the table, on both sides of the smaller plates. The minister of the word, who sits at the middle of the table, with his face to the people, takes the bread in his hands, out of the large plate, and says, in sight and hearing of the congregation, with distinct voice from Paul:

“The bread which we break is the communion of the body of Christ,” and as soon as he says this, he breaks the bread into the two smaller plates, until he has covered the bottom of them with broken bread, so that there is enough for each person at the table to take a piece.

Then he distributes the broken bread to those who are opposite to him, and at his side, speaking with clear voice thus:

“Take, eat, remember and believe, that the body of our Lord Jesus Christ was given to death on the tree of the cross, for the forgiveness of all our sins.”

As he uses these words, the minister takes a little piece from the plate, and for himself, and eats it. The two plates are then moved along regularly, on both sides, to the end of the table, by himself and the other brethren who sit at it, so that each one may take a piece for himself from them, and eat in remembrance of the body of Christ, which was given to death for him. When the minister has observed that all at the table have partaken of the bread, he takes a drinking cup in his hand, and with clear voice says:

“The cup of thanksgiving, with which we thank God, is the communion of the blood of Christ.”

He then gives the two cups to the brethren, who sit at the two sides, and says:

“Take, drink ye all of it, remember and believe, that the blood of our Lord Jesus Christ was shed on the tree of the cross for the forgiveness of all our sins.”

The minister then takes the cup out of the hand of the person next to him, and drinks ; and thus all who are at the table (the one passing the cup to the other) drink in remembrance of the blood of Christ, shed for their sins, and after all have drunk from the cup of the Lord, they rise, except the minister, who retains his place at the middle of the table, with his face constantly directed toward the people.

Some of the elders, specially designated for the purpose, replace the little plates and glasses by the minister, who again breaks into the plates the bread that is needful. The other elders and deacons attend to those who come to the table, and one of the ministers, in order that the effect of the supper may not be passed over in silence, goes into the pulpit, and commences in a clear and intelligible voice to read the sixth chapter of John, in which is treated at large of the spiritual eating and drinking of the flesh and blood of Christ.

Whilst this chapter is read in this way, the congregation comes to the table, until it is filled, and when all are seated, the reader ceases, in order that the minister may again dispense the bread and cup, and when this is done, as before described, the reading is resumed.

Thus one follows the other to the table of the Lord with great stillness and sobriety, so that there be no confusion or disorder in the reading. After the men have all communed, the women go, as they are seated in the church, without exception or distinction of persons. If the sixth chapter of John is read through, the reader goes on with the thirteenth, fourteenth and fifteenth chapters of the same Evangelist, until the supper is ended. Sometimes such other parts of scripture may be read, as the minister of the congregation may judge to be serviceable and preferable.

When the entire supper has been finished, the reader ceases, and the minister, who has dispensed the supper, rises from the table, places himself in the midst of the other ministers and elders before the table, and addresses the whole congregation in these, or similar words :

“All ye who have here received the supper of the Lord, in remembrance of his death, with the meditation on his mystery, should believe, and through the witness of the supper be assured that ye have a certain and saving communion with him in his body and blood to everlasting life, Amen.”

The service closes with a prayer of thanksgiving, the singing of a psalm, and the benediction.

The service of the church of England is too familiar, and in the somewhat abridged and altered form of the Protestant

Episcopal church in the United States, too accessible, to leave a necessity for our giving it here.

It commences with the reading of one or more passages of Scripture, preparatory to confession of sins; an exhortation to the same, confession, absolution, Lord's prayer, the lesser Gloria, in the morning the 95th Psalm, and a lesson from the Psalms (in the evening the 95th Psalm is omitted). Each psalm is closed with the Gloria and its response.

The lesson from the Old Testament, the Te Deum or Benedicite in the morning, the Magnificat (Luke 1 : 46-55) or Ps. 98, in the evening. The lesson from the New Testament, followed in the morning by the Benedictus (Luke 1 : 68-80) or Ps. 100, and in the evening by the Nunc dimittis (Luke 2 : 29-32) or Ps. 67, closing with the Gloria. Then ordinarily the Apostles' Creed, for which, on certain festivals, the Athanasian is substituted. "The Lord be with you, &c." The Lord's prayer, &c. A collect. Ten commandments. Prayer for the King. Collect for the day, Epistle, Gospel, Nicene Creed, for which none other is to be substituted, and which is on no occasion to be omitted. Announcements, &c. A psalm is sung. Sermon. Texts read at the altar inciting to benevolence to the poor, during which the collection is taken. On Communion days the prayer for the church militant is used. On Sundays and Festivals, when there is no communion, a brief collect and the benediction close the service.

On the day of communion, the communicants approach the table, and the minister reads to them from the Book of Prayer an exhortation, confession of sins, absolution, invitation, preface, consecration. After this, the minister himself first partakes of the bread and wine, and then gives them to each communicant in his hand. When he gives the bread he says :

"The body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life. Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving."

In delivering the cup he shall say :

"The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful."

After the communion, the minister covers the sacred elements, and says the Lord's prayer, the people repeating after him every petition. Then follows another prayer, and the great Gloria is said or sung, and the benediction closes the service.

We desire now to call attention to certain facts which are made apparent by the Liturgies of the Protestant churches which have been presented.

1. All the churches of the original Reformation had Liturgies. The Puritans and Quakers went forth from a church already reformed. They are subsequent in time to the Reformation, and their distinctive origin is not that of antithesis to the church of Rome, but to the church of England. And even now, the Presbyterians in our own country have a Liturgical prescription of thoughts for public prayer. The opposition to forms of prayer was wholly unknown to all the Reformers.

2. As all the churches of the Reformation had Liturgies, so did they on the most fundamental points agree as to what should constitute them. They agreed with hardly an exception :

a) In making the ancient service either the basis or the root of the new. The Kyrie Eleison is retained in both the Latin and German Formulas of Luther, in Zwingli's first service in the German Reformed church, in the church of England, in which she has been followed by the affiliated Episcopal churches of Scotland and America, in the Methodist church, (in the burial service) and by others. In a paraphrastic form, the Liturgy of the General Synod of the Ev. Luth. church retains it¹ in several places.

b) The Gloria in Excelsis was retained in Luther's and Zwingli's Services, and in the church of England. The Liturgy of the General Synod retains it in part.²

c) The collect or prayer before the Epistle, was retained by Luther, Zwingli, the German Reformed church, and the church of England.

The Liturgy of the General Synod has four short prayers to be used "after the reading of the scriptures."³

d) The *Epistle* was retained in the Lutheran church, and by Zwingli, by the German Reformed and the church of England. The Epistles and Gospels are noted in the Liturgy of the Synod of New York, and in that of the Tennessee Synod.

e) The Gradual and Hallelujah, by Luther in his first service, and Zwingli.

f) The Gospel as the Epistle.

g) The singing or saying of the Nicene Creed, either in prose or verse, retained in Luther's services, in Zwingli's, in Calvin's Genevan service, retained in the French Reformed

¹ p. 13, p. 15, p. 102.

² p. 33.

³ p. 25.

churches, in the Walloon churches, in the German Reformed, and the church of England. Hardly has any church which has a Liturgy at all, however desirous of simplifying, omitted the creed.

The Liturgy of the General Synod does not introduce the creed as a part of the Sabbath service, but the sixth prayer for public worship introduces a paraphrase of it;¹ the service for Trinity Sunday contains an exposition of the Apostles' Creed mainly in the words of Luther's catechism.² The Apostles' creed is also used in its forms for infant and adult baptism,³ and in that for the consecration of a church.⁴ There is no metrical version of either of the creeds in the General Synod's Hymn Book

h) The sermon, which among Protestant churches is regarded as a fundamental part of the service.

i) The Preface retained in Luther's first service, retained by Zwingli, by the German Reformed, in a fragment, and by the church of England.

k) The Sanctus as the Preface, except in the German Reformed church. Its opening words are used in the Liturgy of the General Synod in the third confession,⁵ and the form for Trinity Sunday,⁶ and in the third and fourth formulas for the communion.⁷

l) The Agnus Dei retained by the Lutheran and English churches. The Liturgy of General Synod presents it in part in the service for Good Friday,⁸ and paraphrased in the form of communion for the sick.⁹

m) The Lord's Prayer, so generally used, that specification is unnecessary.

n) The Dominus Vobiscum, retained in Lutheran and Anglican churches with the response, in the German Reformed without it, in which respect the Liturgy of General Synod corresponds with it.¹⁰

o) Prayer of thanksgiving after the communion, used by the Lutheran, and all the churches whose services have been given.

p) The Benediction: "The Lord bless thee and keep thee &c.", used by the Lutheran and most of the other churches of Europe. That of the church of England commences: "the peace of God, &c." The Liturgy of the General Synod gives three forms: "The Lord bless thee, &c." the Apostolic benediction, and the form commencing, "the peace of God, &c."¹¹

¹ p 21. ² p 57. ³ p 77 & 90. ⁴ p 174. ⁵ p 14. ⁶ p 56 & 59.
⁷ p 122 & 130. ⁸ p 44. ⁹ p 133. ¹⁰ p 10, and in third formula for communion, p 122. ¹¹ p 9.

q) Most of the services take place, in part, at the altar, or communion table. For this our new Liturgy makes provision.¹

The whole subject of Liturgics demands an attention which it has never received in England or in our own land. The services of a church, its actual mode of worship reveal its spirit, and illustrate its character far more than is done by its doctrinal articles. Especially will increasing information on this subject show to Lutherans how foreign to the whole genius and history of our church, is the opposition to all forms in public worship, an opposition engendered among us purely by the sectarian influence around us, and formidable because ministers have either shared the infection, or are too timid to attempt to arrest it.

ARTICLE II.

“THE CONFESSION OF THE EVANGELICAL LUTHERAN CHURCH.”

*Report of the Committee on the “Confession of the Evangelical Lutheran Church,” read, April 4, 1853, at the annual meeting of the Evangelical Lutheran Synod of Pennsylvania.*²

By Rev. Charles F. Schaeffer, D. D. Easton, Pa.

THE Committee appointed at the last annual meeting of the Synod (Lancaster, Pa., June 9, 1852,) to present a report on the sense in which this body employs an expression occur-

¹ p. 30.

² The writer of this article, which was a report of a special committee, had attached to it a resolution in the form usually given to reports of committees. The Synod directed that the report itself, omitting the resolution, should be placed in the hands of the editors of the *Evangelical Review* for publication, which action, it is proper to remark, was not intended to imply that the Synod, as a body, adopted all the views expressed in the Report. No alterations have been made in it, except that one explanatory paragraph is inserted. If the writer had commenced to introduce any changes, the whole article would have been ultimately re-written; such a course, however, would not have accorded with the directions of the Synod. Very important facts, connected with the early history of the church in the United States, were furnished by Rev. Dr. Richards, of Reading, Pa., on whose valuable aid the writer chiefly relied, in preparing the article. The proposed resolution, together with those which were subsequently adopted by the Synod, will be appended to the article.

ring in its Liturgy and other publications, viz: "Confession of the Evangelical Lutheran Church," respectfully submit the following results of their investigation of the subject:

As a preliminary step, the members of the Committee endeavored to obtain a clear view of the design of this body, in directing them to present a report on the question referred to them. For this purpose they, first of all, gave to the general subject an interrogative form, viz: "what is the Confession of the Evangelical Lutheran Church?" They believed that if a direct and clear answer could be presented to this question, it would be a comparatively easy task to define the sense in which this Synod uses the phrase: "the Confession of the Ev. Luth. Church."

Two answers, not conflicting in sentiment, but different in form, may be furnished to the question, as it has now been stated, the chief materials for which are derived, respectively, from two departments of theological science, the dogmatic and the historical. If the answer should assume a dogmatic or doctrinal form, it would cover ground of great extent. It would not be sufficient to enumerate the chief doctrines, e. g. the Trinity, the Atonement, Justification by faith, &c., which are held by the church; for, since the question introduces the specific or distinguishing name of the church, the doctrinal answer would not be complete, unless it would state, in detail, all the points of doctrine in which the church actually differs from several religious bodies which receive many of its leading doctrines, but which, nevertheless, present these often in a form so greatly modified, as to assume an entirely different place, and exercise an entirely different influence on the doctrinal system itself; now, it is in this difference of form, as well as of position and internal connection of the doctrines, that the precise difference between the "confession of the Evangelical Lutheran church," and the confessions of other religious organizations, in some cases, consists. The committee, on preparing an answer to the question, did not deem it appropriate to give it a doctrinal form; the same advantages which might flow from such a mode, may be realized without the attending inconveniences and difficulties, if their answer should assume a historic form. Indeed, the whole question appears to the committee to be capable of a decision without the introduction of any doctrinal statements; and it was, doubtless, not the purpose of the Synod to elicit a declaration respecting the truth or value of any general or special doctrines, or a vindication or refutation of any particular religious system, but simply to obtain a statement of facts, that is, a declaration of the

position which the church actually maintains in respect to certain writings that are either the source of the Confession of the Church, or that really constitute that confession. The report of the committee must, therefore, necessarily assume an historical character.

The answer to the question : "what is the Confession of the Ev. Luth. church? we consequently obtain from the records of history respecting the origin and permanent establishment of the Ev. Luth. church. The committee are desirous of freeing this main question from all embarrassment, by disposing at once of a subordinate question which might seem to be involved in the general subject, viz: What are the views of this body in particular, that is, of the Synod of Pennsylvania, respecting the number, validity, &c., of the several Lutheran confessions which have been set forth since the Reformation of the year 1517? For this purpose it will be sufficient to state the following facts, for which it is easy, at any time, to adduce the necessary historical evidence: The Evangelical Lutheran church in the United States, of which the Synod of Pennsylvania is an integral part, is not a new organization dated from a period posterior to the settlement of the colonies from England, but, as the geographical character of the name is intended to imply, is simply a part of the Ev. Luth. church itself, viewed as a whole, irrespective of language or of country.¹ The present generation of Lutherans in the United States consists merely of the successors of those Lutherans who, on originally reaching the shores of America, brought with them the church, its doctrines and its usages already arranged in a complete and perfect system. The ancient records of our old congregations in Pennsylvania, Maryland, N. York, and elsewhere, demonstrate conclusively the fact, that those pastors who first organized Lutheran congregations in this country, regarded themselves not as founders of a new church, and still less as leaders of a new sect, but simply as pioneers, or missionaries, or preachers of the Gospel, who were

¹ We are gratified in being able to furnish the following *Belegstelle* or voucher derived, since the above was written, from a purely *German* source. "The Lutheran church—is not a *German* church, not a national church; its bond of union consists not in any quality or feature that is peculiarly German, but in the one evangelical Lutheran faith.—It (the Lutheran church) is found wherever individuals or whole nations gather around the banner of its confession of faith, in the Scandinavian kingdoms, as well as in individual French congregations, and it has, in all places the same internal fundamental character, which is essentially its own, &c., &c." *Zeitschrift für Protestantismus und Kirche*, XXV Band, 3 Heft, p. 153.

extending the boundaries of the one Lutheran church of the Reformation; in a precisely analogous case, when either an apostle, like Paul in Asia Minor, or any later herald of the cross, like St. Austin in England, or Winfried in Germany, planted the church in a territory previously unoccupied, he regarded himself not as establishing a church with a new or even modified creed, but the identical christian church which was founded by the Savior whose holy name he proclaimed.

That our beloved church was planted in this country in the same mode, is very clearly demonstrated by records which are still accessible; many of these are found in the well-known "Hallische Nachrichten," which form a quarto volume of more than fifteen hundred pages, published in Halle, and entitled "Nachrichten von den vereinigten Deutschen Evangelisch-Lutherischen Gemeinen in Nord-America, &c." Professor Shulze, who supplied the volume with a preface, alludes in it to the fact that the first ministers of our church in the United States, were sent from Europe, and that, as the supply was not adequate, the practice was introduced by the few and scattered laborers in this country, of training young men for the ministry, whom they found here, and who gave promise of future usefulness. At length, as we learn from a joint letter, addressed by Rev. Messrs. H. M. Muhlenberg, Peter Brunholz, and John Frederick Handschuh, in the name of their brethren, to the Court chaplain, Rev. F. M. Ziegenhagen, of London, and Professor Francke of Halle, and dated Philadelphia, July 9, 1754 (Hall. Nachr. pp. 662-689), it was resolved to hold annual meetings of the several ministers, in connection with elders or deputies of their respective congregations, for the purpose of giving a better organization to their congregations generally, and securing the union of the church. The first meeting, which was really the first Ev. Lutheran Synod ever convened in the United States, was held in Philadelphia in 1748, and, thenceforward, the annual meetings were regularly held. The same method had been adopted in the Lutheran countries of Europe, in which the church was gradually established; thus, Germany provided for its own wants; Sweden watched over the interests of the church within its limits; America was now also required to develop its own resources in supplying the church with pastors; but this course was not supposed by any party to indicate an essential separation from the mother-church itself, for it was designed to strengthen the bonds of union already existing (Hall. Nachr. p. 77.), and it resembled the vigorous growth of a new branch

on *the same parent vine*, from which it derived its life and nourishment. Accordingly, the expressive fact may be mentioned, that in the constitution of St. Michael's church in Philadelphia, of the year 1762, it is expressly provided that when a new pastor is to be elected, the congregation and its officers may either choose a suitable person already known to them, or, if none can be obtained in this country, and be supplied by the Ministerium, they are perfectly at liberty to apply for a pastor to any properly constituted "Consistory or Ministerium of the Ev. Luth. church in Europe" (H. Nachr. p. 965). The church, therefore, in the United States, with which this Synod stands in connection, is the identical Lutheran church which is known in history as the church originally established by the Lord himself, endowed with the word, the Sacraments, and the Ministerial office, and, after a long period of depression, reformed and restored, through the agency of Martin Luther and the associates whom God gave to that holy man; in short, as the Church of Christ, which, after the Reformation in Germany, was proved to be as glorious, as holy, as mighty through God, as it ever appeared in its happiest days in its original distant Eastern birth-place. If, therefore, the committee can furnish a satisfactory statement of the sense in which the Church in general has, since its Reformation, always employed the phrase: "Confession of the Ev. Luth. church," that statement will also present, at the same time, the sense in which this Synod employs the same phrase.

It is obvious that any attempt to exhibit the doctrines of the Lutheran Church, as contradistinguished from ancient, mediæval and modern errors, by a personal investigation of the religious opinions of all the individuals who are, at this present date, the living members and representatives of the church, would be as unphilosophical as it would be physically impossible; it would be unphilosophical, since numbers are always found in various stages of intellectual culture and religious experience, whose religious doctrines are so incompletely developed, so changeable in some aspects, so little conformed to those of a former age, that no valuable results could be expected from a voluminous exhibition of their views, while the fact that they bear the Lutheran name, would nevertheless demand that their opinions should have due weight in the aggregate result, if this mode were adopted; such an attempt would also be physically impossible, as a glance merely at the geographical extent of the church, or the continued additions by birth and profession, and the continued losses by death among

the many millions attached to the Ev. Luth. church conclusively demonstrates. Besides, the church, as a distinct and independent organization, possesses a spirit and character of its own, clearly distinguishable from any other, but not invariably re-produced in all of its individual members.

At this point the committee might dispose of the whole subject by the declaration that the Holy Scriptures contain the Confession or Creed of the Ev. Luth. church. Unquestionably this declaration is true; as true as the declaration that we exist. But, to ascertain whether this answer is satisfactory, an easy test may be applied. Many intelligent persons may be found who cordially make the same declaration: "the Bible is our Creed." On further inquiry, it is found, however, that they widely differ among themselves on vital points; as, for instance, the divine decrees, episcopacy, the eternity of future punishment, the subjects of baptism, the divinity of Christ, &c. On points of such moment, the Evangelical Lutheran Church regards it as a duty to espouse the true scriptural doctrine, in opposition to all who may declare the Bible to be their Creed, but who reject the doctrines which, in the view of the Church, it really teaches. Hence the question presents itself with increased importunity: what is the Bible doctrine, in the view of the Ev. Luth. church? Or rather, what is precisely the doctrine or confession of the Church? Does she perpetually fluctuate like the ebbing and flowing sea, and is she never able to inspire a sense of security and repose? Or is she not rather like the sun in the heaven, always transmitting the gentle, yet full current of light and warmth with which the Maker of all endowed her? Unless we evade the great question, and tremble like aspen leaves before the breath of gainsayers, whom we are required by the apostle rather "to exhort and to convince by sound doctrine," while "holding fast the faithful word" (Titus 1: 9) or, unless, in a spirit of indifference, we neglect to hold ourselves "ready always to give an answer to every man that asketh us a reason of the hope that is in us" (1 Pet. 3: 15), we must be able to exhibit in a distinct form which cannot be misunderstood, the true view entertained by the church on any important doctrinal point.

It is obvious that the only mode of attaining our object is to appeal specially to *written documents* which are in the possession of the church; and by these documents are to be understood, not private writings, embodying simply the opinions of individuals, but those which, after the intelligent and conscientious labors of competent persons have been expended on

them, emanate from properly constituted authorities, and have been universally recognized, after due and official examination, as representing the spirit and the doctrines of the whole church. Does the Church possess documents or confessions of this character? A brief review of the early history of the Ev. Luth. church, may possibly lead to a result that will be equivalent to a direct answer to the question considered in this report.

It was on the 31st of October, in the year 1517, when Luther, not influenced by the advice of men, but in obedience to his divine call, affixed to the doors of the church adjoining the electoral palace in Wittenberg, the ninety-five theses or propositions in which he assailed several dangerous errors that were sanctioned by the Roman pontiff, and that withdrew the hearts and minds of men from the truth as it is in Jesus. This act was, in the Providence of God, the commencement of the great Reformation of the church. Pope Leo X. issued a bull, dated June 15th, 1520, in which he condemned the writings of Luther, and threatened him with excommunication. On the 10th of December, 1520, somewhat more than three years after the first publication of the ninety-five theses, Luther publicly committed to the flames this bull of the pope, as well as the decretals and canons relating to the pope's supreme jurisdiction. By this act, which was sanctioned alike by the customs of the times, and the high character of the numerous spectators who justified the expressive procedure, Luther declared to the world that he was no longer a subject of the Roman pontiff, and that he adhered strictly to God's word. This act constituted the exodus of divine truth from popish bondage; the second bull of the pope, dated January 3d, 1521, while it professed to excommunicate Luther, completed, by its espousal of every hoary religious error, the separation of falsehood and truth. The spirit of life, disowned by the papists, withdrew from them forever, and left far behind that putrid mass now bearing the name of "the church of Rome." This whole period constitutes one important era. Another is found in the well known appearance of Luther before the Emperor, Charles V., at the Diet in the city of Worms, on the 17th and 18th of April, 1521, since the transactions of those and the following days exercise a widely-felt influence on the cause of truth. The protest which the evangelical princes and members of the diet of Spire entered, eight years afterwards, on the 19th of April, 1529, whence the appellation of *Protestants* is derived, aided in consolidating and giving official distinctness to the society of those who had consecrated themselves to

the service of Christ. The pure doctrine of God's word was at this period extensively circulated, and the cause was one of too much importance to admit of any neutrality; the adherents of the truth, and those of error were already distinctly recognized by their language, their public worship and their public acts. At length, the Protestants presented to the Diet of the Empire a confession or statement of doctrine on the 25th of June, 1530, named from the city in which it was presented, the Confession of Augsburg. This era is regarded by many as the true period to which may be assigned the origin of the Ev. Luth. church, as a distinct and independent organization. To complete this rapid chronological sketch, we may add, that after a period of great tribulation, the Protestants, or, strictly speaking, the adherents of the Augsburg Confession, or Lutherans,¹ now regularly organized as a church, or rather as *the church*, re-organized after centuries of decay, obtained, politically and ecclesiastically, a release from all restrictions, and liberty to enact laws for itself, relating to doctrine, discipline and worship. The date of this religious peace, which was concluded at the diet of Augsburg, is September the 25th 1555, and this era is also one of great prominence in the history of the church.

It appears from the records of history, that during the whole period of the thirty-eight years to which we have now adverted, that is, from 1517 to 1555, within which we find the origin, organization and establishment of the Lutheran church as a strictly defined body, certain persons, partly invested with political power, partly sustaining the character of theologians and pastors, represented the whole number of those who coincided in sentiment with them, and they were the instruments in the hands of God, by whom the church was placed anew in possession of the sacred deposite of divine truth. Certain distinctive features of these associated Protestants or Lutherans appear throughout the whole history, which render it impossible to confound them with papists, infidels, fanatics or errorists of any description. They were, indeed, found in Germany, not distinguished in language and national characteristics from their countrymen; in the other countries of Europe, to which Lutheranism extended its influence, the same

¹ Previous to the Peace of Westphalia (A. D. 1648) the name of "Protestants" designated the Lutherans exclusively; by Article 7, § 1, of the treaty, all the rights accorded to the adherents of the church of Rome and to the evangelical Protestant Church (Lutheran) were now extended "to those also who are called Reformed (Reformirte)." This was the first occasion on which the name of Protestants officially comprehended both Lutherans and the Reformed. See Neudecker, *Gesch. d. Ev. Protestantismus*, &c. II. p. 91.

conformity in language, &c., between the Lutherans and others appeared. But the distinguishing mark of Lutherans, *as such*, was found in *their avowed union with the church, properly so called*, and in their *Faith*; and this faith was expressed in their several confessions. Where these confessions or symbols were presented and adopted, the Lutheran church existed; where these were rejected, the Lutheran church did not exist.

These confessions were indispensably necessary. The Church of Rome and the Greek Church, as well as various other societies of men, claimed the Christian name, and professed to recognize a divine revelation in the books of the Old and New Testaments. Nevertheless, the Lutheran church, while it unequivocally declared the same books to be the only and an infallible rule of faith and practice, arrived at entirely different conclusions with regard to the sense in which these books were to be understood. How should the Lutheran be distinguished from the Papist, or from any other false teacher, who also called himself a Christian, and declared that he believed in the Scriptures? Here the necessity of a Confession was felt. The Reformers had acknowledged the three ancient or ecumenical Confessions, that is, THE APOSTLES' CREED, THE NICENE (Niceno-Constantinopolitan) CREED, and THE ATHANASIAN CREED. Still, new doctrinal questions had arisen since these writings had been introduced, which they could not decide. Accordingly, after the church had recognized and adopted these Symbols, it proceeded to exhibit its faith, in opposition to the errors of the Church of Rome, by presenting at the Diet of Augsburg, on the 25th of June, 1530, THE CONFESSION OF AUGSBURG, which we have already mentioned.—The signatures actually appended to this confession, are worthy of special notice. They are simply those of five, or rather of seven princes, and of the magistrates of two of the imperial or free cities; nevertheless, it proceeded directly from Luther, Melancthon and other theologians. It was not intended to set forth *all* the articles of the Christian faith, but those only, concerning which the Protestants had either been charged with holding heretical errors, or those wherein, on the foundation of God's word, they really differed from the corrupt doctrines of the Church of Rome. It was recognized as the basis of the Protestant faith, although it was necessarily an incomplete exhibition of doctrine. It was not intended to restrict the Reformers or prevent them from producing subsequently a fuller doctrinal statement; accordingly, Luther, Melancthon, their theological associates, and the evangelical princes regarded this confession as embodying only a portion

of the Christian system of faith, which should be completed, in the course of divine Providence, at a later day.

The circumstance that the Church is frequently called "the Church of the Augsburg Confession," does not imply that this confession alone contained the whole creed of the church, or that the name of Lutheran justly belonged to those who declined to acknowledge any later confession, but must be historically explained as follows: At the diet of Augsburg in 1555, when the political rights of the Lutheran church were publicly and officially recognized, reference was made to it, as contradistinguished from those who adopted Zwinglian, Calvinistic or other views, by designating it as that particular body of persons opposed to the Church of Rome, who had formerly presented and caused to be read before the Diet assembled in the city of Augsburg, their confession of faith. The words of the decree of the Diet of 1555, are these: "All others who do not adhere to the two above-named religions, (namely who are not associated either with the adherents of the church of Rome, or with those who adopt the Augsburg confession or the Lutheran faith) are not comprehended in this peace, but shall be entirely excluded." [Guericke: Kirchengesch. 7th ed. § 195. Vol. III. p. 236, note 2.] When the advantages which the Protestants or Lutherans had gained by the peace of Augsburg were re-affirmed and enlarged at a still later period, by the peace of Westphalia in 1648, the same original name was employed, simply to designate one particular association of persons, among all the several associations which differed from the church of Rome.¹ The papists did not intend to define the Creed of the Lutheran church, and were not solicitous to recognize its Catechisms or other symbolical books. Still, as an official name was needed, they chose one of a historical character, and, referring to the diet of Augsburg, called the church, "the church of the Augsburg confession," as the Reformers themselves had, at an early period, recognized the name. Accordingly, it was employed by the civil authorities which issued the Formula of Concord, in the beginning of

¹ The title of the "Reformed" to the rights accorded to the Lutherans was found in the circumstance that, in contradistinction from the Catholics, they were ("Augsburgische Confessions-Verwandte") related to the Lutherans by their adoption of the Augsburg confession, for their representatives made the following statement: "profitentur dicti Reformati Augustanam Confessionem augustissimo Imperatori Carolo V. a. 1530, exhibitam ore et corde," unequivocally specifying the original *unaltered* confession. Guericke, *ibid.* p. 289, n. 2. This important fact conclusively shows that the adoption of the Augsburg confession does not yet constitute Lutheranism. The Moravians are another illustration.

their Preface to the whole "Book of Concord," wherein they style themselves "the Electors, Princes and Estates of the German Empire, belonging to the Augsburg confession." The meaning is, therefore, simply historical, not doctrinal, that is, it does not imply that the church never did or never could possess any additional confessions, or that those were, strictly speaking, genuine Lutherans whose doctrines were undetermined or unknown, except in the case of the limited number of doctrinal points set forth in the Augsburg Confession.

It is not necessary to relate in detail, the course of events which led to the preparation of THE APOLOGY or vindication of the Augsburg Confession. In richness of doctrinal matter, it is a document of inestimable value. It was received by Luther and his secular and ecclesiastical associates, as an expression of the Christian faith, as pure as the Augsburg Confession, but much fuller in detail. It was originally offered to the Emperor at the same diet, in manuscript, on the 22d of September, 1530, was printed in April, 1531, was formally recognized by the Protestant princes in 1532, and was, by their request, subscribed by the Protestant theologians in 1537 during the meeting of the League of Smalcald; its authority as a symbolical book or confession, was equal to that of the Augsburg Confession, which it explained and defended. It is an essential part of the confession of the church, and cannot be suppressed by Lutherans, without both sustaining a loss, and practically contradicting all the historical facts recorded in the history of the origin of the church.

THE ARTICLES OF SMALCALD, which dissolved the last feeble ties that had still seemed to unite Popery and Protestantism, occupy an equally prominent position in the confession of the church; they were formally subscribed, during the month of February, 1537, not only by Luther and Melancthon, but also by the associated Protestant theologians, at the meeting of the Protestant Estates in Smalcald, and they furnish important aid in defining with precision the meaning of the term: "Confession of the Ev. Luth. Church." The same theologians, and the same princely laymen who had adopted the Augsburg Confession and the Apology, issued these articles. To these faithful and enlightened men, the rich treasures of divine truth did not seem to be fully transferred from the Scriptures to the existing confessions. For the history of the times shows that controversial points of great moment, which seriously affected the fundamental doctrines of religion, were not explicitly mentioned or clearly decided in them;

many vital points had been previously set forth with a certain reserve which was no longer regarded as appropriate, and further, the unexpected accessions which the ranks of the Protestants had received, entitled these to an expression of their doctrine or faith, which the Confession of Augsburg and the Apology represented, it is true, with entire purity, but not as adequately and comprehensively as the altered circumstances and the exigencies of the times demanded. Indeed, it was the unanimous decision that the Confession of Augsburg and the Apology constituted only parts of one complete whole, and hence the Articles of Smalcald, proceeding from the same authority from which the former proceeded, and sustained by arguments from the Scriptures as powerfully as these were sustained, were set forth as an essential and integral part of the Confession of the Ev. Luth. Church. This point is fully established by the fact that they were cordially received by all Protestants or Lutherans, incorporated into their published confessions, and so naturally regarded as part and parcel of the Lutheran faith, that it does not seem to have occurred to any Lutheran of that day to refuse his concurrence; it would have appeared as appropriate to expunge a part of the Augsburg Confession itself, as to hesitate to acknowledge the Smalcald Articles as of equal authority with that confession.

Previous to the publication of the Articles of Smalcald, THE LARGE and THE SMALL CATECHISMS, which are assigned to the year 1529, had been universally recognized and adopted by the church, as works of extraordinary merit and value. Without receiving a formal signature, which, from the nature of the case, was not required, and which indeed their actual and universal reception rendered superfluous, these catechisms were, agreeably to the practice of the times, officially introduced as confessions of faith or symbols. As in the case of the other symbols, the adoption of these Catechisms was equivalent to a profession of the Lutheran faith; the rejection of them implied decided opposition to the distinctive doctrines, and the whole spirit of the Lutheran Church. They have always been regarded as essential portions of the "Confession of the Evangelical Lutheran Church." No Lutheran, probably, could be found, who would deny to the Small Catechism its proper place as a part of our confession. Now, all the historical facts, and the arguments which secure that place to it, are identically the same which can be produced in favor of the Large Catechism.

The Symbols which have now been named, were, by the good Providence of God, an effectual protection of the church

from the contagion of popish errors, and would have been a sufficiently comprehensive exhibition of Bible doctrine, if error assumed no other forms than those which originated in the church of Rome. But when the Lord, to whose gracious influence alone we ascribe the origin and success of the Reformation of the church, was pleased to restore to man the light of divine truth, he deemed it wise to secure his people from other serious errors, which might corrupt "the faith which was once delivered unto the saints." The peace of his church was disturbed, and the consciences of his people were distressed by questions discussed with undue warmth, by brethren who alike desired to "hold fast the form of sound words," but who, nevertheless, seriously differed on points of primary importance. The inspired word was variously interpreted; difficulties which perplexed conscientious men, could not be removed by an appeal to the Augsburg Confession, or its successors, even as many doctrinal points might be mentioned which the book of Genesis or the Gospel of Matthew does not decide, but which the Scriptures, as a whole, satisfactorily explain; and the people of God felt deeply the want of a symbol which might, in reference to the prevailing difficulties, decide once and forever respecting the true Bible doctrine, and thus leave no precious doctrine liable to an admixture with error. These undetermined points referred, not to non-fundamental tenets, but to the essential articles of the Christian faith, in some of their most important aspects; as, for instance, to Original Sin, Justification by Faith, the Person of Christ, &c. All these subjects were finally discussed and decided in THE FORMULA OF CONCORD, which was the fruit of an enlightened piety, combined with distinguished talents and learning, of ardent prayer, and of unconquerable fidelity to the truth. It was published in 1580, having previously been submitted to the inspection of the church, and been signed by more than fifty reigning princes, thirty-five free or imperial cities, and about eight thousand theologians, pastors and other representatives of the church. A very large majority of the Lutheran Church in Germany immediately and voluntarily adopted it, as a faithful exposition and development of the system of doctrine contained in the previous symbols, most perfectly harmonizing with them, and elucidating and establishing the principles which they set forth, while it was an exhibition of the Scripture doctrine of unexampled faithfulness and purity. Those who constituted the minority were influenced in withholding their signatures, not so much by doctrinal as by political or by personal considerations; and this important fact is capable of be-

ing substantiated by historical records of indisputable truth and value. [Thomasius: *das Bekenntniss d. ev. luth. Kirche &c.*, p. 225. Köllner: *Symbolik d. Luth. K.* § 146, p. 581]. No attempt was ever made to substitute any other symbol for it; and its appropriateness, its fulness of detail, and its capability of meeting all the real wants of the church secured for it a virtual recognition, even among those who originally refused their formal signature. "Its symbolical authority," Köllner remarks (*loc. cit.*), "is decided."

The analogy which exists between the works of God in nature, and those in the spiritual world, has often been traced with profit by the reflecting mind. The Savior himself, who derived from that analogy many of his illustrations of divine truth, after directing the attention of Nicodemus, during their nightly interview, to the gentle and refreshing evening breeze that fanned them, adds the words: "so is every one that is born of the Spirit" (John 3: 8). The same analogy may be observed between the original creation of the world in its beauty and fulness, and that new or moral creation which occurred when the church, long oppressed and hidden under the chaotic elements which popery, sustained by the powers of darkness, had thrown together, was restored to her true position and power. When God began his great work of creation, he said: "Let there be light;" and when he began the moral work of the Reformation, he first caused the light of truth to shine; that light is, without well-founded contradiction, traced to the principles derived from Scripture, and set forth in the Augsburg Confession. The following days of creation gave birth to new wonders of divine power and goodness, as the several periods of the age of the Reformation produced the succeeding confessions of the truth. On the last day, God said: "Let us make man in our image," and Adam appeared as the visible representative on earth of the invisible Creator. This last work of God, the creation of man in His own image, was his most glorious work. Is it not remarkable, that when divine Providence gave to the church the last of its precious confessions, that is, the Formula of Concord, the most full and complete exhibition should be made therein of the Person of HIM who is the adored Head of the Church?

It is an indisputable historical fact, that the Formula of Concord encountered serious opposition when it was introduced; nevertheless, arguments unfavorable to it, derived from this fact which we freely admit, would be unsafe, as they might be wielded with equal success against the inspired word itself; such arguments, which ultimately tend to confound truth and

error, or prostrate both indiscriminately, are regarded as mere sophisms or fallacies by logical minds. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12: 24). The apostle Paul, adopting the same image here employed by the Savior, of life evolved from apparent decay, says: "that which thou sowest is not quickened except it die" (1 Cor. 15: 36). It is a wonderful exhibition of divine power and wisdom, that great and glorious events often proceed from circumstances as opposite in their nature as death is to life, precisely as in the domain of art and science, loathsome or even noxious chemical agents are frequently employed, which produce the most brilliant and useful results. "Think not that I am come to send peace on earth; I came not to send peace, but a sword," said Christ, (Matt. 10: 34). Nevertheless, from that strife which the introduction of the Gospel occasioned, according to the Savior's own prediction, came forth the heavenly spirit of union and love, by which the world is to be won for the Prince of Peace. So, too, the publication of the Formula of Concord produced commotions in various parts of Europe, awakened jealousy, led to warm discussions and roused many evil passions. Like the Gospel which disturbed the slumbers of many men, and was calumniated because, as God's truth, it admitted of no compromise with error and vice, the Formula of Concord disturbed the easy slumbers of many, and, while it detected and expelled every lurking error, and fearlessly proclaimed God's truth, it was calumniated as an apple of discord. Since argument could not prevail against it, its disappointed adversaries consoled themselves by calling it, in allusion to its name, "Zwieträchtige Eintracht—concordia discors." If it even occasioned tumults as serious as those which originated in Paul's preaching in Ephesus (Acts 19: 29), and elsewhere, the discriminating mind perceives at once that the real and original cause of the strife lies not in the truth itself, but in man's unwillingness to receive the truth. Paul and Silas were charged with having "turned the world upside down" (Acts 17: 6). Luther was denounced as the enemy of order and truth, because he spurned the errors of popery and returned to the pure faith of the early church. The authors of the Formula of Concord, and its friends in later days, may likewise be misunderstood, when they desire to see the church freed from every shade of error, from mutilations and dilutions of the faith, and firmly established in the pure, full, unsullied truth of the Gospel, preached in the days of the Reformation.

So precisely does the Formula of Concord exhibit the pure

Lutheran faith, and so adequately does it express the doctrines of the Gospel, that, as the whole later history of the church demonstrates, it was invariably found that those who practically rejected the Formula of Concord after the days of Semler, also rejected the whole orthodox system of doctrine contained in the Lutheran symbols which, in point of time, preceded it. It would be unphilosophic and fruitless to deny the truth of the doctrines of the last of the four Gospels, and yet profess to believe those of the preceding three, since all contain precisely the same Gospel, while the new matter in St. John's Gospel is only a fuller exhibition of the spirit which alike pervades all; and it would be as unphilosophic and fruitless to reject, on doctrinal grounds, which we have here no room to discuss, the last of the Lutheran symbolical books, and yet adopt one or more of those which preceded it, since the last, the Formula of Concord, contains precisely the same doctrines which they set forth, and is only a fuller exhibition of the divine spirit which breathes in them.¹

From the preceding historical view of the subject, it appears that the church of Christ passed through a trial of great severity in the sixteenth century, when a violent conflict between truth and the powers of darkness was long maintained. The result was the triumph of the truth, as Luther and the other defenders of the faith originally expected, when they reflected on the promise of the divine Head of the church: "Lo, I am with you alway, even unto the end of the world" (Matt. 28: 20). That triumph was proclaimed, its glories were seen, and its blessings were realized, when the pure truth of the Bible, as contained in the volume of the Symbolical Books, was finally set forth, at the close of the struggle, as the faith, joyfully recognized and firmly maintained, of the church of Christ. The whole struggle, commencing with Luther's publication of the ninety-five theses in 1517, and terminating with the publication of the Book of Concord in 1580, was the

¹ Since the above was read before the Synod of Pa., we have received the March (1853) number of the "Zeitschrift, &c." (from which we made an extract in a previous note) containing an article entitled "Stimmen aus der Union," on Nitzsch's "Urkundenbuch d. ev. Union, &c." The writer remarks; p. 152; "The Formula of Concord claims to be merely a *repetitio et explicatio genuinæ potentiæ augustanæ confessionis*, and in reality, no one has yet shown that it contradicts the latter (the Augsburg Confession) in a single point; on the contrary, even its opponents have been constrained to admit that the definite statements of the Formula of Concord are the legitimate results deduced from the principles and essential character or tendencies of the older symbols, and that it bears the genuine impress of the Lutheran spirit. He who receives the other confessions, receives also *implicite* already the contents of the Formula of Concord, &c., &c.,"

most remarkable which the world has beheld since the age of the Apostles. We cannot assign its termination to an earlier date than the one last mentioned, when the church came forth from the struggle as a victor, bearing as the reward of its fidelity to its great Head, the Holy Scriptures, set forth in their purity and integrity, and shielded from misinterpretation by the holy confession comprised in the symbols of the church.

It would, therefore, be equivalent to an attempt to put asunder what God has joined together, if the church, at the present day, forgetful alike of the history of its origin in its present form, and of its obligations to the cause of divine truth, would make a discrimination between the several symbols, and not rather receive them all as parts essentially necessary to its confession as an entire confession. This is the view entertained not only by our older theologians, but also by those of the last and present century. It is well known that in the doctrinal writings of all the eminent divines of the church, arranged as they are in various classes, characterized by various degrees of orthodoxy and various systems of philosophy, the evidence is found that, amid all the conflicting opinions which they entertain, when they find occasion to refer to any point as either adopted or rejected by the Ev. Luth. Church, they quote indiscriminately from one or all of the symbols of which mention has been made above, and which, as an aggregate, constitute **THE BOOK OF CONCORD**. The evidence is accessible to all, and is so little liable to contradiction, that it needs no introduction in this place. Still, among the innumerable illustrations of this fact, a single sentence may be quoted from the preface ("Vorwort") of a small work of Prof. Thomasius, which he published a few years ago (November, 1848), and which we mention in preference to others, simply because he has introduced into its title, namely, "das Bekenntniss der evangelisch-lutherischen Kirche in der Konsequenz seines Prinzips," the same phrase of which this report is treating. His words are: "I was led to give attention specially to the relation in which the Formula of Concord stands to the Augsburg Confession, because it is this point against which, at present, opposition to the confession is specially directed, and in reference to which it is most frequently necessary to explain and remove misunderstandings." When he here speaks of the "confession of the church, he assumes as a fact which no theologian would, without grave reasons, question in the present age; that the Formula of Concord is as completely a part of the confession of the church, as the Augsburg Confession itself, or any other symbol is a part of it. Indeed, no theolo-

gical work of which we have any knowledge, is understood to have been published by any modern German theologian, which cordially acknowledges the doctrines of the Augsburg Confession, and yet rejects the succeeding symbols as capable of being separated from the former without violence and historical unfairness.

The correctness of the views which we have here expressed, is abundantly demonstrated by various facts which the history of the church in the United States exhibits. The high importance of the subject, and the desire which is generally entertained that all the facts should be set forth, will, as the members of the committee trust, both excuse the length of this report, and also authorize them to solicit attention to the subjoined historical statements, which furnish very clear and satisfactory results.

The prominence which, in the church in the United States, has often been given to the Augsburg Confession, and the frequent omission of the names of the succeeding symbolical books, might produce the erroneous impression that the former possessed a higher rank or greater authority in that part of the church which is found in America, than the latter, unless, in addition to the explanations which have already been given above, respecting the origin of the historical name of the "church of the Augsburg Confession," the following facts are also properly appreciated; they clearly establish this principle: *That the Augsburg Confession is the representative of the whole body of the Symbolical Books, so that, under ordinary circumstances, those who formerly named it alone, nevertheless understood it to imply and include the other confessional writings with which it is inseparably connected.* We submit the following illustrations and proofs.

Two years previous to the departure of the venerable Muhlenberg from his native country, that is, in the year 1740, a congregation existed in Northampton county, Pa., not far from Easton, the name of which, according to the records was: "Die Gemeinde Augsburgischer Confession in Saucon &c." The pastor's name was John Justus Jacob Birkinstock. After the arrival of Muhlenberg, the Trappe congregation, in Montgomery county, Pa., erected a church, and placed the following inscription on the wall: "Sub remigio Christi has ædes societati Augustanæ Confess: deditæ dedicatas ex ipso fundamento exstruxit Henricus Melchior Muhlenberg una cum censoribus J. N. Crossman, &c., A. D. 1743." Three years later, the congregation in Germantown, near Philadelphia, completed the building of a church, and, in a marble tablet now con-

spicuously inserted in the wall of the modern building, declared the church to be the property of a congregation attached "Augustanæ confessioni haud variatæ ejusque oeconomiae."

A large number of similar cases might easily be adduced, if the argument needed additional illustrations, of churches built at an early period in the United States for congregations adhering to the "unaltered Augsburg Confession." As no special interest attached, in those early days, to the question whether a diversity of rank and authority existed among the symbolical books of the Ev. Luth. Church, the phraseology just quoted exhibits no jealous care to avoid misconceptions. Thus, in the old Liturgy printed in 1786, by order of the "United Ev. Luth. Ministerium in North America," and which appears to be a revision of the first and original Liturgy adopted by the first pastors, and modelled after the "Kirchen-Agenda der Evangelisch-Teutschen Gemeine zu Savoy in London" (Hall. N. p. 676), the catechumens at their confirmation are interrogated respecting the doctrine of the Trinity, whether they receive it "as the confession of faith of your Catechism sets forth to you," p. 55, and then the general question is addressed to them: "Wolt ihr bey der erkannten Wahrheit der Ev. Luth. Kirche treu bleiben, &c?" In the Liturgy published by this body in 1818, no special mention is made of the Symbolical books, except incidentally, of "our Catechism" in the form for confirmation, p. 38, and of the "unaltered Augsburg Confession" in the form for the consecration of a church, p. 95.

Now, the omission of the mention of the Symbolical books in their order, in all such cases as we have adduced, in place of implying the non-recognition of any except the Augsburg Confession, and possibly, Luther's Small Catechism, on the contrary, implies the unanimity with which *all* were recognized, insomuch that the mention of the first was deemed to imply the mention of all the others. Of this important fact, we offer the following evidence, derived in a great measure from the *Hallische Nachrichten*.

The constitutions of our older churches were usually framed in accordance with the constitution adopted by the congregation of St. Michael's Church (corner of Fifth and Cherry st.), in Philadelphia. In that venerable document, which was signed October 18, 1762, it is directed, Chap. I. § 1, that the pastors "shall preach the word of God according to the foundation of the Apostles and Prophets, and the unaltered Augsburg Confession" (Hall. N. p. 963). When we ask for an

explanation of the comprehensive meaning of this phrase, we find it in the account (ibid. p. 284, 285) of the ceremony of the consecration of the same church, Aug. 14 (old style) or 25, (new style) 1748. The officiating minister, in the presence of all the pastors who had assembled, and of a large audience, declared "that the foundation-stones of the church were laid with this design, that therein the Ev. Luth. doctrine should be taught according to the foundation of the Prophets and Apostles, and according to the unaltered Augsburg Confession, AND ALL *the other Symbolical Books*" (und nach der ungeänderten Augsb. Conf. und allen übrigen Symbolischen Büchern). He then again consecrated specially "the whole church, and its parts, namely, the pulpit, the baptismal font, and the altar unto the use of the word which alone saves, and of the Sacraments, according to our Symbolical Books," (p. 285) and required the officers of the church to promise to be careful in preserving the church, by divine help, for this express purpose. This significant fact explains the language of the "Kirchen-ordnung," quoted above, for the personal agency of Muhlenberg directed all these movements, and proves that when he speaks of the unaltered Augsburg Confession, he comprehends also "the other symbolical books," as he, collectively, terms the succeeding confessions.

On the afternoon of the same day, the Rev. N. Kurtz was ordained (p. 77, 285), for it was on this occasion that the first Synod, to which we alluded at the beginning of this report, was held. Mr. Kurtz, who had been sent from Europe as a catechet, and an assistant of Dr. Muhlenberg (p. 27) and who had been engaged in preaching and catechizing in Tulpehocken, was duly examined by the assembled pastors, and was approved. The deputies of the congregation desiring his pastoral services, then presented a formal call; Mr. Kurtz solemnly assumed the obligation that he "would adhere to the pure doctrine of our Ev. Luth. Church, according to the word of God and our confessions of faith, and not depart therefrom." After these transactions he was ordained in the presence of the Synod. The mention of our confessions in the plural number (Glaubensbekenntnissen) indicated that the Augsburg Confession and its successors are here understood.

A number of years after these occurrences, on November 8, 1772, Dr. Muhlenberg attended the consecration of the new congregation in Pikeland, Chester county, Pa., (Peikstown, thirty miles from Philadelphia, according to the record, Hall. N. p. 1287). Pastor Voigt "consecrated the building to the Triune God, for the use of the Evangelical congregation, ac-

ording to the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, agreeably to our unaltered Augsburg Confession *and Symbolical Books* and doctrines." Nothing can be more explicit than such a statement which the venerable writer makes, little suspecting the value, at the present day, of the facts which he here relates.

The committee does not design to make further extracts from these invaluable documents, but begs leave to submit, in addition, one or two facts which are even more striking than those which have been already adduced. In the year 1774, while Dr. Muhlenberg was in Georgia, he prepared a constitution for the Ebenezer congregation, a translation of which has been published in the *Evangelical Review*, edited by Drs. Krauth and Reynolds. In chap. II, § 4, this instrument speaks of a possible case in which a pastor should introduce doctrines "contrary to the foundation of the Apostles and the Prophets in the word of God, and contrary to our Augsburg Confession" (*Ev. Rev.* III. p. 419). In this instance, as in many of a similar nature, it might be supposed that the succeeding Symbolical books were not recognized. As another evidence, however, of the truth of the principle which the committee has already stated, namely, that this confession, when mentioned alone, by no means implied the exclusion of the other symbols, we find immediately after the clause now read, the following in chap. III. § 1. "The teachers and pastors are obligated to teach in our congregation; according to the foundation, &c.; agreeably to our unaltered Augsburg Confession *and other Symbolical Books*" (*ibid.* p. 420). In this article, in which the utmost precision was obviously required, the constitution specially adds: "and other Symbolical Books."

The archives of the Moravians in Nazareth, Northampton county, Pa., contain several volumes of an old periodical, the existence of which is now scarcely known to others. It is entitled: "die BÜdingische Sammlung, &c." printed partly in BÜdingen (e. g. das XV. Stück of the year 1774, Vol. 3) and partly in Leipzig, before or during the year 1745. This collection of documents, which we recently examined, possesses extraordinary historical value, embraces an ecclesiastical correspondence extending to the most remote regions, resembles in some respects our own "Hallische Nachrichten," and among other articles, contains very important letters in reference to certain transactions in this country, in which several Lutheran congregations of that period, and Zinzendorff, with other Moravian pastors, were engaged. In the second volume (das 12

Stück, pp. 832–845) we find a letter entitled (in the index): “des Pfarrers von Tulpehokin Mäurers Bericht an das Lutherische Consistorium in Philadelphia,” and dated Nov. 5–16 (old–new style), 1742. The transactions related, refer to a period anterior to the arrival of Dr. Muhlenberg. The Rev. John P. Meurer, who writes from “Tulpohockin,” states that he gave the following assurance to the aged Lutheran pastor Krafft: “We believe in Jesus Christ, that he made an atonement for the whole world, &c. We believe with all the heart, all that we find in the Bible, and that is taught in Luther’s Catechism, *and our Symbolical Books.*” We make this quotation for the purpose of illustrating the prominence which, in addition to the Augsburg Confession, was given a century ago, in the church in this country, to “the other Symbolical Books.”

In order to remove any obscurity in which this expression: “the other Symbolical Books,” might be involved, we now refer to a small work of Dr. John C. Kunze, entitled, “Account of the Lutheran Church,” written in 1795 in English, and appended to the first edition of the English Lutheran Hymn Book which he published. It may be here incidentally mentioned, that this eminent and learned man had been sent in the year 1770, through the instrumentality of Dr. J. G. Knapp as the third pastor of the Philadelphia congregation (Vorbericht, § 4, Zwölfte Fortsetzung, &c., of the Hall. N.). He designs to set forth in detail the confessions of the church, and uses the following language: “The Symbolical Books of the Lutheran Church are, 1. The Augsburg Confession; 2. The Apology or defence of it; 3. The Smalcaldean Articles; 4. The larger, 5. The smaller Catechism of Luther; 6. The Form of Concord. The first is reckoned to be the principal touchstone of a teacher’s agreement with this church.”

We need not append any remarks of our own, after documentary evidence has been furnished so clear and conclusive as the above. The statement of Dr. Kunze, which is of the highest authority, agrees precisely with the results which the committee obtained and now present in this report, from their investigation of the history of the church, and further explains two paragraphs in recent publications, issued by the authority of this Synod. The first is a statement in the preface of the new German Hymn Book, dated August 8, 1849, relative to certain alterations of the hymns; these hymns, as the preface declares, are not possessed of canonical authority, “neither are they to be ranged co-ordinately with the confessions of the church.” The mention of these confessions in the plural number (Bekenntniss-Schriften) obviously indicates the Augs-

burg Confession and "the other Symbolical Books," as enumerated by Dr. Kunze.

The other publication to which we allude, is the following: When this body assembled in 1850 in Pottsville, one of the Synodical Conferences solicited an expression of the views of the Synod respecting the Symbolical books, and the Augsburg Confession in particular. This Synod refused to make a distinction between them, but recognized the equal authority of all, undoubtedly as enumerated above, by the unanimous adoption of the following resolution: "*Resolved*, That, like our Fathers, we also still regard ourselves as a part of the one and only Ev. Luth. Church; that we acknowledge the word of God and the Holy Scriptures as the only foundation of our faith; and also, that we have never renounced the confessions of our church, as a faithful exposition of the divine word," (German Minutes of 1850, p. 13). The committee submits these decisive evidences without further comment; they speak for themselves. Virtually, the resolution now quoted, anticipates the question considered in this report, and furnishes an answer coinciding with the one which the committee presents.

It can scarcely be necessary to remark that the principles on which the doctrines of the Symbolical Books are adopted, render a conflict between them and the word of God utterly impossible. These doctrines are recognized, believed and held as precious treasures, because they are the pure doctrines of the word of God, when that word is rightly expounded. Indeed, the symbols themselves claim to be simply an exposition of Bible doctrine. The first of them, in chronological order, the Augsburg Confession, declares in the preface, that it is a confession of the doctrine which is derived from the pure word of God; the last, the Formula of Concord, reiterates this declaration. The two technical terms which are more frequently employed by European than by American divines of the church, namely: "We adopt a doctrine, not *in as far as*, (quatenus) but *because* (quia) it is contained in the Symbolical Books," express the great principle that the pure truth is transferred from the Scriptures to them, and constitutes their contents. Now if, on the one hand, we for a moment suppose that a palpable contradiction should, at any time, be shown to exist between the Scriptures and the Symbolical Books, in so far the church would unequivocally disown them; if, on the other hand, any doctrine or aspect of a doctrine not now contained in them, and not contradicted, can be plainly shown to occur in the Scriptures, in so far the church promptly admits the soundness and excellence of such doctrine. For,

while the Symbolical Books proceed from the Scriptures, they also lead us back to the Scriptures as the source of truth; by no means do they design to forbid, but rather they encourage new developments of divine truth, the inexhaustible treasures of which the word of God contains.

The committee cannot, after so many explanations, proceed to a detailed examination of the objections which have been advanced against these books. It will be sufficient to remark, briefly, that they may all be easily explained and removed, when the times in which these books were prepared, the objects for which they were intended, and the influence which they have exerted, are carefully examined. Thus the "condemnatory clauses" which frequently occasion wonder in modern times, are well known to be far less rigid in the original use and acceptation of the words, than they now appear to be. The technical words, derived from remote periods anterior to the Reformation, which often occur, for instance: "we condemn, &c." when viewed in the light of history and of the Scriptures, cease to be offensive, and admit of an interpretation of which no gentle, charitable christian mind can disapprove. The committee regret that they have already occupied too much space to furnish evidence of the truth of their declarations, even if the object of the present report admitted of it.

After this review of the history of the church and its successive symbols, and of the essential union and connection of this Synod with the church, the committee is prepared to furnish an answer to the question which called for this report, and they beg leave to embody it in a resolution which they respectfully submit to the consideration of the Synod, namely, *Resolved, That &c.*¹

¹ The report here closed with the following resolution, which we insert, without any official sanction, simply for the sake of completing the report itself: "*Resolved, That* when this Synod employs the phrase, "Confession of the Evangelical Lutheran Church," it employs it in such a sense as to correspond to the uniform usage of the church, namely, implying that the doctrinal system of the church is *THAT* system, whole and entire, which is taught in 1, the three ancient or Ecumenical Symbols; 2, the Augsburg Confession; 3, the Apology; 4, the Smalcald Articles; 5, the large and the small Catechisms, and 6, the Formula of Concord." The Synod declined to adopt it in this form, as several members entertained an apprehension that the consciences of some might feel oppressed by a formal recognition of its terms, without any further explanations and relaxations. Subsequently, the resolutions appended above, passed, we believe, almost unanimously. Some may possibly regard them as quite stringent, others may find them to be a somewhat weak infusion, it is true, but still, perhaps, suited to a state of convalescence, and a flattering indication that the apostle's "strong meat" can soon be safely substituted for "milk."

The following preamble and resolutions, which were *not* offered by the committee, were ultimately adopted :

Whereas, 1) The Evangelical Lutheran Church has of late arrived at clearer views of its doctrinal and other distinctive features, and whereas, 2) we are justified in expecting that both the internal and the external welfare of our church will be thereby essentially promoted, and whereas, 3) we recognize the importance of a historical and confessional basis for the church ; therefore,

I. Resolved, That we also, in common with the Evangelical Lutheran Church of our fathers, acknowledge the collective body of the Symbolical Books, as the historical and confessional writings of the Evangelical Lutheran Church, and that we also, like the Lutheran Church of former times, accord to the unaltered Augsburg Confession and Luther's small Catechism, an especial importance among our Symbolical Books generally.

II. Resolved, That we enjoin it upon all the ministers and candidates of our church, as their duty, to make themselves better and more thoroughly acquainted with these venerable documents of the faith of our fathers, than has hitherto been the case with many.

III. Resolved, That it is not by any means our intention hereby to diminish the absolute authority of the Holy Scriptures, but much rather to place it in the clearest light possible, and that we by no means design through these Symbols to place constraint upon the consciences of any, but much rather through them to bind the conscience to the Holy Scriptures, as the divine source of truth.]

ARTICLE III.

CONTRIBUTIONS TO THE CHRISTOLOGY OF THE CHURCH.

By Dr. G. Thomasius.

Translated from the German, by H. J. Schmidt, D. D., New York.

Concluded.*

ACCORDINGLY, the entire life of the Redeemer is divided into two sections—into the state of *humiliation* and the state of *exaltation*.

IV. STATUS EXINANITIONIS.

So far as the exinanitio [Entäusserung: self-emptying, self-abnegation] synchronizes or coincides immediately with the incarnation; it has the Logos for its subject: it extends, however, through the entire earthly life of the Godman, and belongs to the entire Person. For it was an essential element of the plan [Rathschluss, purpose] of redemption, that the Redeemer should pass through all the successive grades of human development, and not merely exhibit, upon each of these [grades], the divine image, but enter also, by sympathy and participation, into all the suffering of mankind [sondern auch auf alles Leiden der Menschheit mitfühlend und theilnehmend eingehen sollte]. Not only as a man, but like the

* The translator regrets that his work is disfigured by so frequent an introduction of brackets. This has arisen, in part, from the necessity of translating Greek and Latin words and sentences for the benefit of readers not acquainted with those languages, but chiefly from the difficulties encountered in rendering into English a treatise like this, in which not only compound words, in every variety of combination incompatible with the English idiom occur, but terms and expressions, also, entirely foreign to the English language, and conveying ideas not yet familiar to the English mind. As in such cases he has been obliged either to coin words, or to make use of some periphrasis, he has, in general, deemed it advisable to give, in brackets, the German word or phrase, sometimes with additional attempts at translation, and frequently also to introduce explanations: all this has been done, in order to enable the reader, conversant with the German language, to judge of the correctness of his renderings, and to make the author's meaning as clear as possible to readers not acquainted with the language of the text. The same practice has been followed in all instances, where he was not quite certain that his translation gave the precise and full sense of the original.—Hence, although a great many sentences are thus a good deal broken up, those who are anxious perfectly to understand this most admirable and profound treatise, will doubtless be disposed to overlook an external blemish, in consideration of the substantial advantages of which it is the clumsy vehicle.—TR.

poorest and lowliest of his brethren, was he to journey through his life, and in his own person make experience of sin in its consequences, even to the death on the cross, in order, as man's representative, to offer [zu bringen] the sacrifice of reconciliation [i. e. the propitiatory sacrifice]. In accordance with this eternal purpose of God, the Son has determined that himself should become man [hat sich der Sohn zur Menschwerdung bestimmt]. By virtue of the oneness of the Divine and the human in him, he now finds himself also as man determined from the very beginning by the same purpose [Rathschluss]; and in that he assents, with his human will, to that will of the Father, he determines to resign, for all the stages and conditions of his earthly life, the divine glory which he had already laid aside in the incarnation, so that now this once performed [einmalige] act of self-abnegation becomes the continuous act of the entire Godman, in which the divine miracle of the beginning [i. e. the act of incarnation] continues and completes itself also as a human development [sich auch menschlich fortsetzt und vollendet]. This is the *Humiliation*. It is in so far a free act, as the state of this restrictedness was the result of the free will of eternal love, and as it manifests itself within the limits of time [zeitlich] in the free and constant obedience of the Son; but it extends still farther than to the self-abnegation which is comprised in the incarnation [Menschwerdung], because it has reference also to the measure of the *δόξα*, which the Redeemer reserved to himself for the term [Stadium] of his earthly life (vide supra). For it consists precisely in this, that he assumes towards God the relation of a *δοῦλος* [servant], and, subordinating himself, in humble and willing obedience, to him in respect of every act of his redemptorial activity, and of every step taken during his life, makes use, nay, can make use of the divine power and of the fulness of the divine life, only when, and so far only, as the will of the Father permits it. Phil. 2: 6. 7. cf. John 5: 19. and 30. *ὁὐ δύναμαι ἐγὼ ποιεῖν ἄφ' ἑμαυτοῦ οὐδέν* [I can of myself do nothing]. This inability to do [Dieses Nichtkönnen] is, if we may be allowed so to express ourselves, not so much metaphysical as ethical, and denotes precisely that state of being bound, in his inward being and throughout his entire activity, by the conditions imposed by the commission received from the Father [jene innerliche und durchgängige Bedingtheit durch den Auftrag des Vaters]. To the manifestation of the Father, therefore, and to his command, the Redeemer, in his humiliation, refers everything. This appears especially in the mira-

cles which he performs. For whilst, on the one hand, he designates these as *his* works, as manifestations of the δόξα [glory] dwelling within him, John 1 : 52. and 2 : 11. whilst by his mighty word he heals diseases, casts out devils by his prayer, and controls, as their Lord and Master, the powers of nature, he describes them, on the other hand, as the works which the Father doeth (τὰ ἔργα ἃ ἔδωκέ μοι ὁ πατήρ, ὁ πατήρ ὁ ἐν ἐμοὶ μένων αὐτὸς ποιεῖ τὰ ἔργα [the works which the Father hath given me to finish, the Father that dwelleth in me, he doeth the works] : John 5 : 36. and 14 : 10.), and finishes them in humble obedience to his command ; and also, at the grave of Lazarus, he looks to the Father to be heard (John 11 : 41. 42.) These are by no means isolated exhibitions : they are only the expression of a relation which pervades his entire life : every where we see him not so much veiling an actual possession, as resigning [giving up] a possession which belonged to him as the Godman. And in so far we shall say, that the humiliation was not merely a κρύψις [a concealment] either κατὰ τὴν χρῆσιν [as to its active employment] or κατὰ τὴν κτῆσιν [as to its possession], but a true κένωσις [resignation, renunciation, giving up]—a real giving up of the divine glory [or majesty], especially, in order at once more directly to specify the particular attributes, of the omnipotence, the omnipresence, and the omniscience.

For, as respects, in the first instance, the *exercise of divine power* [den göttlichen Machtgebrauch], Christ did not in such a manner refrain from it, as though he had, at the same time, secretly made use of it: this would be simulatio [an appearance falsely assumed, simulation]; thus he did not, as God, govern the world, whilst as man he sojourned and suffered on earth. In fact, he did not, during this period, possess the divine power in its absolute fulness ;¹ nor, indeed, did he exercise any other authority or dominion than that of truth and of love, or employ any other means of making the minds of men subject to himself, than the word of the gospel. It is proper to say, that his whole exercise of power resolved itself into his redemptorial activity [erlösende Thätigkeit] and manifested itself solely in and through his humiliation; as indeed it participated in the lowliness [demüthigen Charakter] of this humiliation. Its fundamental characteristic is merciful condescension. Even the miracles which he performs have been

¹ All those passages which have been appealed to as sustaining the opposite view, have, as for instance Phil. 2 : 9. Eph. 1 : 22. regard to the status exaltationis, or yet certainly do not prove what is intended, as for instance Matt. 11 : 27. 9 : 6.

given him by the Father to finish, John 5 : 36. Acts 2 : 22. and are therefore not a sign of the unconditional possession of absolute power. They have their analogy in those of the Old Testament, although they go far beyond these, and establish, by matter-of-fact evidence, the Savior's declaration as to his being He, in whom the Father dwelleth and worketh, John 14 : 10. Cf. John 5 : 36.

The same is true of the *omnipresence*. For, no more than he ruled, during this stadium of his life, the world, did he ubiquitously fill it with his life: on the contrary his existence and his efficient activity [Wirksamkeit] were restricted within the narrow sphere of his redemptorial activity. No passage of Scripture can be found, which so much as hints at the opposite; for, John 3 : 13. ὁ ὢν ἐν τοῖς οὐρανόσιν [which is in heaven] can either be explained only from John 1 : 18., and therefore as having no reference to locality, or must be understood as describing his former relation to the Father.

And lastly, the case is the same as respects his *knowledge*. For his knowledge was not only developed by a successive process, Luke 2 : 52. but had also, although pure and perfect, its bounds, to wit, in the requisites of redemption. This end required as well a thoroughly penetrating and infallible knowledge of the human heart, as a perfect knowledge of the counsel and will of the Father; and both these our Lord possessed, according to his own testimony: compare John 1 : 48. (Nathanael); Matt. 9 : 4. Luke 5 : 22. John 16 : 30. with John 1 : 18. 3 : 11. Matt. 11 : 27. John 8 : 55. ἐγὼ οἶδα αὐτόν [I know him], 17 : 25.; yet without knowing the several precise points of time, at which the future development of his kingdom should take place, Mark 13 : 32. whence also his predictions are of the nature of prophecy. But this is true not only of this particular instance, but as respects the whole of his earthly life:¹ it always first becomes manifest to him by the agency of the Holy Spirit, through the Scriptures of the Old Covenant, and through the whole of the divine direction of human life [die ganze göttliche Lebensführung], when the time and the hour for any particular mode of action had arrived; com-

¹ For those passages in which the καρδιογνωσία [the knowledge of the human heart] is ascribed to the Redeemer, see above.—It needs no argument to prove, how precarious is the distinction made with reference to Mark 13 : 32. by the earlier systematic divines, between scientia divina [divine knowledge], by virtue of which the Redeemer knew everything, and scientia habitualis, juxta quam diem judicii vere ignoravit [the knowledge pertaining to his condition, according to which he was really ignorant of the day of judgment]. This distinction most effectually demonstrates the necessity of the limitation insisted upon above.

pare the *καιρὸς πάρεστιν* Luke 18: 31. Matt. 26: 31. with John 7: 6. 10.; and it is precisely in his executing, at every moment, this divine will, that his submissive obedience in the form of a servant is demonstrated [bewährt sich sein dienender Gehorsam in der Knechtsgestalt].¹

All the acts of this period are, accordingly, acts of self-denial, and constitute, in their prominent stadia (i. e. in the so-called degrees of the *exinanitio*) the principal features of his work. His birth is the fundamental condition of the whole. The prophetic office [Lehramt: i. e. the office of Teacher] connects itself with his baptism, in which he received the *πνεῦμα προφητικὸν* [the spirit of prophecy] and with it the full preparation for his calling: the priestly office attains its completeness in his painful death, in which the humiliation reaches its highest degree, and rises even to abandonment by his Father, &c. The regal office has indeed reference also to what had gone before, but begins only with the ascension. As therefore the Redeemer is in his very person the redemption [Versöhnung: reconciliation] itself, thus its historical development comprehends all the essential elements [Momente] of the great work of redemption [Versöhnungswerkes: work of reconciliation], and the connexion of the two as essentially one appears in its proper light [die wesentliche Zusammengehörigkeit beider tritt ins rechte Licht].

V. STATUS EXALTATIONIS.

[*State of Exaltation.*]

Immediately after the humiliation of the Redeemer follows his exaltation,² and it consists in this, that *in his entire person* he again enters upon the *full possession* and the complete en-

¹ The well known view taken of this subject by the Tübingen school was obviously the more consistent one. But it is exactly in this consistency (cf. Cotta, Dissert, II, in Gerhard, Loci theol. IV. p. 60 sqq) that the untenable nature of the theory must become manifest. But when, in opposition to them, the theologians of Giessen maintained a *vera, realis atque omnimoda abstinencia ab usu divinae majestatis*, when, inter alia, they gave up the real ubiquity of the human nature, and ascribed the actual [aktische] government of the world solely to the divine nature, they could do this only in contradiction to the doctrine of the *communicatio idiomatum*, which they elsewhere maintain; and hence the Saxon theologians were obliged again in some measure to reconsider their opinions. But for this very reason, their attempt to reconcile the conflicting views (*Solida et verbo Dei et libro Concordiae congrua decisio*, Anno 1624) is unsatisfactory, and only proves that it is necessary to take a step either backwards or forwards in defining the *exinanitio*.

² This is not a close translation of the German, which reads thus: *Unmittelbar an die Erniedrigung des Erlösers schliesst sich seine Erhöhung an*, and may be closely rendered thus: Immediately with the humiliation of the Redeemer his exaltation is connected. We think that we have correctly given the author's meaning above.—Tr.

joyment [Vollgebrauch] of that glory of which he had divested himself. This also belongs essentially to the work of redemption, and appears only in connexion with this in its true light. For it is the design of redemption, not only to deliver mankind from the guilt of sin, and thus to render them objectively an object of divine grace: its aim also is, to communicate to the redeemed a new and divine life, and to unite them in the formation of a kingdom of God. The effectuation of such a communion of life [Lebensgemeinschaft] through Christ, presupposes a corresponding state on his part. For as he could only in the state of humiliation [nur als der Erniedrigte] effect, by doing and suffering, the redemption of the world, so he can communicate to it the fulness of divine life [die göttliche Lebensfülle] only, when he himself possesses it *absolutely* [in absoluter Weise]. John 16: 7. 7: 39. Acts 2: 33. And therefore, after the exinanitio has reached its maximum, it [the fulness of divine life] is now restored to him, and that for his entire person. The Father gives it back to him as the reward for the obedience which he rendered even to the uttermost, Luke 24: 26. John 13: 3. 17: 5. Phil. 2: 10.; but this act of the Father is at the same time the act of the Son, and has its counterpart [or antitype] in the self-abnegation [exinanitio]. If in the latter the Logos has, through an act of self-restriction, committed his divine existence [Seyn: being: nature] into the form of the human, in order thenceforward to exist and to work in the manner of men, he now receives again the fulness of the divine δόξα, in order thenceforward to have it also as man, and according to his human nature [seiner Menschheit nach] to possess and to manifest it. If there the divine act of self-restriction perpetuated itself in human developments and forms [sich menschlich fortgesetzt] throughout the entire stadium of his earthly life, the divine spontaneous act [die göttliche Selbstthat] of exaltation now perpetuates itself [setzt sich fort] in his humanity, in such a way as that this also becomes a continuous process, which moves forward through several distinct stadia (resurrection, ascension, &c.) to its complete consummation. The same being [Subjekt, subject] which for our sakes became poor, is now exalted to participation in the divine power and authority, and is made Lord of the whole universe, and head of the church. Matt. 26: 64. 28: 20. Phil. 2: 9. 10. Eph. 1: 21. 22.; the same Christ, who died like a malefactor on the cross, is now exalted over all things, in order that he may shed forth into all the redeemed of mankind [in die ganze erlöste Menschheit] the infinite fulness of his life, Eph. 4: 10. 1: 23. (πλήρωμα).

With this, then, that mode of existence is exhibited in his person [tritt an ihm hervor], of which the possibility was already given in the incarnation, but of which he divested himself at the moment of the incarnation; and this mode of existence is not to be regarded as a more perfect communion of the two natures, not as a more advanced and advancing [sich steigern-de] interpenetration of the human nature by the divine, by which the incarnation might be deemed to have only attained its complete consummation: it is not the relation of the two constituents of his being [der beiden Seiten seines Wesens] to each other that has undergone a change, for this is complete in every respect from the very beginning;¹ but the relation of both constituents to the divine δόξα has been changed. *It is a glorification of the entire person of the Redeemer*: an act, the subject of which is neither his godhead, nor his humanity, per se (which is, in fact, an entirely erroneous abstraction), but He Himself in the living oneness of his divino-human being [Wesens: personality]. And therefore also the entire redemptorial activity which, as the Exalted, he exercises, is, in the same sense as in the state of humiliation, entirely one and undivided [eine einheitliche], and in it the human nature is, just as little as in the state of humiliation, operative as a mere organ of the Logos, i. e. merely coöperative as an entirely impersonal [selbstloses] medium, but in free self-determining activity [Selbstthätigkeit].² Its acts [ihr Thun] are at the same time the acts [das Thun] of the divine nature, and vice versa, i. e. its activity is *divino-human* [ein gottmenschliches].

The foundation of the *possibility* of such a glorification of his human nature was in part already laid through the unio hypostatica, and the relation to the Logos which this involves, and in part it is mediately realized by means of the entire state of humiliation. For by this precisely, that here the Redeemer placed himself, in perfect obedience, under the will of the Father, and, laying aside all consideration of self [auf alle Eigenheit verzichtend], made himself in temptation, suffering, pain and death, altogether the organ of the Father, he attained, according to the human constituent of his being [Wesens: person] a completeness of development [eine Vollendung], which capacitated him for receptiveness of the entire fulness

¹ And surely in the progress of development of human life [im Verlauf der menschlichen Lebensentwicklung] soul and body do not more and more intimately interpenetrate each other, but the entire man grows, as to body and soul—the one with the other.

² Not ministerialiter but auctoritative, as the early dogmatic writers very properly expressed it.

of God, Heb. 2: 10. 5: 9.¹ Every exercise in patience, every active proof [Bethätigung] of humility effects in him a higher [steigert] receptiveness for the possession of divine power, and enlarges the capacity for sovereignty. Thus the self-abnegation [the exinanitio] becomes to him the means of glorification; the path to the lowest depth becomes the transition to the loftiest height, to the occupancy of all that, which, in holy obedience and compassionate love, he has given up: cf. John 13: 3. πάντα κ. τ. λ. [all things &c.], John 16: 15. πάντα ὅσα ἔχει ὁ πατήρ, ἐμὰ ἔστιν [All things that the Father hath are mine]; John 17: 5. Col. 2: 9. πᾶν τὸ πλήρωμα τῆς θεότητος [all the fulness of the Godhead].

When we inquire more particularly as to what is, through this endowment, really bestowed upon the humanity [or human nature: Menschheit] of the Redeemer, it is plain that *it is not the essence of the λόγος*, as this has already, by virtue of the incarnation, determined itself as the substantial basis of that nature's life [sich zu ihrem substantiellen Lebensgrund bestimmt hat]; but it is the attributes of the Logos, the fulness of his outward manifestations: these so penetrate, so pervade with their brightness [durchleuchten] his humanity, that through and by means of it they actively manifest their presence [sich bethätigen], without being, for that reason, absolutely surrendered to his humanity [ohne sich deshalb an sie zu verlieren]. They never cease to be qualities of the Logos, but in their animating [lebendigen] influence and pervasive power they to such a degree potentiate the human nature, that this, in its personal union with him, becomes *omniscient, omnipotent, omnipresent*; and hence we here repeat the canon which we propounded above in respect of the exinanitio or self-abnegation: *so far as the Logos possesses and exercises the divine glory [or majesty], he also possesses and exercises it as man.*

How far the reality [or genuineness] of his humanity is from being prejudiced by this relation, is made obvious even by the analogy presented by the various states of the regenerated. For as respects, in the first instance, the human *mind*, though its consciousness in relation to God [Gottesbewusstseyn] be expanded even to perfect divine *knowledge*, this could not abrogate its essence, as this, being akin to the divine nature [gottverwandt], is organized for the appropriation of absolute truth: indeed, the Redeemed are, even while subject

¹ As respects τελείωσις τελειων cf. Tholuck's Commentary on the Ep. to the Hebrews, at the passages cited, and supplement II. 117.

to the narrow restrictions of this earthly life, esteemed worthy of an insight into its depths [i. e. into those of absolute truth], and have, in addition, the promise that they shall hereafter know God as they are known of him, 1 Cor. 13 : 12. But the same is true as regards the absolute *fulness of power and life*, and their active exercise [deren Bethätigung]. For in the new life which they obtain through faith, the regenerated also possess a power of overcoming sin and death : this life becomes to them the source of great spiritual operations which renovate and move the world ; but this life of Christ in them does not dissipate or generalize their personality : this becomes, on the contrary, the more definite and decided, the more distinctly exhibitiv of character [ausgeprägter], in proportion to the energy with which Christ's spirit pervades them. The more copiously the fulness of the divine [life] diffuses itself into the human life, the more does the latter increase in concrete self-determination [Selbständigkeit : it denotes the legitimate active employment of its own peculiar properties] : why then should this universal law be entirely reversed in respect of the Redeemer, because he not only possesses, but manifests in active exercise, this life in its totality ? And, moreover, we are not to forget, that our race was originally designed for a possession of power, and an exercise of authority, of whose scope we have scarcely the faintest notion left. Compare Genesis 1 : 26. with Psalm 8. But the same authority the Scriptures ascribe to the Redeemer, in applying to him the words of the Psalm : πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ [he hath put all things under his feet], Eph. 1 : 22. "What, according to the divine purpose, the first Adam was to be and to become, that has been perfectly consummated in Christ." (1 Cor. 15 : 45.) And thus, then, the *omnipresence* alone remains. That this must be proper to the spirit of the exalted Redeemer, is already implied in the general nature of the spirit, which is not bound by the limits of space ; but as respects the body, a more free and unrestricted presence is not in the least contradictory to its nature. For it is by no means an essential characteristic of that which is somatic [i. e. of the nature of body] to exist in that local restrictedness, which is at present proper to our bodies. 1 Cor. 15 : 35. sqq. It is capable of being infinitely potentiated and spiritualized, without therefore ceasing to be σῶμα [body]. Even the powers of nature, when divested of their restraining bonds, manifest the energy of freedom : light, for example, extends far beyond those bounds of space which are appointed to us. It penetrates, at one and the same mo-

ment, the most distant regions of space, and fills heaven and earth, without therefore being spirit. With this analogy we do not intend to explain the subject here treated of; yet thus much is made evident by it, that we propound nothing contradictory to the nature of what is somatic [of the nature of body], or dynamic,¹ when we assert, that the glorified body of the Redeemer possesses the capacity of serving the spirit as a free and adequate organ of efficient action, wherever and in whatsoever manner that spirit willeth (*quando et quomodo Christo visum est*). An absolute ubiquity we do not ascribe even to the *σῶμα* [body] of his glorified state.

As the humiliation, so has also the exaltation its degrees. First those properties effected by the former are resumed, and then the full possession of the *δόξα* supervenes. Its point of incipency connects itself with the lowest degree of the exinanitio, and consists in this; that the divine fulness of life pervades the departed spirit of the Redeemer, and thence animates and glorifies the body. This inward process then attains its consummation in the sitting at the right hand of God, and all that was given, as to its essence, in the incarnation, has now reached the fulness of real actualization. Thus the Redeemer has entered upon that perfect state of being, through the possession of which [von dem aus] he is able to introduce into the world that salvation [Erlösung] which he effected in the state of humiliation, and to communicate to it his life; and to that measure in which he does this, he manifests his glory outwardly. Every land is filled with his glory.

Let us now, in conclusion, sum up what has been said, in order to present a clear view of the whole subject. In accordance with the purpose of eternal love, the Son of God, laying aside his glory [sich selbst entäussernd], has assumed human nature, and has, by so doing, entered with it into a relation of personal oneness, which is neither an indiscriminate identity, nor a mere consociation [ein blosses Nebeneinander] of the two, but a vital [lebendige] interpenetration. Whatsoever pertains to the one constituent [Seite] of his being, is proper also to the other. His divine being [Seyn: nature] exists and acts in human form, and participates in all the conditions [Zustände: states] of his humanity, and, on the other hand,

¹ The author has here, we presume, reference to the so-called imponderable agents, light (just employed in illustration) heat and electricity: these, though they have never been proved not to possess weight and inertia, and may actually possess both, may, in the present state of our knowledge respecting them, be appropriately termed dynamic agents, or natural powers.—
TR.

communicates to the latter also its [the divine nature's] consciousness, its life and its fulness. In so far the communication is directly [unmittelbar] given and made complete with the incarnation.¹ And this is equally true of both states. However, as the possession of the divine glory is, in the first stadium, a restricted one for the Logos, it is so also for the humanity which is made one with him: inasmuch as he again receives, in the second stadium, the absolute fulness of life and power, this is received also by the humanity, and the latter is thereby elevated to its joint possession and joint exercise [Mitbesitz und Mitgebrauch]. This is the glorification. According to this the Redeemer does not, in the progress of these two stadia and by means of them, *become* the Godman: *he is such* from the moment of the incarnation; and the entire historical development of his life [his entire historical development in life] consists only in this, that his *one and undivided* [einheitliche] *person* entered into the deepest humiliation, in order to ascend to the most exalted glorification [state of glory]. But what he suffers and does on this way, he does and suffers in holy love as the representative of our race. It is God himself, who in him reconciles the world unto himself, in that he brings in the perfect righteousness and the perfect expiatory sacrifice [sin-offering], whereby alone our fellowship with him, which sin has destroyed, can be restored. This, as mediatorially obtained for us [uns vermittelt] through his life, sufferings and death, subsists objectively for ever in his person. For our nature, assumed by him, *remains* thenceforward his. In him the sinful race has been rendered for ever acceptable to the Father, and with this is given, for every individual, the possibility of being admitted into that fellowship with God, which is the proper destination of mankind. *Jesus Christ* conducts them to their destination [zum Ziel], and thus brings the idea of mankind to its consummation, or complete realization [Erfüllung].

¹ Strictly speaking, therefore, there is, if it is intended to use this expression, a twofold genus communicationis idiomatum: ἰδιοποιήσις, and κοινωνία τῶν θεῶν.

ARTICLE IV.

EDUCATION IN THE LUTHERAN CHURCH.

A man is as his thoughts. The caution of the wise man is directed against him who extends an invitation to eat, whilst his heart is not with his invited guest. The inference then is, that this man is not as he professes, but as he thinks in his heart. It is then true of every man, "as he thinketh in his heart so is he," and "a man is as his thoughts." The ideas and volitions of the man constitute his *intellectual* and *moral* character.

We are educated intellectually by our ideas, from whatever source they may come, and of whatever character they may be. The number and character of these ideas will determine the intellectual character of the mind. The human mind is very much the creature of the circumstances in which it is placed. If it be bound down to a single set of ideas, and the range of its ideas be limited, its vigor and dimensions will be as those ideas. If it be confined to the workshop, where its ideas do not range beyond the nature of the tools which belong to that particular occupation and the material upon which they are to operate, or if it be confined to the ideas which present themselves on the farm, in the annual routine of ploughing, sowing, reaping, threshing and the connected topics, or if it be confined to the perpetual whur of the spindles of the factory, and be tied down to the two or three ideas of the thickness and smoothness and continuity of cotton thread, it is very certain that the mind will be as its ideas, dwarfed and contracted. The illustration of this point you will find in England, where children are early introduced into factories, and are educated in them from childhood, until their premature death. The mind does not rise above the limit of its ideas, and the body, from its miserable education, seeks an early tomb. The same is true of the colliers, who spend most of their earthly existence under the ground, and there have a language and a set of ideas peculiarly their own.

Compare with these degraded beings the overseers of the factory and colliery, whose minds are daily stimulated to renewed efforts, by the multiplied and varied forms of thought presented to them, who come into contact with all forms of mind, whose ingenuity is tasked to the utmost to meet the re-

turning necessities of the manifold operations under their control, and who, therefore, become men of ability. With the operative there is the everlasting, unvaried, monotonous routine, under whose stygian influence the mind loses its energy and elasticity, and never rises above the pigmy stature of the operation in which it is engaged. Whilst the other, by the pressure from without and from within, rises to giant proportions, and stands a colossus before the world.

The mind is as its thoughts *intellectually*. Hence in those occupations which, in themselves, furnish but few ideas, the deficiency should be supplied by books, lectures, maps, charts, pictures, &c., which supply all those lofty thoughts and grand conceptions which tend to elevate and expand the soul. It is in this way that the sights and sounds with which we are every day conversant, as well as the daily routine of business, contribute to the formation of intellectual character. The lofty mountain, the roaring cataract, the widely-extended prairie, and the boundless, resistless, ever-moving ocean, and the calm azure of the sky above us, and the sweet influences of the stars, those sleepless watchers of the night, fill the mind with lofty conceptions, and lay up in memory's treasuries images and sentiments, impressions and thoughts which will continue forever to develop and expand the mind.

What is true of the individual is true of the family and of the congregation. Mark the contrast between two congregations, in their intellectual growth, which pursue an opposite course, on the subject of the great christian enterprises of the day. You will see *that* congregation with its pastor making marked advances in intelligence and piety, which forms lofty conceptions of the great work of evangelization, in all its relations; whose benevolence is expansive, being based upon the character of Christ and the mission which he came to perform on earth; who look beyond the narrow limits of their own little selves, and take into their minds the rivers, bays, seas, islands, continents and oceans of souls which exist in the world, for all of whom the glorious plan of salvation was executed by the Son of God. Whilst the congregation, with its pastor, wrapped up in the mantle of selfishness, and plodding on in the stereotyped routine of exercises handed down from time immemorial, will rust and perish in its inactivity and ignorance.

As a man thinketh in his heart, so is he *morally*; or a man is *morally* as his thoughts, or volitions, or purposes, or motives. Writers on the subject of morals, teach that the moral character of an action is placed in the motive with which the act is

done. Two men may bestow the same amount of money upon the same beggar, and yet their acts be diametrically opposed in character. The one gives to relieve the necessities of the poor, and the other to induce him to injure his neighbor. As a man thinketh in his heart so is he. Thus do men every where judge. Thus do our courts of justice decide, and thus did the ancient Jewish law decide. He who slew his neighbor unintentionally, having no malice in his heart, is acquitted of the charge of murder, whilst the man who deprived his neighbor of life intentionally and maliciously, is adjudged worthy of death. Outward performances are of no moral worth, apart from the motives which accompany them. They are like the hail and the rain, and the waterspout and the earthquake. They are like the acts of those animals which possess no moral character, and therefore are incapable of moral acts. What is true of a single act, with its motive, is true of a series of acts, with their motives annexed, or with the *principles* by which men are actuated, or with their governing purpose from which individual acts and motives proceed. For as the moral quality of an act is determined by its motive, so the moral quality of a series of acts is determined by the series of motives which prompt them, and which we call principle, or governing purpose. The moral character of the man, then, is as the purpose of his mind, or as his principles. If these are love to God and love to man, he is a christian, a child of God, and an heir of eternal glory; if they are not, he cannot lay claim to such a character.

Now motives and principles are obtained, precisely as thoughts and ideas, from the circumstances in which we are placed, from the occupation in which we are engaged, from the training of childhood, boyhood, youth, manhood. It is education then, in its widest signification, which forms the intellectual and moral character of the individual, family, congregation, community and nation. *Education* then is the most important subject which can claim our attention. Important in all the relations of life. This will determine what we shall be intellectually and morally, as a church and as a nation.

The great question then, which is before us, as a church and as a nation, is, who shall educate the rising generation? Educated they will be, by the force of circumstances and the nature of the mind, if they be not educated by the direct influence of instruction. Educated they will be, either through truth or error, in some or all of its various forms. Shall it be through the truth, and under the auspices of the church of Christ, or shall it be through error, and by one or all of the

various forms of infidelity and error? In the decision of this question we have much to do as a portion of the church of Christ, and as a part of this great people which constitute the United States. This question swells into a degree of importance and magnitude which baffles calculation, when we permit our thoughts to dwell upon the future of this nation. When we think of her extended domain, washed by two oceans, her population outstripping all the experience of the most vigorous growth, her free institutions furnishing facilities for empirics and deceivers of every sort, and the power which she already wields as a youthful giant, hastening forward to the maturity of his strength. Who then, blessed with the feelings of a christian man, interested in the welfare of the Redeemer's kingdom, can contemplate this subject unmoved? What lover of his country, who is capable of understanding the influence of intelligence and virtue on such a form of government as ours, can be an uninterested spectator of the scenes daily transpiring around him? Look for a moment at the subject in its several relations, and consider its importance.

1. *The State educates.* 2. *The Church educates* 3. *Infidelity educates.*

The common school system, which in some one form extends itself over almost all the states of this confederation, exerts a powerful and wide-spread influence in the formation of character- This must be so, from the fact that, it receives and instructs its pupils at a very early period, when impressions the most permanent are made upon the mind. This vast influence is wielded, in part, by politicians, in part by the irreligious and infidel, in part by Romanists, and in part by the church, through its various denominations. There is nothing in the system itself, which necessarily constitutes it christian, whilst the absence of the christian element deprives it at once of its conservative and healthful character. Now I have pointed out the common school system, simply to indicate this source of power, and to ask, who will give a proper direction to this vast influence; who will preserve it from corruption; who will raise it up to the perfection of which it is susceptible, if it be not the church of Christ? The interposition of the christian and patriot is the more important at this time, inasmuch as the Romanists are putting forth systematic efforts to bring this arm of power under their exclusive control. The avowed purpose to exclude the Bible from the school, leaves us in do doubt as to the ultimate end aimed at by this persevering enemy of civil and religious liberty. The known arrogant and implacable character of the Papal Hierarchy as-

sure us that her efforts will not be relaxed, until she has either obtained a victory or has been utterly destroyed. If, then, we would secure for ourselves, and extend to our children the blessings purchased for us by the toils, and sacrifices, and blood of our forefathers, we must resist this enemy, and extend far and wide the enlightening, and regenerating, and saving truths of the Bible, and make intelligence and piety, twin sisters, go hand in hand in securing the highest interests of the human race.

2. Infidelity educates, not so much by schools as through the press, the pulpit and personal influence. It has been said by high authority, that this is the great evil which is now besetting the youth of our land. It is sifted in various forms into the polite literature of the day, into history, poetry and philosophy. It adapts itself to the depraved nature of man, meets his religious difficulties, by the promise of universal salvation, calms the fears which a guilty conscience awakens, and ministers, without creating alarm, to his natural appetites. Now, who will search out and expose and arrest this form of education, if it be not the church of Christ? And how will the church most effectually accomplish this, but by an education and a literature radically christian?

3. The Romish church educates. I recognize this church to be a christian church, having truth in its doctrines, covered up with much error, and therefore, in its influence, the more dangerous. The foundation of its theology is, the nature of sin distinguished into venial and mortal, and justification by works, thus virtually rejecting the value of the atonement of Christ, and its vicarious nature, and in politics, subjection to a foreign despot through the priesthood and their superiors. Boldly do they avow it to be their purpose, if ever they gain, as they will, though at a distant day, an immense numerical majority, to put an end, in this country, to civil and religious freedom (see Shepherd of the valley passim). For this frank avowal of their designs, they deserve the thanks of every christian and patriot. Here there is no shirking, no evasion, no resort to falsehood. It is the open and impudent avowal before a Protestant community of at least eighteen millions of intelligent freemen, that there is an organization among them encouraged, as we know, and sustained by the despotism of Europe, equally intelligent with them, and far more efficient by its consolidation and unity of purpose, which is seeking their ruin. Civil and religious liberty having been banished from Europe, seeks an asylum in this western wilderness, fells the forest, rears her cities, founds her institutions, establishes her

agriculture, commerce and manufactories, and sends forth her invitation to the down-trodden and oppressed of every land to come and partake of these blessings. The Romanist of England, France, Germany and Austria and elsewhere, driven from his native land by persecution, or attracted by the superior charms of these United States, finds here an asylum, in his exile, a home in which he can rejoice. One would suppose that gratitude would be the first and strongest emotion to spring up in his soul. Perhaps it is so, and that emotion spontaneous and natural, is crushed by the religious system in which he has been reared. This expression of feeling is not heard. No, the first voice that salutes our ears, after the Papal hierarchy has felt her power in this country, is, "when we obtain adequate power, as we surely will, at a future day, then civil and religious liberty are at an end." The viper warmed into life in the bosom of kindness, turns and stings its benefactor. Popery, then, shielded by the liberty which she here enjoys, proclaims her designs abroad. If Protestants then, thus forewarned, and therefore forearmed, will not look the danger in the face, if they will not arrest the evil in its incipiency, then must they grapple with it after it has grown to giant proportions.

I have been careful to separate the people from the system, because there are among them devotedly pious persons and pure patriots. Now if we desire to form an estimate of the danger to Protestant christianity, and our free institutions, from this source, we should consider, 1st. That the great influence which this church secured, after the middle of the sixteenth century, was obtained chiefly by means of schools and the education of the young. They established more schools, and better endowed than the protestants. They secured, through the Jesuits, more successful teachers. They obtained the education of many of the princes and higher nobility of Europe, and thus, in connection with physical force, they rolled back the tide of Protestantism which, for a time, had well nigh overwhelmed them. 2d. This is the process precisely, which is now in progress in this country, as well as in Europe. This is the contest which is now waging, the results of which time only can show. Their system of education is attractive, in many of its features. It is addressed to the senses, as are their forms of worship. It is ornamental, but it is superficial. Philosophy and history they cannot teach thoroughly, because they both condemn their system of religion. The number of colleges in the United States is one hundred and twenty-one; of these, fifteen or eighteen are Roman Catholic. The num-

ber of their female schools I have been unable to ascertain, but they are much more numerous and flourishing and influential than their colleges. Here then, you have an influence which is continually at work, enlarging and deepening, and which threatens the subversion of our civil and religious freedom. Shall we encourage it? Shall we give it our coöperation and influence? Shall the education of the children of this country be placed in the hands of those whose avowed object it is to make themselves supreme, and all others their subjects? Shall we send our children to their schools? Shall we put forth no efforts to arrest and counteract the evil? We are bound, as christians loving the truth and the church of our Redeemer; we are bound, as citizens, freemen, loving our country and the blessings of civil and religious liberty, which God has given us here, to abate and to remove, by all lawful means, every institution and effort which aims at the subversion of these blessings.

3. The church of the Redeemer has educated, and she ought to educate the rising generation. The mind may be educated, intellectually, to a high point of development, without christianity. *With it*, the soul in its aspirations will soar to the loftiest pinnacle of thought. Without christianity, the mind can be educated morally only in the precepts of heathendom. *With it*, the soul, in its moral character, becomes assimilated to the perfect model of character exhibited by our Savior. It converses with angels, and the just made perfect, and plumes its wings for a holier, a heavenly habitation. The church, therefore, is the only agency which can educate properly. The great head of the church, Jesus Christ, is in the midst of her. The Holy Spirit, from whom all gracious and saving influences proceed unto the children of men, is in the midst of her, and dwells in the hearts of believers. God, the Father is with her, for he has declared that he will dwell in them and walk in them. He will be their God, and they shall be his people. If God be not in his church, then is he nowhere, and if he be in the midst of his people, then do they sustain such a relationship to him as to derive from it the strongest motives to activity, and have access to the inexhaustible fountain of wisdom. But the church ought to educate, because she fled to this western wilderness, an asylum from the persecutions of civil and religious tyranny in the old world. Here the Puritan and the Presbyterian, the Lutheran and the Huguenot, the Quaker and the Baptist fixed their abode, that they might worship the same God undisturbed, according to

the dictates of their consciences. This wilderness, under their fostering hand, by the good providence of God, lost its wildness, and arose a beautiful garden, with fruits and flowers strown round in abundance. This wilderness, under the influence of their wisdom and foresight, became a well-ordered government, founded on a constitution and laws, the admiration of the world. This became a glorious confederation, as it is this day, stretching out its giant arms to the oppressed and down-trodden of all nations, inviting them to come under the shield of her power, that they may find plenty and peace. Ought not then the church to educate the rising generation in the same principles, inculcating the same lofty sentiments of piety, patriotism and equality, so that this great nation may be bound to the throne of God by faith in Christ, and the different parts to each other by the common bond of christian education and affection? Yes, here the church has found rest for the sole of her foot, free to do good, to carry forward the great object of her mission, and untrammelled by the overshadowing influence of the State. Here then, where she can, and in this accepted time of the Lord, let her put forth the power which she possesses for good. The end she has in view is the glory of God and the highest good of man, and the instrumentality which she employs is the truth. The mission of the church is education. Her province is to teach. To teach Christianity and all that is necessary to explain and enforce it. From the rudiments, therefore, of the alphabet, to the loftiest conceptions of the magnitude and motions of the heavenly bodies, and the simple yet sublime laws by which the Almighty controls them, is it the vocation of the church to teach. The preacher is a teacher, the head of the family is a teacher, all church members are teachers; let then the church arise as one man, and gird herself to the work, and feel that, if she will not teach her children, and the stranger who is in her midst, then will they be taught by the world, the flesh and the devil, by the infidel and the Romanist, and her power to do good will be lost, because she neglected the favorable opportunity.

Education begins at home, under the paternal roof, with the earliest dawn of thought and perception, when the dreams of infancy and childhood, like angels, visits pass through the soul, when the fond mother lays her soft hand on the child's head, and teaches it to pray. It is continued in the common school, carried on in the academy, and college, and university, and is completed in this world only with death. In all it will be true, "*as a man thinketh in his heart, so is he.*"

We, as a denomination, have a *general* and a *particular* interest in this subject. As a christian denomination, a part of the church of the Redeemer, the eldest born of the Reformation, we desire, in common with other christians, to imbue this whole nation with the spirit of the gospel. To place all our institutions, political, literary, commercial, mechanical and all, under the sanctifying and saving influences of divine truth. We desire to exalt God in all things, that our country may be under his protection, and be saved by his power.

We have a particular *denominational interest* in this subject, and this is subsidiary to the former. For, if we educate as a denomination, we conceive that we will educate under the auspices of the highest form of christianity, and therefore we will be promoting the highest interest of the State. This idea doubtless has given education, especially in the higher forms of it, in this country, so much of a denominational character. We are interested in this subject, as a denomination, 1. On the ground of self-preservation. 2. Extension. 3. The arrest of error and sin.

1. *Self-preservation.* To the individual, the principle or desire of self-preservation is one of the strongest of his nature. It is not so in churches and denominations. The mass does not thus feel it. The language of this country is the English, it was first settled by the English, and therefore the English language has always had a preponderating influence. The legislative and executive affairs of the nation have been conducted in this language. Our deliberative assemblies and courts of justice have been conducted, and our public records have all been preserved in this language. The presumption therefore is strong that it will continue so. The literature, the talent, the influence of whatever kind, will be wielded through the medium of this language. It is the language of the court and of fashionable life. All other languages will naturally fall into this. A nation, then, made up of emigrants from different countries, speaking different languages, will find itself gradually becoming English. The children will learn to speak the English language. It is necessary for business of all kinds, and a few generations will gradually merge all others into this.

A language such as the German, noble in its literature and science, and the great names which it can call its own, and noble in its copiousness, flexibility and power, though sustained as a living language by streams of immigration continually pouring in, must gradually yield. The immigrants may employ their native language, yet their children will and must

use the English. Now to attempt to perpetuate the church through the German *language alone*, is suicidal. To educate in the German language *alone* is suicidal. We are necessitated then, in self-defence, to educate our ministry in the English language, to secure the preaching of the gospel in that language, or the youth of the church will pass over into sister denominations, to the manifest injury and ultimate extinction of our own. The Fathers of the church did not feel the need of the English language, or if they did, they were at a loss how to supply the deficiency. The consequence was then *everywhere*, as it is now *in many places*, our churches became the feeders to others. And right glad were the Episcopalians and Presbyterians, and more recently the Methodists, to introduce into their ranks the intelligence and enterprise and wealth of our congregations.

The principle of self-preservation will lead us to educate as *much* and as *well*, and to *endow* our *institutions* as *liberally* as other denominations. If we do not, it is certain that, as a denomination, we must suffer. Who wields the power of this land? It is the educated mind of the land. Who in the pulpit, at the bar, on the bench, in the senate, the popular assembly, and wherever influence is exerted, who wields it? The educated mind of the land. Knowledge is power, and as a man thinketh in his heart, so is he. If we, as a denomination, will not educate, we cannot wield the power which others possess. Who in any one country the reader may designate, are the influential minds? Do they belong to our church? Do they worship with us? Educated mind attracts educated mind by a well known principle. This operates powerfully in church relations as in everything else. Do we educate as much as others? Do we, as a denomination, educate as many minds as other denominations, in proportion to our population? Let us begin with the higher schools and colleges, and ascertain the facts.

I have stated that there are one hundred and twenty-one colleges in the United States. Of these, eight are congregational, with twelve hundred and seventy-four students in the college classes. Forty-two belong to the Presbyterians, with twenty-seven hundred and eighteen students. The Baptists fifteen, with eight hundred and eighty-two students. The Methodists fifteen, with nine hundred and twenty-eight students. The Romanists with fifteen colleges, have fourteen hundred and forty-one students. (These include preparatory and other students). Episcopalians have eleven, with about five hundred students. What is the amount of influence which

our church is exerting in the subject of education. We have four colleges, and not two hundred students in the college classes. The whole number of students in all our institutions, colleges, academies, &c., is six hundred and seventy-two, and of these we have not thus far graduated thirty annually. We have not, in all our institutions, as many students as any of the denominations which I have mentioned have in their college classes. We graduate, say thirty annually. The Congregationalists between three and four hundred, the Presbyterians as many at least, and the Methodist church, which not many years ago, despised college education, is graduating one hundred and fifty annually. If we take the sum of the communicants, as reported by the several Protestant denominations in this country, it will be found to be three million five hundred and forty thousand, and ten thousand two hundred college students, giving the ratio of one to every three hundred and forty-seven. In our church we have one hundred and fifty thousand church members reported, and say one hundred and fifty college students (i. e.) one in a thousand. If our graduates are thirty, the ratio to membership is one in three thousand; we graduate one, to every eleven graduated by other Protestant denominations. This is humiliating; and of the whole number, in schools higher than ordinary English schools, we have one in two hundred and twenty-three. Am I sounding a false alarm then, when I say we must educate in self-defence? So long has this subject been neglected in our church; so stupid and paralyzed have we been, that we have permitted the sagacious and far-seeing of other denominations, to pre-occupy the ground and forestall us everywhere, and now, instead of occupying vantage ground, we are compelled to defend ourselves as best we may. If we graduate but thirty annually, whence are we to obtain our educated ministers who, preaching in two languages, shall compete in respectability and efficiency with those of other denominations preaching only in one? Whence shall we obtain our men of influence and power, to sustain the outward fabric of the church, and those who shall garnish it within with all beautiful and precious stones?

What are the facts in relation to *Academies* in our church, and what are the efforts put forth on this subject? It is very certain that education will be just as the opportunities are presented of enjoying it. If the higher forms of education are brought to our doors, and we can introduce our children into the rudiments of a classical and mathematical education, without involving great expense, and under the parental eye, then is it certain that the people will educate. These academies

constitute the first step of the porch which leads into the temple of science, and from them oftentimes does the student gaze into the temple, and, ravished with the prospect, desires to press forward and enter in. Besides the preparatory departments attached to our colleges, we have academical schools in operation. Counting the preparatory departments at our colleges, we have eight academies for a population of one hundred and fifty thousand. The Old School Presbyterians have forty-two. The Methodists have forty-six academies, and in twenty-nine of them forty-nine hundred and thirty-six students. The oldest academy was founded in 1829. Our poverty in female seminaries is, if anything, greater.¹ Now, "as a man thinketh in his heart, so is he;" and as a denomination in its individual members thinks in its heart, so is it. How then, we ask, can we defend ourselves, as a denomination, against the encroachments of others, and especially of the world and infidelity? How shall we discharge the debt of education which we owe to our children, to the church at large, and the age in which we live? *Answer.* By establishing classical academies in every pastoral district where there is a reasonable prospect of sustaining them. In this work we, as ministers of the gospel, as teachers of righteousness, must lead. Rarely will proper efforts fail of success. We will thus bring to the very doors of our congregations, the means of instruction. Young men for the ministry, will thus be brought forward, and tested and disciplined. The church will soon see the importance of this subject, in the blessings which it will bring upon her. Some of our pastors have moved in this matter, and success has crowned their efforts, and success will necessarily attend all well directed efforts on this subject.

If we desire to maintain the ground which we now occupy, as a denomination, then must we endow our colleges *liberally*. Education should be made, if possible, accessible to all. So cheap that the poorest, by proper efforts, may partake of its blessings; and so good as to satisfy the expectations of the lof-

¹ The writer, in his statements concerning the number educated in the Lutheran church, was guided entirely by the educational statistics of the church as such. No doubt many of the sons of the church are educated in the colleges of other denominations, having a greater age and name, and furnishing, it may be, greater facilities for instruction than our own. The same is true of the number of academies, and the pupils instructed in them. Only the academies under the care of pastors, or teachers, or congregations of the Lutheran church, are mentioned. Many, we know, are educated elsewhere, but of these, we could, for obvious reasons, take no account. There is certainly an awakening perceptible in the church on this subject, and, although we are no prophets, we hazard the prediction that the next ten years will witness a revolution in the church on the subject of education.

tiest mind. This can be effected only by adequate endowment. The denominations by which we are surrounded, with a zeal worthy of imitation, are all alive on the subject. Dickinson college, with an endowment of thirty-two thousand dollars, is now actively engaged in securing one hundred thousand more. Lafayette has secured one hundred thousand dollars, and Canonsburg, in addition to its former investments, has secured all the endowment it asked. Under such a pressure from without, and with such few resources from within, it is manifest that, unless some relief come from our churches, our colleges will be eaten out. How can Pennsylvania college, at Gettysburg, or any of our colleges, without endowment, maintain itself in this unequal competition with other institutions well endowed? To our clergymen and intelligent laymen, do the Trustees then betake themselves, and on them must they rely for relief in this emergency.

We are not amongst the number of those who are prone to despond. We prefer to have the horizon of our existence gilded with the bright rays of hope, though disappointment should be the consequence. Neither are we disposed to be querulous or fault-finding, because we know that there is a heavy burden of duty resting upon the shoulders of every conscientious man, and that "the heart knoweth its own bitterness." Yet we cannot withhold the expression of our surprise at the fact, that whilst there seems to be a real interest felt in her welfare, no efficient means can be carried out to place her upon a firm foundation, and that none of the surrounding Synods, many of which are made up, in large part, of her Alumni, have moved in her support, save the Mother Synod, the Synod of Penna. United effort for a few years, would secure all that is necessary. The sale of three hundred single scholarships, or an equivalent number of permanent scholarships, would enable the Board to extend the instruction, and reduce the price of education, to the manifest and permanent good of the church.

What is necessary for our self-preservation, is much more necessary for the *growth* and *extension* of the church. We must keep up with the spirit of the age, or we can make no progress. The intelligence and enterprise, and activity of our ministers and people must equal that of others, or we will be unable to maintain ourselves beside them. It is a blessed arrangement of God's Providence, that intelligence and piety are fashionable; and by this I mean, that they belong to the spirit of the age, and are the fruits of the Spirit of God. This Spirit must we have in all his gracious influences, or we can

make no successful aggressions upon the world of sin and error. In such a state of things, and under such circumstances, we can, with the utmost hopes of success, put forth efforts on this subject. Great, eternal interests are at stake. Interests involving not only the welfare of this country, but in some measure the world. They who will educate the rising generation, will be able to determine the character of our country for years to come. When I contemplate the vast bearings of this subject upon all the relations of life, upon the church, the nation and the world, I feel that too much cannot be spoken concerning it, that the loftiest efforts are too low to express its importance, and that *he* ought not to be regarded as an enthusiast, who, forsaking every other employment, sought, in the most impassioned manner, to infuse his own feelings and sentiments into a slumbering community.

Let us then, as a church, realizing the importance of the subject, act upon it. Let us, as parents, begin at home, deeply impressed with the truth that as *our children* think in their hearts, so are they, intellectually and morally. The thoughts, the ideas which pass through their minds, will educate them. Let us bring them around the family altar, first of all, and consecrate them to the Great God. Let us bring them under the sweetly constraining influences of the truth and spirit of God, and there, at home, lay deep in their souls the foundation of a good character. Then let us fill their minds with all useful knowledge as we have time and opportunity, furnishing them with the best education possible, under the circumstances, so that they may be furnished with the richest source of pure enjoyment, and the most ample means to become abundantly useful. Let us employ all proper means to advance the interests of christian education in our own church and every where, by establishing and endowing high schools, academies and colleges, so that the church of our birth, and the church of our choice may occupy the position, among the other protestant churches, to which her age, her history, her doctrines and her great men entitle her; that coming forth first from the abominations of Popery, and contending successfully for the faith once delivered to the saints, she may continue to occupy the very front rank in God's sacramental host, in her scriptural piety, her profound learning, and her lofty eloquence, so that she may at length be prepared, by a life of labor and usefulness, to enter upon the rest which remains for the people of God.

ARTICLE V.

OUR GENERAL SYNOD.

As our church generally feels a deep interest in the General Synod, and as the sources of information, particularly in reference to its earlier history, are comparatively limited, it is proposed in the following article to present a brief sketch of its origin and progress, to furnish a synoptical view of the Conventions held since its organization, that the reader may be made acquainted with all the subjects of importance, that have excited an interest, and engaged attention. The writer believes that such an article, in a permanent form, may be found useful for reference, and hopes that he will perform a service not ungrateful, at least to the younger brethren in the church.

Thirty-three years have elapsed since the formation of the General Synod, and the sequel has shown that its pious founders did not overestimate its importance, or the advantages that would result from its operations. Time has proved the excellence of the institution, and has fully satisfied almost all, who were hostile to the union, that the fears they entertained were groundless, and that the charge of encroachment on the rights of individual Synods was altogether gratuitous. The opinion, in some quarters, prevailed that the General Synod would create a power in the church for the exercise of ecclesiastical tyranny, replete with mischief; and most dangerous to the liberties of the American people. For many years, in certain portions of the church, war was waged against it, and the most malicious misrepresentations put into circulation, but the imminent dangers that threatened, and the dolorous predictions expressed at the time, have never been realized. The innumerable difficulties, which the General Synod experienced at the commencement of its career, have nearly all been removed, and the violent opposition, it encountered, almost entirely subsided. It has proved a great blessing to the church. From its influence the happiest results have flowed. It brought into existence, and has sustained those noble institutions among us, which have been productive of so much good, and are the glory of the church. It has united the North and the South, the East and the West, in efforts for the extension and improvement of our common Zion. And the last Convention of the General Synod presented the beautiful spectacle of

twenty different Synods, the representatives of a large portion of the Lutheran church in the United States, gathered together, from the most remote points, as an advisory council, actuated by a most fraternal spirit, consulting for the best interests of the church, and engaged in harmonious and efficient labors for the purpose of strengthening her influence, and increasing her usefulness.

The Convention which organized the General Synod, assembled in Hagerstown, Md., October 22, 1820. The want of a bond of union had long been felt, and the best men in the church thought, that the time had arrived for securing this object. The desire seemed general, that there should be some central connexion, in order that unnecessary and injudicious divisions might not arise, that more general uniformity in the usages and devotional books of the church might prevail, and greater strength and increased efficiency imparted to those enterprises, in which concentration is so essential to success. The initiatory step towards this union was taken by the Synod of Pennsylvania, convened in Baltimore in 1819. At this meeting Rev. G. Schober appeared as a delegate from the Synod of North Carolina, for the express purpose of suggesting and urging the formation of a General Union among the Synods. He had prepared the outline of a plan resembling, in many respects, the Constitution of the General Assembly of the Presbyterian Church. It was submitted by him to the Synod, and constituted the basis of the discussions, held on the subject. The plan was referred to a committee, consisting of Rev. G. Schober, Rev. Drs. J. Daniel Kurtz, Frederick D. Schaeffer, J. George Schmucker, and Messrs. Demuth, Keller and Schorr, who subsequently reported it to Synod considerably modified; the objectionable points were stricken out, and some of the prominent features of the Congregational system introduced. The plan, as amended by the committee, the Synod adopted, by a vote of forty-two to eight. It was signed by Rev. Dr. J. G. Schmucker, as President, and Rev. Conrad Jäger, as Secretary, and a printed copy sent to all the different Synods in the church, with the understanding that if three-fourths of the Synods, then in existence, approved of the plan, the Convention should be called. The proposition having been favorably received, Doctor Schmucker, in accordance with the instructions given, published the proposed meeting at the time designated.

At this Convention, delegates appeared from all the Synods, except that of Ohio. From the Synod of Pennsylvania were present, Rev. Drs. George Lochman, F. W. Geissenhainer,

Christian Endress, J. G. Schmucker, H. A. Muhlenberg, and Messrs. Christian Kunkel, William Hensel and Peter Stickter ; from the Synod of New York, Rev. Drs. P. F. Mayer and F. C. Schaeffer ; from the Synod of North Carolina, Rev. Messrs. G. Schober and P. Schmucker ; from the Synod of Maryland, Rev. Drs. J. D. Kurtz, D. F. Schaeffer and Mr. G. Schryöck.¹ Rev. Dr. Kurtz, of Baltimore, Md. was chosen President of the Convention, and Rev. Dr. Muhlenberg, of Reading, Pa., appointed Secretary. After two successive days of deliberation, the Convention unanimously agreed upon a constitution, which was to be referred to the district Synods for ratification. If three of the Synods represented adopted the constitution, the chairman was authorized to convene a meeting of the General Synod, at Frederick, Md., on the third Monday in October, 1821. The chairman of the Convention was also directed to address a friendly letter to the President of the Synod of Ohio, encouraging him, if possible, to prevail on said Synod to unite with the brethren in the adoption of the Constitution. Before its adjournment, in expectation that the Constitution would be approved, and in compliance with one of its provisions, the Convention appointed the following committees: 1. *To form a plan for a Seminary of education*—Rev. Drs. J. G. Schmucker, G. Lochman, C. Endress, F. W. Geissenhainer, and H. A. Muhlenberg. 2. *To form a plan for a Missionary Institution*—Rev. Drs. J. D. Kurtz, J. G. Schmucker, D. F. Schaeffer, B. Kurtz, and Rev. A. Reck. 3. *To form a plan in aid of poor ministers, and ministers' widows and orphans*—Rev. Drs. P. F. Mayer, F. C. Schaeffer, J. C. Baker, and F. W. Geissenhainer.

The Constitution having received the approbation of three out of the five Synods, then in existence,

*The first Meeting of the General Synod,*²

was held in Frederick, Md., the 22d of October, 1821, at which there were representatives in attendance from the Synods of Pennsylvania, of North Carolina, of Maryland and Virginia. From the Synods of New York and Ohio no delegates were present. Various topics of interest engaged the attention of this Convention. The subject of a Theological Seminary was discussed at some length, and resulted in the

¹ Of the founders of the General Synod, Rev. Drs. J. G. Schmucker, J. D. Kurtz and P. F. Mayer, and George Schryöck, Esq., alone survive.

² The officers of the Synod elected at this meeting were, Rev. Dr. George Lochman, *President* ; Rev. Dr. D. F. Schaeffer, *Secretary* ; Hon. Charles A. Barnitz, *Treasurer*.

adoption of a minute, deferring for several years its establishment, but recommending that seasonable preparation be commenced, in anticipation of so important an undertaking; that our congregations, in the mean time, be prepared for the enterprise, and arrangements be made at once for securing a well selected and extensive library, for the use of the Seminary about to be established. The Synod seems to have been impressed with the importance of a well educated ministry, (and well would it have been, if this policy had been strictly observed by the church!) for we find that a resolution was unanimously adopted, recommending to the several Synods to admit no young man to the study of Theology, before he had obtained a diploma or some similar testimonial from a public institution, wherein the usual branches of science are taught; or before he had been examined in such branches, and found sufficiently qualified by a committee appointed for that purpose. It was likewise proposed to the several Synods in our connexion, to nominate, as teachers of certain special branches of Theology, particular persons, and to recommend to them certain and suitable text books and systems of each branch, so that students might obtain instruction in the different branches, from different persons, and no one impose upon himself too much, in the important province of educating young men for the ministry.

The subject of Home Missions also occupied the time of the Synod, and the several district Synods were earnestly recommended to send one or more missionaries to such parts of the country as, in their opinion, stood most in need of them. At this meeting there was a discussion on the propriety of acknowledging ministerial ordination, performed by individual ministers, without the permission of their *Ministerium*, and after much deliberation, a decision in the negative was unanimously given. The several Synods, in which the orders of deacons and candidates with power to administer the Sacraments existed, were recommended not to retain said orders any longer than the exigency of the times might require. It was also resolved, that the present state of our church requiring it, a committee be appointed to compose an English Catechism, and to offer it to the consideration of the next General Synod; and accordingly, Rev. Drs. C. Endress, J. G. Schmucker, G. Lochman, D. F. Schaeffer, and Rev. G. Shober were appointed.

From the parochial reports presented, we learn that the Pa. Synod consisted at this time of eighty-five ministers, and that during the year about four or five hundred persons had been

confirmed in the congregations under the care of this body ; that the Lord's Supper had been administered to twenty-six thousand, eight hundred and sixty, and that two hundred and ninety-five schools were in connexion with the congregations of the Synod. How much is it to be regretted that this time honored custom of our Fathers was ever abandoned ! If this course had been continued, and in every pastoral district a school had been maintained for the education of the children of the church, what a different condition of things would now be presented ! The system was one of the peculiarities of our church, introduced from Germany, at the commencement of its history in this country, and it should never have been permitted to fall into disuse. It is the very system, which other denominations, at the present day, are endeavoring to engraft upon their churches, with prospects so promising. The Synod of Maryland and Virginia, which was organized in 1820, and was previously a constituent part of the Pennsylvania Synod, reported fifteen ministers, and five thousand one hundred and sixty-eight communicants ; five hundred and eighty had been confirmed during the year. The Synod of North Carolina reported thirteen ministers and two hundred and twenty confirmations. This Synod also reported, that a committee from the Episcopal church attended their last meeting, with a view to confer on some plan by which friendly relations might be maintained between the two respective churches. The result of the Conference was, that any minister in connexion with the Synod, should be entitled to a seat in the Episcopal Convention of North Carolina, with the privilege of voting upon all subjects that did not appertain to the Episcopal church, and *vice versa*. The committee on behalf of the Episcopal church, also offered to the Synod, to educate at their seminary, and prepare for the ministry gratuitously, any student the Synod might recommend. We take great pleasure in referring to this record, as an evidence of the kind feeling and liberal sentiments of our Episcopal brethren, at this period of their history. This fact, in connexion with the proposition made by the late venerable Bishop White, to the Synod of Pennsylvania, to receive our ministers into the Episcopal church without requiring of them re-ordination, may be useful for reference in future controversies ; as the question with regard to the validity of ministerial ordination, performed by other denominations, is virtually conceded, and all claim for the divine authority of diocesan Episcopacy at once abandoned.

*Second Meeting of the General Synod*¹

Convened at Frederick, Md., October 1823. There were delegates present from the Synods of North Carolina, of Ohio; of Maryland and Virginia. There was also a deputation in attendance, appointed by a Conference of the ministers West of the Susquehannah, belonging to the Synod of Pennsylvania. At this Convention very little seems to have been done. The recession of the Parent Synod, which constituted more than one-half of the church, spread a gloom over the proceedings, and produced the impression that the General Synod would prove a failure. The hopes, which had been cherished for the improvement of our Zion, seemed blasted, and many were disposed to abandon the project of a union. The following resolution was offered and unanimously adopted:

Resolved, That it is with feelings of the deepest regret that we learn from the minutes of the Synod of Pennsylvania, that they were induced by peculiar circumstances, for the present to recede from an institution, which they aided in establishing, and which they still profess to regard as proper, and highly beneficial to the interests of the church; but that this Synod entertains the highest confidence in their brethren of Pennsylvania, and confidently trust, that they will, without delay, resume their connexion with the General Synod.

The peculiar circumstances, to which the resolution alludes were, the prejudices of the congregations, and the fear entertained by some of the ministers, that the General Synod would exercise too much authority, and invade the rights of the district Synods. The union of this Synod was renewed at the late Convention (1853) held in Winchester, Va.

The committee appointed at the previous meeting, to prepare a Catechism, submitted, per Rev. Dr. J. G. Schmucker, the result of their labors. The materials were then referred to a new committee, consisting of Rev. Drs. S. S. Schmucker, D. F. Schaeffer, Rev. Messrs. G. Schober and J. Herbst, to report at the next meeting, with such additions as they considered necessary.

A committee on *Foreign Correspondence*, consisting of Rev. Drs. J. D. Kurtz, J. G. Schmucker, and Rev. G. Schober, was also appointed, with instructions to commence and maintain, in the name of the General Synod, a correspondence with the Lutheran church in Germany, Denmark, Sweden, and particularly with the Directors of the Orphan House at Halle, and

¹ The officers elected at this Convention were, Rev. Dr. J. D. Kurtz, *President*; Rev. Dr. D. F. Schaeffer, *Secretary*; Hon. C. A. Barnitz, *Treasurer*.

the Principal of the University at Göttingen. The subject of this correspondence was to be the communication and the reception of correct information, relative to the spiritual prosperity of our church in the several empires, kingdoms and places abroad, to promote the unity of the church, and to invite the prayers and exertions of each other, for the prosperity of the church of Christ in the world.

The Formula¹ for the government and discipline of the Lutheran church in Maryland and Virginia, adopted by that Synod, and submitted for the sanction of the General Synod, was carefully examined, and after mature consideration, was unanimously approved, as fully accordant with scripture and sound reason, and in harmony with the established principles of the Lutheran church.

The Address² issued by the General Synod at this meeting, is an exceedingly interesting and valuable document, and it is much to be regretted, that at each succeeding Convention, the same care was not taken in the preparation of the statistics of the church. In this address, gratitude to the Great Head of the church is acknowledged, for the prosperity and rapid extension of our church, within the last few years. In the U. States there are five Synods reported; nine hundred churches and one hundred and seventy-five ministers. The statistics and operations of each Synod in the church, are then briefly presented. The Synod of Pennsylvania, at this time embraced seventy-four ministers, two hundred and seventy-eight churches, communicants twenty-four thousand seven hundred and ninety-four, and two hundred and eight congregational schools. The Synod of New York consisted of twenty ministers, and three thousand one hundred and fourteen communicants. The Synod of Maryland and Virginia, of twenty-two ministers, and four thousand nine hundred and thirty-five communicants. The Synod of North Carolina and the adjacent States, of nineteen ministers, and one thousand three hundred and fifty-eight communicants. The Synod of Ohio twenty-six ministers. The Tennessee Conference of six pastors and four deacons. The brethren of this Conference, as well as individuals in some other sections of the United States, the address represents as doubting the utility of the General Synod, but the hope is expressed, that their apprehensions will be dissipated, when a few years of experience shall have demon-

¹ This Formula was prepared by Rev. Dr. S. S. Schmucker, and has been adopted by a large number of the district Synods.

² Rev. Drs. S. S. Schinucker and D. F. Schaeffer were the committee appointed to prepare the address.

strated its advantages, and when maturer reflection on the nature of our constitution shall have convinced them, that if ever our church at large should so far degenerate, as that a majority of any future General Synod should not only be so void of common christian integrity, but so destitute of every sentiment of probity and honor, as to wish those evils which have been feared, still, even the attainment of them would, in our happy government, be impossible. This able and elaborate report concludes with an interesting sketch of the condition of the Lutheran church in Europe, and expresses the opinion that the followers of Christ, who bear the name of the illustrious Luther, throughout the world, amount to upwards of twenty millions.

Third Meeting of the General Synod,¹

was held at Frederick, Md., October, 1825. Delegates were present from the Synods of North Carolina, of Maryland and Virginia, and of West Pennsylvania. At this Convention important business was transacted. At an early stage of the proceedings, a committee consisting of Rev. Drs. B. Kurtz, S. S. Schmucker, and Rev. Messrs. J. Herbst and B. Keller, and Messrs. Harry and Hauptman, were appointed to prepare a plan for the establishment of a Theological Seminary, who subsequently submitted a report, which was discussed and amended as follows :

Whereas, the General Synod regard it as a solemn duty imposed on them by the Constitution, and due from them to God and the church, to provide for the proper education of men of piety and of talents, for the Gospel ministry ; therefore,

Resolved, That the General Synod will forthwith commence in the name of the Triune God, and in humble reliance on his aid, the establishment of a Theological Seminary, which shall be exclusively devoted to the glory of our divine Redeemer, Jesus Christ, who is God over all, blessed forever. And that in this Seminary shall be taught, in the German and English languages, the fundamental doctrines of the Sacred Scriptures, as contained in the Augsburg Confession.

Resolved, That this institution shall be under the sole government of a Board of Directors, which shall regularly meet semi-annually, and as often, at intermediate times, as they may think necessary. The Board are not in any respect under the control of the General Synod ; but each member is responsible, individually to the Synod, by which he is elected.

¹ Officers, Rev. G. Schober, *President* ; Rev. Dr. D. F. Schaeffer, *Secretary* ; Hon. C. A. Barnitz, *Treasurer*.

Resolved, That this Board consist of five directors, viz :— three pastors and two laymen from each Synod, which is connected with the General Synod, and contributes pecuniary aid to the support of the Seminary.

Resolved, That the General Synod elect the first board of directors, agreeably to the preceding article, whose term of service shall be determined by their respective Synods, after which the several Synods shall elect their directors, in such manner, and for such time, as may be deemed most expedient by themselves: *provided* always, that one-half of their quota of directors vacate their seats at one and the same time.

Resolved, That after the aggregate sum of ten thousand dollars has been collected, each Synod shall be entitled to an additional director for every five hundred dollars, which it may subsequently contribute, until its number of directors shall be nine; after which it shall be entitled to an additional director for every one thousand dollars, until its number of directors amount to fourteen.

Resolved, That a Professor shall be elected by the General Synod, after which the Board of Directors shall forever have the exclusive authority of electing additional Professors, and filling up all vacancies.

Resolved, That any Professor may be impeached at any time for fundamental error in doctrine, immorality of deportment, inattention to the duties of his office, or incapacity to discharge them; and if found guilty may be dismissed from office by two-thirds of the directors present: *provided* always, that a motion for impeachment be made at one semi-annual meeting, and lie over for consideration until the next, and that the Secretary of the Board of Directors be required to give written notice to every director absent from said meeting, within four weeks after the meeting at which such motion was made.

Resolved, That the Board of Directors shall frame a constitution, in consonance with the principles fixed by the General Synod; and may from time to time form such by-laws as they may deem expedient, and as are in accordance with this constitution.

We have thought proper to furnish the reader with such of the resolutions as are of general and permanent interest, as this seminary is the only one in our church under the care of the General Synod, and every thing connected with its early history must be of value to all who cherish an interest in its welfare. We have often regretted the disposition in our church,

manifested of late years, to multiply theological institutions. Much better would it be to have one well-endowed Seminary, with an able *corps* of instructors, in the support of which the whole church could unite, than so many indifferently sustained institutions, dragging out a miserable, sickly existence! What a saving of means and of men there might be, and what a gain, in more than one respect to the church! The travelling expenses of the student to a distant point, would be much less of a tax upon our churches, than the outlay for endowment, buildings, and other necessary apparatus.

But to proceed with our narrative. The Synod appointed agents to solicit contributions for the support of the Seminary; selected Rev. Dr. B. Kurtz to visit Germany, to collect money and books; appointed as directors of the Seminary, Rev. Drs. J. G. Schmucker, J. D. Kurtz, C. P. Krauth, B. Kurtz, Rev. Messrs. J. Herbst, B. Keller, G. Schober, C. A. G. Storch, J. Walter, Col. Barringer and Messrs. P. Smyser, J. Young, W. Keck, J. Harry, and C. Mantz; and elected Rev. Dr. S. S. Schmucker as the Professor.¹ It was determined that an early period the directors should meet at Hagerstown, to decide at what place the seminary should be located, and to make other necessary arrangements for the institution.

At this Convention of the General Synod, Rev. Drs. J. G. Schmucker, S. S. Schmucker, C. P. Krauth, and Rev. Messrs. G. Schober and B. Keller were appointed a committee to prepare a Hymn-Book, Liturgy, and a collection of Prayers, in the English language, for the use of our church, with instructions to adhere particularly to the New York Hymn-Book, and to the German Liturgy of the Pennsylvania Synod as their guides.

Rev. G. Schober and Drs. D. F. Schaeffer and S. S. Schmucker were likewise authorized to publish forthwith, on behalf of the Synod, the translation of Dr. Luther's Smaller Catechism, submitted to the Convention by the committee previously appointed.

*Fourth Meeting of the General Synod*²

convened at Gettysburg, Pa., October, 1827. Delegates were in attendance from the Synods represented in the last Convention. Rev. Dr. Helfenstein, of Philadelphia, was present, and urged the claims of the Bible Society. A resolution of

¹ The choice of Professor Schmucker was unanimous, with the exception of a single vote given for Rev. Dr. Geissenhainer, of New York.

² The officers elected at this meeting were, Rev. Dr. J. D. Kurtz, *President*; Rev. Dr. D. F. Schaeffer, *Secretary*; Hon. C. A. Barnitz, *Treasurer*.

interest was expressed in this institution, as well as the American Tract Society, and both were commended to the sympathy of the churches. At this meeting the Rev. Dr. Schaeffer, of Philadelphia, was requested to continue his attention to the compilation of the important and interesting events in the early history of our church in the United States, in order that they might be rescued from oblivion. Unfortunately for the church, the work was never performed, and we are in possession of comparatively little information relative to our earlier history in this country. Resolutions of sincere regret were passed, in consequence of the loss sustained by the church, in the death of Rev. Drs. Lochman and Endress, who were recognized among the founders of the General Synod, and able ministers of Christ. The committee on Foreign Correspondence reported letters from Rev. Dr. Planck, of Göttingen, and Rev. Dr. Kniewel, of Danzig, containing sentiments of deep interest in the welfare of the Lutheran church in the United States. A very favorable report was also given of the prosperity of the infant Seminary, and the most encouraging account of Dr. Kurtz's success in Europe.¹

*Fifth Meeting of the General Synod*²

was held at Hagerstown, October 1829. There were delegates present from the three Synods in attendance at the last meeting. Rev. Dr. Baird appeared and presented the claims of the American Sunday School Union. He was kindly received, and a resolution of thanks passed for the generous offer of the Union to afford aid in the promotion of the Sabbath School cause within our bounds. At this meeting a Sunday School Union of the Lutheran church was formed. It continued in existence for several years, but was finally dissolved, because it was thought the same object could be accomplished through the agency of the American Sunday School Union, and in consideration of its friendly disposition, the funds remaining were presented to its treasury. The desire having been expressed for the publication of some good, practical work, under the sanction of the church, Rev. Drs. J. D. Kurtz, D. F. Schaeffer, B. Kurtz, S. S. Schmucker, and J. G. Morris were appointed a committee to superintend the publication of a de-

¹ This agency was remarkably successful. Dr. Kurtz was everywhere cordially received, and collected upwards of ten thousand dollars, and about six thousand volumes for the library.

² The officers elected at this Convention were, Rev. Dr. B. Kurtz, *President*; Rev. Dr. D. F. Schaeffer, *Secretary*; Hon. C. A. Barnitz, *Treasurer*.

votional book for catechumens and christians in general.¹ As objections had been made to the constitution of the General Synod, and misconstruction had arisen from the phraseology employed, a committee consisting of Rev. Dr. Morris, Rev. W. Heim, Rev. J. P. Cline, and Messrs. P. Berlin, G. Schryock and F. Nusz, was appointed to examine the subject and ascertain whether any changes were necessary: the committee reported several amendments,² which were approved, and

¹ This was the origin of Rev. Dr. Morris' excellent Manual for Catechumens and communicants, published in 1831; although it was not, submitted to the Synod, or published under its sanction.

² Other amendments have since been made to the Constitution of the General Synod, and it is given, as it now stands, for reference:

JESUS CHRIST, the Supreme Head of His Church, having prescribed no entire and specific directory for government and discipline, and every section of His Church being left at full liberty to make such additional regulations to that effect as may be best adapted to its situation and circumstances:—therefore, relying upon God our Father, in the name of our Lord Jesus Christ, under the guidance and direction of the Holy Spirit in the word of God, for the promotion of the practice of brotherly love, to the furtherance of Christian concord, to the firm establishment and continuance of the unity of the Spirit in the bond of peace—We, the deputies of the “German Evangelical Lutheran Synod of Pennsylvania and the neighboring States,” of the “German and English Evangelical Lutheran Synod in the State of North Carolina and the bordering States,” of the “Evangelical Lutheran Ministerium in the State of New York, and the neighboring States and countries,” and of the “Evangelical Lutheran Synod of Maryland and Virginia, &c.,” for ourselves and successors, do adopt the following fundamental articles, viz:

ARTICLE I.

The name, style and title of this convention shall be, “*The Evangelical Lutheran General Synod of the United States of North America.*”

ARTICLE II.

The General Synod shall consist of the deputies from the several Evangelical Lutheran Synodical Conventions in the United States, who may join themselves thereunto, and be duly acknowledged as members thereof, in the following ratio, viz:

Every Synodical body, or Synod, (whether of ministers only, or of ministers and lay deputies together,) containing six ministers, may send two; if it contain fourteen, three; if twenty-five, four; if forty, five; if sixty, six; and if it contain eighty-six ministers or upwards, seven deputies of the rank of ordained ministers, and an equal number of lay deputies.

Each deputy, appearing in the General Synod according to this ratio, shall, except as hereinafter provided, enjoy an equal right and vote with all others. Every Synod may choose its deputies in such a way and manner as to them may seem proper; and shall pay the travelling expenses of the same to and from the General Synod, until the General Synod shall have established for itself a treasury, from which the future expenses may be discharged.

ARTICLE III.

The business of the General Synod shall be as follows, viz:

SECTION I. The General Synod shall examine the proceedings of the several Synods and Ministeriums belonging to this association, in order that

subsequently endorsed by the District Synods. A Constitution for the government of the district Synods was also pre-

they may obtain some knowledge of the existing state and condition of the Church. The several Synods, therefore, shall transmit as many copies of their proceedings to the General Synod, as there shall be members contained in the General Synod.

SECT. II. Whenever the General Synod shall deem it proper or necessary, they may propose to the special Synods or Ministeriums, new books or writings, such as catechisms, forms of liturgy, collections of hymns for general or special public use in the Church. Every proposal of the kind, the several or respective Synods may duly consider; and if they, or any of them, shall be of opinion, that the said book or books, writing or writings, will not conduce to the end proposed, they may reject them, and adopt such liturgical books as they may think proper.

But no General Synod can be allowed to possess or arrogate unto itself "the power of *prescribing* among us *uniform ceremonies of religion* for every part of the church;" or to introduce such alterations in matters appertaining to the faith, or to the mode of publishing the Gospel of Jesus Christ (the Son of God, and ground of our faith and hope,) as might in any way tend to burden the consciences of the brethren in Christ.

SECT. III. All regularly constituted Lutheran Synods, holding the fundamental doctrines of the Bible as taught by our Church, not now in connection with the General Synod, may, at any time, become associated with it, by adopting this Constitution, and sending delegates to its Convention, according to the ratio specified in Art. II.

SECT. IV. With regard to the grades in the ministry, the General Synod may give to the several Ministeriums their deliberate advice, wherein the circumstances of time, place and condition must be duly contemplated, and a beneficial uniformity, and actual equality, of rank among the several ministers must, as much as possible, be had in view. The General Synod shall also advise such rules and regulations among the several Synods and Ministeriums, as may prevent unpleasant and unfriendly collisions, that otherwise might arise out of any difference of grades existing among them, or from any other possible causes.

SECT. V. The General Synod shall not be looked upon as a tribunal of appeal; it may, however, be employed in the following cases, and after the following manner:

1. The General Synod may give advice or opinion, when complaints shall be brought before them by whole Synods, Ministeriums, Congregations, or individual Ministers, concerning doctrine or discipline. They shall, however, be extremely careful, that the consciences of ministers of the gospel be not burdened with human inventions, laws or devices, and that no one be oppressed by reason of differences of opinion on non-fundamental doctrines.

2. If parties, differing in matters of doctrine and discipline, refer the cause of difference in a brotherly manner to the General Synod, they shall institute a close and exact scrutiny and examination thereof, and give their opinion on the subject of difference, according to their best insight of right, equity, brotherly love and truth.

3. If difference between Synods be referred, the votes thereon shall be taken by Synods, and the referring Synods shall have no vote.

SECT. VI. The General Synod may devise plans for Seminaries of Education and Missionary Institutions, as well as for the aid of poor ministers, and the widows and orphans of poor ministers, and endeavor, with the help of God, to carry them into effect.

SECT. VII. The General Synod may also institute and create a treasury, for the effectual advancement of its purposes.

sented and recommended for adoption to the different Synods

SECT. VIII. The General Synod shall apply all their powers, their prayers and their means, towards the prevention of schisms among us; be sedulously and incessantly regardful of the circumstances of the times, and of every casual rise and progress of unity of sentiment among Christians in general, in order that the blessed opportunities to promote concord and unity, and the interests of the Redeemer's kingdom may not pass by neglected and unavailing.

ARTICLE IV.

The General Synod shall choose from among their own number a President and Secretary; and from among their own number or elsewhere, as soon as it may be necessary, a Treasurer. They shall continue in office until the next succeeding convention. The same person is at all times re-eligible as Secretary or Treasurer; but no one may be elected President more than two conventions in succession, and the same person cannot thereafter be elected for the two successively following conventions.

SECT. I. The President shall act as chairman of the convention. He may make motions, give his opinion, and vote like every other member. With the consent and concurrence of the minister of the place, where the convention is held, he shall appoint the several preachers during the convention.— He shall subscribe all letters, written advices, resolutions and proceedings of the Synod. In extraordinary cases, and by request of any one of the acknowledged Synods made known to him in the form of a Synodical or Ministerial resolution, he may call together special conventions of the General Synod. In case the business of the Secretary become too burdensome for one person to execute, he shall, with the concurrence of the Secretary, appoint an assistant Secretary, and make known to him what portion of the labors he ought to undertake.

SECT. II. The Secretary shall keep a journal of the proceedings, write, attest, take care of all the documents and writings, make known the time and place of the convention, through the medium of the public prints, at least three months beforehand, and in the special or extraordinary cases mentioned in the foregoing section, he shall give written notice thereof to each of the special Synods or Ministeriums.

SECT. III. If the President or Secretary in the intermediate time between the conventions, depart this life, resign his office, or become incapable of executing the same, the next in office shall take his place and perform his duties; if it be the Treasurer, then the President shall appoint another Treasurer, *ad interim* in his stead.

SECT. IV. The Treasurer shall keep an account of the receipts and expenditures of the Synod. He shall give receipts for all moneys put into his hands. He shall not pay any moneys out of his hands but by order of the President, attested by the Secretary, in pursuance of a resolution of the Synod to that effect. At every convention of the Synod he shall render account.

ARTICLE V.

The course of business shall be conducted as follows, viz :

1. The deputies shall give personal notice of their arrival to the minister of the place, or if the congregation be destitute of a minister, to any other person appointed by the congregation for the purpose, who shall make known to them their place of residence, and the place, where the session shall be held.

2. At nine o'clock in the forenoon of the first week-day of the time of convention, the session shall begin and be opened with prayer.

3. The President elected by the former convention, shall act as chairman till another President be chosen. In case of his absence the persons present may, on motion made and seconded, appoint another in his stead.

united in the General Synod.¹ In the Pastoral Address,² issued by authority, the General Synod defines its position, and declares its design to be not to produce an absolute uniformity in minor points of doctrine, for we have no reason to believe that this existed, even in the primitive church; but expresses the opinion that whilst the grand doctrines of the Reformation are absolutely insisted upon, every minister and layman should have full liberty to approach the study of the Bible, untrammelled by the shackles of human creeds. The General Synod, therefore, only requires of those who are attached to her connexion, that they hold the fundamental doctrines of the Gospel as taught in the Augsburg Confession, and in all minor points imposing no restrictions. It asserts that it has no power to call to account the members of individual Synods for any offence in doctrine or practice; nay, if it were known to her that some member had been guilty of the most flagrant

4. The members shall give in to the chairman their attestations or certificates. For all the deputies from any one particular Synod, one certificate, signed by the President and attested by the Secretary of that Synod, shall be deemed sufficient, and all the members of the same Synod shall sit together.

5. If a majority of the deputies of a majority of the Synods, attached to the General Synod, be present, the business shall go on. If this proportion be lacking, the members present may, from time to time postpone the session of the convention.

6. The President, Secretary and Treasurer shall be elected by ballot, on the first day of the session, and so soon as the members shall have given in their certificates.

7. The proceedings of the former convention shall be read by the Secretary.

8. Hereupon follow the several portions of business according to article III. section for section.

9. Now other mixed motions may be made, concerning the subjects already discussed, or any other matters that may occur.

10. In conclusion, the General Synod shall appoint, by ballot, the time and place of the next convention, observing at all times, however, that one convention, at least, be held every three years.

ARTICLE VI.

The General Synod may make whatever by-laws they may deem necessary; provided only, that the said by-laws do not contradict the spirit of the Constitution.

No alteration of this Constitution may be made except by the consent of two-thirds of the Synods attached to this convention; an exact copy of the intended alterations to be sent by the Secretary to all the Presidents of the District Synods in connection with this body, with the request, that they would lay them before their respective Synods for decision.

¹ The Constitution for District Synods was framed by Rev. Dr. S. S. Schmucker.

² This Address was prepared by Rev. Drs. D. F. Schaeffer, B. Kurtz and S. S. Schmucker.

crimes, or of fundamental heresy, she has no power to call him to account, and could do no more than admonish the individual Synod, to which the offender belongs, to take cognizance of the case. If, however, a Synod should refuse to require orthodoxy on fundamental points of her members, then she could be excluded from the General Synod, by a vote of the body. The several Synods constituting the General Synod, are regarded as so many independent ecclesiastical polities, associated merely for the promotion of brotherly love, and for the concentration of their energies, in effecting such objects as are of general interest, and such as one Synod alone could not accomplish.

*Sixth Meeting of the General Synod,*¹

assembled at Frederick, Md., October 1831. In addition to the Synods represented at the last convention, there were delegates present from the Hartwick Synod, recently established, and embracing as its territory the western part of the State of New York. At this meeting the want of a church literature seems to have been most felt, and the principal item of business was in relation to this subject. The following action was unanimously adopted:²

Whereas, this body has been solicited by several of the Synods connected with it, to encourage the publication of such works as are calculated to meet the practical wants of our church members, to correct the erroneous views of our doctrines and discipline prevailing in some sections of our country, and to disseminate, as far as possible, the pure and salutary doctrines of the Lutheran church; therefore,

Resolved, That this Synod will cheerfully encourage, by its sanction, the publication of the following works: 1. The *Lutheran Manual*, to contain the doctrinal articles of the Augsburg Confession, with brief notes; the entire system of church government, as published by the General Synod, and a very brief sketch of the history of the Lutheran church, from its origin to the present time. 2. A similar work in the German language. 3. The *Lutheran Preacher*, to contain a series of sermons on the prominent articles of practical Theology. 4. A translation of Arndt's True Christianity, as abridged by Vettersen. 5. The Lutheran Panoplist, or Controversial Tracts. 6. A Liturgy in the English language, having reference to works of this kind now used in different parts of our

¹ The officers elected were, Rev. Dr. D. F. Schaeffer, *President*; Rev. Dr. G. A. Lintner, *Secretary*; Hon. Charles A. Barnitz, *Treasurer*.

² On motion of Rev. Dr. S. S. Schmucker.

church. The Synod determined to elect by ballot fifteen clergymen¹ as an editing committee to prepare these works. It was intended that when an individual had completed the work, which he had undertaken, he should transmit it to the Book Committee² for careful examination. If approved by a majority of this committee, the author was to be furnished with authority to publish it under the sanction of the General Synod. It was proposed that one-half of the pecuniary profit, derived from the sale of these works, should be paid into the treasury, to constitute a fund for the relief of super-annuated ministers, belonging to the Synods in connexion with the General Synod, and their widows and orphans. The *Lutheran Observer*, an English periodical, a semi-monthly, published in Baltimore, Md., and the *Evangelical Magazine*, a German work, published monthly, at Gettysburg, Pa., were recommended to public confidence and patronage.³

*Seventh Meeting of the General Synod*⁴

was held in the city of Baltimore, 1833. Delegates were present from the Synods of North Carolina, of Maryland, West Pennsylvania and Hartwick. At this meeting the subject of union with the German Reformed church was discussed, and the following preamble and resolution adopted:⁵

Whereas, the subject of a union, between the Lutheran and German Reformed churches in this country, has been of late agitated in various Synods, without coming to any definite conclusion, because of a diversity of opinion, that exists among the brethren, as to its practicability and expediency, and as a subject so essentially affecting the interests of the church demands the most mature deliberation, therefore,

¹ The *Editing Committee* elected by the Synod were, Rev. Drs. J. D. Kurtz, J. G. Schmucker, E. L. Hazelius, S. S. Schmucker, G. B. Miller, J. Bachman, C. P. Krauth, D. F. Schaeffer, G. A. Lintner, J. G. Morris, J. C. Baker, Rev. Messrs. William Schmidt, G. Schober, J. N. Hoffman, C. Hinckel.

² The *Book Committee*—Rev. Drs. S. S. Schmucker, D. F. Schaeffer, J. G. Morris, J. G. Schmucker, E. L. Hazelius.

³ The *Lutheran Observer* was established in the year 1831, by Rev. Dr. Morris, who continued for two years as its editor. It passed into the hands of Rev. Dr. Kurtz in 1833, by whom it has ever since been conducted. The *Evangelical Magazine* was started in 1829, and its publication continued for four years. Rev. J. Herbst was its editor the first year, and Dr. S. S. Schmucker the second, and Drs. Schmucker and Hazelius conducted it jointly the last two years.

⁴ Officers—Rev. Dr. D. F. Schaeffer, *President*; Rev. Dr. G. A. Lintner, *Secretary*; C. A. Morris, Esq., *Treasurer*.

⁵ On motion of Rev. Dr. J. G. Morris, of Baltimore, Md.

Resolved, That a committee of three members from this body, be appointed to report to the next General Synod, on the advantage or disadvantage of a union of the two churches in this country; on the principal difficulties in the way of the accomplishment of a union of the two churches; on the specific basis of a union, both as it respects doctrine, church government and ecclesiastical usages. Rev. Drs. J. G. Morris, J. G. Schmucker and G. A. Lintner were appointed the committee, who reported at the next meeting, that they could not come to any definite conclusion upon the question; they were, therefore, discharged from the further consideration of the subject.

At this Convention, a recommendation was passed, that the district Synods in connexion with the General Synod, adopt a uniform rule, requiring ministers and congregations to unite with the respective Synods, within whose bounds they may be located. Our ministers and churches were also recommended¹ to celebrate the 31st of October in each year, in commemoration of the commencement of the Reformation. A resolution was likewise adopted,² expressing the deep interest of the General Synod in the Temperance Reformation, regarding the efforts made to promote this cause, as claiming the support and coöperation of the friends of true religion in our church; and earnestly recommending the formation of temperance societies to the people in our connexion. The subject of missions likewise engaged the attention of the brethren, and a committee, consisting of Rev. Drs. J. G. Schmucker, D. F. Schaeffer, G. A. Lintner, Rev. H. Græber, appointed to present a report on this subject to the next Convention. This committee submitted an elaborate and valuable document at the next meeting, to which reference was made in the last number of the Review. The Book Committee reported the publication of the large edition of the Hymn Book, together with the Liturgy, prepared by Rev. Dr. Lintner, and approved by the committee; and likewise the Catechism, which had been for some time in use. The translation of *Arndt's True Christianity*, by Rev. J. N. Hoffman, and the *Augsburg Confession* with explanatory notes, and Formula for churches and Synods by Dr. S. S. Schmucker, were also ready for the press. These had not been submitted to the committee, as the opinion appeared to prevail, and very correctly too, that authors should publish their productions on their own responsibility, that the reference of every thing a man wrote to a committee for en-

¹ On motion of Rev. C. F. Heyer, of Somerset, Pa.

² On motion of Rev. Dr. Lintner, of Schoharie, N. Y.

dorsement, might give rise to an inquisitorial power in the church, tyrannical and oppressive. A collection of Hymns for the use of Sunday schools, compiled by Rev. Dr. Krauth, was transferred to the General Synod, as its property, by the publisher, Mr. C. Dull, of Philadelphia, with the view of having it adopted by the Synod for our Sabbath schools. At this meeting a society was formed for the relief of super-annuated clergymen. The Pastoral Address¹ refers to the increase of vital religion in the church, and to the copious effusions of the Holy Spirit upon our people. Individual churches are said to have risen into activity, and whole Synods been quickened into new life and energy. The reports received exhibited a most interesting state of things. The Lord seems evidently to be doing a great work in our midst. There is a spirit of devotion and zeal in the cause of religion, hitherto unknown, and an increased attention to the means of grace. The word of God is deemed more precious, and the worship and ordinances of the church excite a deeper interest in the minds of the people, than at any former period. Prayer meetings are increasing in number and usefulness. Their importance is deeply realized by many, who were formerly strangers to their blessed influence.

Eighth Meeting of the General Synod²

was held in York, Pa., June, 1835. In addition to the Synods represented in the last Convention, delegates appeared and were cordially received, from the Synod of South Carolina. At this meeting Rev. Drs. D. F. Schaeffer, J. G. Morris, J. Bachman, C. P. Krauth, and Rev. Messrs. Emanuel Keller, J. Z. Senderling, S. Rothrock, were appointed to amend the forms in the Liturgy, and to prepare a series of prayers, to be appended to the Hymn Book of the General Synod. A devotional book on the Lord's Supper, in the German language, by Rev. J. H. Bernheim, after an examination of its merits by a committee appointed for the purpose, was commended to the church as a useful manual in understanding and appreciating the solemn ordinance, to which it refers. The principal points of interest however, that elicited attention were, *Missions* and *Beneficiary Education*. The feeling prevailed that the cause of missions was the cause of God; that it was the duty of the church to supply the destitution at home, and to put forth

¹ This address is signed by Rev. Drs. D. F. Schaeffer and G. A. Lintner.

² Officers—Rev. Dr. J. Bachman, *President*; Rev. J. Z. Senderling, *Secretary*; S. H. Buehler, Esq., *Treasurer*.

efforts for the evangelization of the heathen. But how could this be accomplished without a well educated, pious ministry? And how could a ministry be secured, unaided by the operations of a beneficiary education? For how shall they hear without a preacher, and how shall they preach, except they be sent, and to this declaration of the Apostle was added the sentiment, how shall they be sent if we have not suitable men, and how shall we obtain men of the right spirit and proper qualifications, unless we educate them? At this Convention the Parent Education Society was organized, which has ever since been in successful operation, and the instrument, in the Providence of God, of sending so many young men into the ministry of reconciliation. The Pastoral Address,¹ on this occasion, refers to the advancement of christian piety and active benevolence in the church, to the increasing interest felt among our members, in Prayer meetings, Sabbath schools, Bible, Tract and Temperance Associations, in Missionary and Education societies, to a strong desire, expressed by our congregations, not only for a learned, but also for a pious ministry, and to the disposition, prevalent among young men to devote their powers to the work of the ministry. The strength of the church is represented to be two hundred and twenty ministers and about seventy thousand communicants, and its influence extending. It notices the change in public sentiment in reference to our church, the kind estimation in which she is beginning to be regarded by other denominations, and the strong hold she is gaining upon public confidence and regard. The General Synod, under Divine Providence, is considered among the primary causes of her prosperity; it has revived the churches, diffused the spirit of the Reformation, fired with new zeal ministers and laymen, elevated the standard of piety, produced a spirit of benevolence, furnished, by means of her seminaries, ministers for congregations ready to perish, and through the medium of her publications, bread to those starving in foreign lands. Reference is also made to the bright and cheering prospects of our Zion; and the encouraging condition of things is ascribed to the guidance and superintending care of the Great Head of the church.

Ninth Meeting of the General Synod²

occurred at Hagerstown, Md., June 1837. In addition to the Synods represented in the last Convention, delegates were

¹ This Address is signed by Rev. Dr. Bachman and Rev. J. Z. Senderling.

² Officers—Rev. Dr. Bachman, *President*; Rev. A. H. Lochman, *Secretary*; S. H. Buehler, Esq., *Treasurer*.

present from the Synod of New York, which had assisted in the formation of the General Synod, in 1820, whose appearance was hailed by the Convention with peculiar gratification.

At this meeting the ordinary business claimed the attention of the brethren. There was nothing new of general interest introduced, except the action on the subject of Foreign Missions, and the formation of the Foreign Missionary Society, the history of which was presented in the last number of the *Review*. In the Pastoral Address¹ allusion is made to the brightening aspect of the church, and the manifestations of God's grace towards us. Although the church has suffered in the estimation of other denominations, in consequence of the services of the sanctuary having been exclusively conducted in the German language, the opinion is expressed, that our doctrines, our institutions, and our operations must secure respect and command regard, wherever they are known. The address speaks of the difficulties, which are encountered by the church, in consequence of the heterogeneous materials introduced among us by the continued tide of immigration. National feelings, language, predilections and peculiarities give complexion to their ecclesiastical relations, and require time before they can adapt themselves to our institutions, and unite with us in our efforts. Reference is also made to the pressing wants of the church, and to the fact that, because of the destitution of the church, many young men were forced into the field of labor, contrary to their own wishes, and before they were properly qualified for the service. The church is represented as embracing two hundred and fifty ministers and nine hundred congregations. The tone of piety is said to be elevated, the spirit of benevolence and enterprise very much raised, and the character of the church greatly improved.

Tenth Meeting of the General Synod²

was held in Chambersburg, Pa., June 1839. The Synod of Virginia, which formerly constituted a part of the Synod of Maryland, was admitted at this session, as an integral part of the General Synod. At this meeting the power and influence of the General Synod, the nature and authority of creeds and confessions, the sentiments of our church on various disputed points, were discussed in a spirit of love and harmony. Various propositions were made, and as many substitutes offered,

¹ Signed by Rev. A. H. Lochman, of York, Pa.

² Officers—Rev. Dr. Hazelius, *President*; Rev. Dr. Morris, *Secretary*; S. H. Buehler, Esq., *Treasurer*.

without coming to any satisfactory decision. The discussion closed with the adoption of the following resolution :

Resolved, That we continue to view the *Lutheran Observer*, published by Dr. B. Kurtz, of Baltimore, Md., and the *Lutherische Kirchenzeitung*, published by Professor Schmidt, of Easton, Pa., as able advocates of the cause of evangelical religion in our church, and that we recommend them to the cordial support of our people.

The feeling seemed to prevail, that it was not the province of the General Synod to establish any Theological basis, or to propose any test of Lutheran orthodoxy ; that it was merely an advisory council of the church, and that, however men might differ upon points, that were regarded as non-essential, they could still meet together in this General Convention, to deliberate on the means best calculated to promote the general interests of the church. It is not the business of the General Synod to inquire in reference to any Synod applying for admission into its connexion, whether it gives only a qualified assent to the Augsburg Confession, or whether it subscribes to every sentiment contained in the Symbolical Books. From the very beginning, it was understood, that no such touch-stone should be applied. There has always been among us a difference of opinion, with regard to some disputed points, and in many sections of the church a great sensitiveness on the subject has existed. We approve of the course taken by the General Synod. It has never attempted to interfere in these matters or, even in an advisory manner, endeavored to exercise any control in this respect, over the district Synods. It is the true position. We have no sympathy for that illiberal, exclusive spirit manifested in some quarters. We look with no favor upon proscriptive intolerance, whether found in those, who represent what is called the Old Lutheran system, or those who are disposed to question the orthodoxy of all, who do not chime in with their doctrinal views, or subscribe to their theological basis. We do not wish to be stretched out upon any Procrustean bed, no matter by whom it is offered to us. Whilst we are not among the number of those, who place an undue reliance upon the standards of the church, we do not think the less of those, who can adopt them in full, and most cheerfully do we fellowship with them. They have our confidence, and we honor them for expressing their conscientious convictions. We only ask, that we may experience at their hands the same forbearance. Whilst we cordially concede to them the right of thinking for themselves, we earnestly claim the same privilege for ourselves. But, as we hold so much in common, agree on

so many questions of christian faith, and receive the grand fundamental doctrines of our beloved church, all those truths that are so precious to the believer, shall we exalt the minor differences, into the places of chief importance? Can we not consent to differ on some points—the reception or rejection of which is of comparatively little moment—which are not, in any church, regarded as essential to salvation? Can we not still unite in efforts to build up the institutions of our church, to supply with the gospel the waste places of our Zion, and advance the Redeemer's Kingdom? We appreciate the importance of Confessions to a church. They are of great historical value. With Chalmers, we are willing to receive them as historical landmarks, as summaries of the principles of christianity, but not as adequate expositions of christian doctrine. For the Symbolical Books of our church we entertain the highest respect. We could not indulge in unkind expressions in reference to them, or hold them up to the ridicule of our neighbors. The early associations, connected with them, are too sacred. The good, they have accomplished, too important to be forgotten. The endorsement, they have received in past periods of the church, from good and worthy men, whose names we love to revere, entitles them to our profound respect. But, notwithstanding, they are human productions, and we cannot consent to regard their obligation as binding. We call no man master but Christ, and we acknowledge no authority as paramount but the word of God. We condemn the position occupied by all, whether of our own or any other denomination, who are more offended at what they conceive to be an attack upon the Confession than upon the Bible.

Rev. Dr. S. S. Schmucker's Appeal to the American churches on Christian Union, as well as Rev. Dr. S. W. Harkey's Lutheran Sunday School Question Book, was examined and commended to the consideration of the church. A special committee, consisting of Rev. Drs. C. F. Schaeffer, S. S. Schmucker and B. Kurtz, was appointed to open a correspondence with the companies of Lutherans recently arrived in the United States from Germany, and represented by Dr. C. E. Vehse and Rev. Mr. Stephan, for the purpose of communicating and receiving any desirable intelligence.

*Eleventh Meeting of the General Synod*¹

convened in Baltimore, Md., May 8, 1841, at which were pre-

¹ Officers—Rev. Dr. Lintner, *President*; Rev. Dr. C. A. Smith, *Secretary*; S. H. Buehler, Esq., *Treasurer*.

sent delegates from the Synods of Maryland, West Pennsylvania, New York, Hartwick, North Carolina, South Carolina, Virginia, and the Synod of the West (admitted this session for the first time). The arrangements connected with the *Centenary Celebration*, principally occupied the attention of this Convention. The plan was reported to the Synod by a committee, previously appointed, consisting of Rev. Drs. B. Kurtz, S. S. Schmucker, H. N. Pohlman, Rev. Messrs. P. W. Hawkins, W. N. Sholl, W. Berly, J. P. Davis and W. Jenkins. The different district Synods were earnestly and affectionately recommended to set apart the coming year, commencing on the 31st of October, and terminating on the 31st of the same month, 1842, as a period of thanksgiving to God for blessings enjoyed by us as a people. It was proposed that during this period, meetings be held in the various congregations of our connexion, the object of which should be to awaken a more prayerful spirit, a deeper toned piety; and a more active benevolence; and by special and systematic exertions to obtain funds for the support of the prominent benevolent operations of the church. It was determined that an effort should be made to raise, at least, one hundred and fifty thousand dollars, to be appropriated to the endowment of our literary, theological, and other benevolent institutions; the money thus contributed to be regarded as a thank-offering to the Almighty. A committee¹ was appointed to prepare an appeal to the churches on the subject of the celebration, exhibiting the claims of the several objects for which funds were to be raised, and the obligation of the church to afford the desired support. Rev. Dr. B. Kurtz was also selected to write the *Life of Luther*, setting forth his opinions on cardinal theological points of doctrine, as a memorial of the Centenary Celebration.² The numerical strength of the church is stated in the appeal to be one thousand congregations, and about four hundred ministers. The only collegiate institution under the auspices of the church at this time, was Pennsylvania college, at Gettysburg. The theological seminaries mentioned were Hartwick, N. Y., Gettysburg, Pa., Columbus, Ohio, Lexington, S. C. The Centenary Celebration proved an almost entire failure. The effort was commenced, agents appointed, and some money collected, but comparatively little was accomplished. The friends of the scheme were most sadly disappointed in their expectations.

¹ Rev. Drs. C. A. Smith, S. S. Schmucker, and H. N. Pohlman.

² This work was subsequently committed to the hands of Rev. Dr. Reynolds, who had, some years ago, made considerable progress in its preparation. We hope it may yet be given to the public.

*Twelfth Meeting of the General Synod*¹

convened again in the city of Baltimore, May 1842. Delegates at this meeting appeared, for the first time, from the English Synod of Ohio, Alleghany Synod, Western Synod of Virginia, and Synod of East Pennsylvania; making in all, at this period in our history, twelve Synods in connexion with the General Synod. A committee, consisting of Rev. Dr. Morris and Gen. G. Hartman, was appointed to draw up a paper in recommendation of the *cent-a-week* plan of raising money for benevolent purposes. The committee subsequently submitted a series of resolutions, which were adopted, cordially approving of the *cent-a-week* plan, as being best adapted to the times, and the most reliable source of revenue; and most earnestly entreating the clergy to introduce it in their several congregations. The proceeds, derived from this plan, were to be appropriated to home and foreign missions, and beneficiary education. It was also proposed that the several district Synods, at their stated sessions, make this subject a part of their business, and the several congregations report as to the amount received during the current year. This system was introduced into some of our congregations, with very sanguine expectations as to the result, but we believe it was soon generally abandoned.

At this Convention a resolution was adopted,² directing the attention of the Synods in our connexion to the importance of furnishing the church with a well qualified ministry, and earnestly advising them not to license any young man to preach the gospel, unless he has taken a proper preparatory course, both literary and theological.

This is, indeed, a subject of great importance to the church, and much is it to be regretted, that so many young men have been commissioned by our Synods to preach the gospel, with preparation so inadequate for the work. We must have a well educated ministry, one that can challenge respect, and successfully combat error in the various forms, in which it is presented. We do not undervalue piety, for an unsanctified ministry is the greatest curse, that can be inflicted upon the church, but we must have learning united with piety, sanctified intellect of high cultivation, in those who minister at our altars as spiritual instructors. Education gives dignity and value to ministerial action, and increases an individual's power to exert an

¹ Officers—Rev. Dr. Morris, *President*; Rev. Dr. Smith, *Secretary*; Dr. D. Gilbert, *Treasurer*.

² On motion of Rev. Dr. Reynolds, of Columbus, Ohio.

influence for good. We fully agree with the editor of the *Lutheran Observer*, in the following sentiment, recently expressed by him: "The truth is, and it is folly to conceal it, our greatest need as a church, at this moment, after increased holiness, is an *educated ministry*. Great, good men are needed in every age and in every church! Why shall not the liberal soil on which we tread, and the free atmosphere in which we breathe, produce as many 'great men in Israel,' as many 'eloquent men and mighty in the Scriptures,' as any other church in the land?"¹

The question of the Liturgy was introduced again at this Synod, and the discussion resulted in the adoption of the following resolutions:

Resolved, That uniformity in public worship and in the forms and ceremonies proper to be used in the church, in conducting among us the various exercises of religion, can only be secured by providing, for the use of the church, a Liturgy that, by its superior merits, shall receive the sanction of the church at large.

Resolved, That the Synod regard the German Liturgy of the Synod of Pennsylvania as suitable for adoption among our German churches generally, and hereby accordingly recommend it.

Resolved, That Rev. Drs. Krauth, Schmidt, Reynolds, Morris, Kurtz, Smith and Keller, be a committee, whose duty it shall be to prepare a Liturgy in the English language, having a reference to the German Liturgy of the Synod of Pennsylvania as the basis of the same, as well as other liturgical forms now in use in the church.

At the meeting in New York (1848) the labors of the committee were brought to a close. The Liturgy was finally adopted, and recommended to the churches. The committee² were, however, continued, and directed to make such corrections, additions and improvements, as might be necessary or ordered by the Synod. The preparation of the work having principally devolved upon a single member of the committee, the thanks of the Synod were presented to Rev. Dr. Schmidt, for the care and great ability, with which he had performed the service.

Dr. Giustiniani's work, entitled *Papal Rome as it is, by a Roman*, was cordially recommended³ to the consideration of

¹ *Vide* Lutheran Observer, July 22, 1853.

² The committee, as now constituted, consists of Rev. Drs. Schmidt, Morris, Krauth, Kurtz, Smith, Schmucker and Sprecher.

³ On motion of Rev. Dr. Schmucker, of Gettysburg, Pa.

Protestants and Roman Catholics, as treating of a subject of great interest to the church and the world, and proceeding from one, who had enjoyed extraordinary facilities for obtaining correct information concerning the principles and plans of Papacy, at its fountain head. Dr. Hazelius' Church History was also endorsed¹ as a work conveying valuable information, and its circulation among our ministers and members recommended.

Friendly relations were established with the General Synod of the German Reformed church. The terms of correspondence² agreed upon were, that two ministers with alternates be appointed by each Synod, to attend the regular meetings, and sit in these bodies respectively, with the privilege of deliberating on all subjects that may come up before them, but not voting.³ It was further recommended to the several district Synods to adopt, as a rule, that ministers and members be permitted to transfer their membership from one church to the other, on being regularly dismissed, and presenting fair credentials.

The committee on the state of the church, report⁴ nineteen district Synods in the United States, four hundred and thirty ministers, thirteen hundred and seventy-one congregations, and one hundred and forty-seven thousand communicants. Since the last Convention, more than sixty men entered the ministry, and upwards of nine thousand were added to the membership. Three new Synods were formed, ninety congregations organized, and eighty houses of worship erected. The church, during the last year, throughout her length and breadth, is represented as having been signally blessed with most precious seasons of revival. From the most remote South to the North, pastors and people were refreshed with the gracious outpourings of the Holy Spirit. Never, perhaps, since the existence of our church as a distinct organization, were pastors and church members more active and faithful. In some congregations as many as five hundred souls were hopefully converted to God. Our literary and theological schools were also spiritually refreshed. Young men in a course of instruction, with the view of pursuing some secular avocation, were suddenly arrested, and devoted themselves to the service of God

¹ On motion of Rev. Dr. Bachman, of Charleston, S. C.

² The report is signed by Rev. Drs. Pohlman and Baugher. It was approved by Rev. Dr. Heiner, who appeared as a delegate from the German Reformed church.

³ The delegates appointed were Rev. Drs. Keller and Eichelberger.

⁴ This report is signed by Rev. Dr. Baugher, as chairman of the committee.

in the work of the ministry. In the report, reference is made to the gratifying fact, that general intelligence is diffusing itself more widely amongst our people, and the hope is expressed, that the children of the church, as well as others, wherever it can be effected, may be placed under the instruction, not only of learned, but pious teachers, that the heart, as well as the head, may be called into exercise, in its most elevated developments. The subject of the observance of the Sabbath, is earnestly recommended to the ministers and members of the church, that we may secure the blessing of God upon the church. The German immigrants are regarded as having demands upon our sympathies. They naturally have claims upon our attention, and ought to elicit our affections, from the fact that they come from the land, and speak the language of our fathers. The subject is urged upon the church as one of paramount importance. The report alludes to a class of laborers called exhorters, employed by the Synod of South Carolina with considerable success. These exhorters were under the direction and control of the pastors in charge, and were regular members of their congregations. Their duty was to conduct meetings for prayer, reading the scriptures, sermons, and other useful books, and as their title intimates, to exhort. The committee express the opinion, that under a judicious pastorship, well qualified laymen, in this capacity, may become very useful. The formation of Female associations, for the various benevolent operations of the church, is regarded with great favor. This mode of action is recommended, under the conviction that, as females, in the days of our Lord's pilgrimage on the earth, ministered to him, so now they may be equally active and useful, in ministering to the wants of his body, the church.

At this Convention was organized the Historical Society of the Lutheran church, the object of which is, to collect and preserve the literature of the church, and all documents pertaining to its history in this country. Several other churches have followed our example, and since established similar societies. The utility of the object none can question.¹

Thirteenth Meeting of the General Synod²

assembled in Philadelphia, May 16, 1845. Thirteen Synods were represented in the Convention. Delegates from the Mi-

¹ The collection is preserved in a separate case, in the library of the Theological Seminary, at Gettysburg, Pa. Professor Jacobs is the Curator.

² Officers—Rev. Dr. Pohlman, *President*; Rev. Professor Jacobs, *Secretary*; Dr. D. Gilbert, *Treasurer*.

ami Synod of Ohio were present for the first time. The Rev. Dr. B. J. Wallace appeared as a delegate from the General Assembly (New School) of the Presbyterian church, and was with much pleasure received. Rev. Drs. Morris and Reynolds, and Rev. N. W. Gœrtner were appointed a committee to confer with Dr. Wallace, and report a plan of correspondence between the two churches, who subsequently brought in the following resolutions, which were unanimously adopted :

Resolved, That this General Synod cordially accede to the invitation of the General Assembly of the Presbyterian church, and do hereby enter into a fraternal correspondence with the church which it represents.

Resolved, That a delegate¹ be appointed to attend the next meeting of the General Assembly, in Philadelphia, on the third Thursday of May, 1846, and that this correspondence be regularly maintained.

Resolved, That this Synod cordially approve of the practice which has hitherto prevailed in our churches, and those of the Presbyterian church, of mutually inviting the ministry to sit as advisory members in ecclesiastical bodies; of inviting communicants in regular standing in either church, to partake of the Sacrament of the Lord's Supper in the other, and of the dismissal of church members at their own request, from the churches of the one, to those of the other denomination.

Resolved, That it be recommended to our district Synods, that ministers in good standing, desiring to pass from one of these bodies to the other, shall, upon application to the proper body, receive a certificate of ministerial standing.

The sentiment that prevailed in the Synod was, that as the unhesitating friends of the Reformation, and following in the footsteps of those great men who laid the foundations for many generations, of the Reformed and Lutheran churches, it was our duty to recognize the ministry and the brotherhood of all those churches, who "hold the Head, Christ Jesus." Whilst we should not be indifferent to the propriety of regular and orderly arrangements in the church of God, which is the pillar and ground of the truth, no attachment to any mode of church order, should lead us to attempt to invalidate the ministry, or the christian character of any portion of the church Catholic, whom God acknowledges by his spirit. On the contrary, we should earnestly unite with all those portions of the church, that would draw more closely the bond of christian union, and by cordial and fraternal recognition of each other, make pre-

¹ Rev. Dr. Pohlman was appointed, with Rev. Dr. Morris as alternate.

paration for the time, when brotherly affection shall still further extend to the removal of differences of opinion, as well as of feeling, when the fusion of the heart's emotions, under God's Holy Spirit, shall so level the mountains and elevate the valleys of sectarianism, as to prepare the way of the Lord in his coming millennial glory.

A memorial on the subject of christian union, by Rev. Dr. Schmucker, was received and adopted, and a committee on Christian Union, consisting of Rev. Drs. Schmucker, Krauth and Miller, Hon. W. C. Bouck and C. A. Morris, Esq., appointed, whose duty it should be to confer with similar committees appointed by other religious denominations, and with prominent individuals of different denominations, on the subject of christian union, and report to the next General Synod such measures as may be agreed upon in such conference, to be recommended to the different religious denominations. The design aimed at by the measure is declared to be, not the amalgamation of the several denominations into one church, or the diminution, in any degree, of the independent control of each denomination over its own affairs and interests; but to present to the world a more formal profession, and practical proof of our mutual recognition of each other, as integral parts of the visible church of Christ on earth, as well as our fundamental unity of faith, and readiness to coöperate harmoniously in the advancement of objects of common interest.

At the next Convention an elaborate report on the subject, was presented by Dr. Schmucker, exhibiting a plan by which union might be effected with some of the prominent christian denominations in the country, with happy results, without any interference with the separate organizations of any one. The doctrinal basis of the Evangelical Alliance, as agreed upon by the World's Convention, was recommended for adoption by the highest authority of each denomination. This embraces the divine inspiration, authority and sufficiency of the Holy scriptures, the right and duty of private interpretation of the Bible, the unity of the Godhead and the Trinity of persons therein, the utter depravity of human nature in consequence of the fall, the incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign, the justification of the sinner by faith alone, the work of the Holy Spirit in the conversion and sanctification of the sinner, the immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked, the divine institution of the chris-

tian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper. Other points contained in the report are, the regular interchange of delegates, and the coöperation of the different associated churches, in voluntary societies, local and general, particularly those designed to promote the Bible, Tract, Sabbath School and Foreign Missionary cause.

The committee on foreign correspondence, consisting of Rev. Drs. Schmucker, Morris, Schmidt, Pohlman and Kurtz, was instructed to prepare an address to the various ecclesiastical bodies of our church in Europe, and especially in Germany, setting forth the condition of our church in this country, and calculated to remove the false impressions which have been made there in regard to our doctrine and practice. Where no ecclesiastical organization existed, said address was to be sent to prominent evangelical ministers of the Lutheran and evangelical churches, or where thought expedient, published in some influential papers in the countries which it is thought desirable to reach. The committee was also directed to correspond with the several Missionary Societies in Germany, and to request them to direct their missionaries to the United States, to apply, on their arrival in this country, to said committee for instructions respecting the most suitable fields of labor, with the understanding that they spend at least one year in some one of the Theological Seminaries connected with the General Synod, previously to their employment as pastors.

At this Convention, a committee, consisting of Rev. Drs. Reynolds, Few Smith, Schmidt, C. F. Schaeffer, and Rev. P. A. Strobel, was appointed to examine the General Synod's Hymn Book, and report at the next meeting what, if any, alterations or additions should be made to the same. The committee, at the next meeting of the Synod, appeared with a report, carefully and judiciously prepared, suggesting various amendments. The report was adopted, and the committee enlarged, by the addition of one member from each Synod represented in the Convention, to make the proposed changes. The whole subject was subsequently referred to Rev. Drs. Reynolds, Baugher and Schmucker, and as the result of their labors the church is furnished with one of the best collections of hymns to be found in the English language, admirably adapted to the purposes of both public and private worship, and suited to every variety of occasion and circumstance.

At this meeting, Rev. Drs. Schmucker, Morris, Schmidt, Pohlman and Kurtz, were appointed to prepare and report to the next Convention, a clear and concise view of the doctrines

and practice of the American Lutheran church. The committee had the subject under consideration until the meeting held in Charleston, S. C., in 1850. The report presented by them was laid on the table, and they were discharged from further duty. The opinion prevailed among the committee, and in the Convention, that this was a subject upon which it was inexpedient to legislate. Differences on unimportant points, it was acknowledged, did exist in the church, but it was not the province of the General Synod to adopt a platform or establish any test, which would necessarily exclude from its connexion many, whose recognition as Lutherans could not be questioned.

A resolution was adopted, approving of the efforts of the American Bible Society, and expressing gratification with their generous efforts to supply our German population with the word of God, in their own native and energetic language. A vote of thanks was also expressed to the American Tract Society, for the interest manifested by them in the generous donation of two hundred dollars to our Foreign Missionary Society; and the system of colportage was also favorably regarded, as being admirably suited to the destitute sections of our country.

Rev. Dr. Baird, Secretary of the Foreign Evangelical Society, addressed the Synod, and presented interesting statements respecting the state of religion, and the spread of gospel truth in some of the Roman Catholic countries of Europe, and the cause of the Association was most cordially commended to all our Churches, and to the special attention of the monthly concert and prayer meetings in our Church.

The Synod passed resolutions on the subject of war, disapproving of a resort to arms as a means for the adjustment of national difficulties in the present age, and recommending all our churches to regard it as their solemn duty to pray and labor for its removal; also in reference to the importance and sacredness of the christian Sabbath, and the obligations of its holy observance; the duty of our congregations to make provision for the wants and necessities of members in indigent circumstances, without rendering it necessary for them to resort to any other source beyond their immediate relations and friends, and the church to which they belong. The appointment of the first Monday in January, annually, was recommended to the churches, as a day of special humiliation and prayer for the outpouring of the Spirit on our churches, our institutions, our foreign missions, and the whole world.

The church at this period, according to the statistics presented to the Convention, numbered five hundred and forty ministers, thirteen hundred and sixty-seven congregations, and one hundred and thirty-five thousand communicants.

At this meeting of the General Synod the Home Missionary Society was formed, which has ever since been in successful operation, and the instrument of so much good in supplying the destitute with the preached Gospel.

Fourteenth Meeting of the General Synod¹

convened in the city of New York, May 13, 1848. Delegates from fifteen Synods were in attendance. The Synods of Illinois, of the South West, and of Wittenberg, were admitted, for the first time, this session.

An interval of three years, one year longer than usual, had elapsed since the last Convention in Philadelphia, but the opinion prevailed, that these intervals should rather be diminished than increased. The idea was expressed in public and private, that annual conventions would best meet the interests and feelings of the brethren, and for the reduction of the travelling expenses, a more limited representation might attend from the district Synods. Two or three could as well represent the views of a particular Synod as six or eight.

At this Convention, Rev. Drs. Schmidt and Martin, and Rev. C. F. E. Stohlman, were appointed to correspond with our Lutheran brethren in Nova Scotia and Canada, who are not connected with any Synods in the United States, for the purpose of ascertaining their condition, and establishing fraternal relations and intercourse between them and the General Synod; and likewise Rev. Drs. Reynolds and Schmidt, and Professor Hay for correspondence with the Evangelical Synods of the West, for the purpose of establishing friendly relations between them and the Synod, and with a view to the union of all parts of the Evangelical churches, in the great work of preaching the gospel to the German population of the West, and also with a reference to the organization of all parts of our church in this country, upon a common basis.²

At this meeting an appeal was presented, principally on disputed points of theology in the church, by Rev. N. B. Little,

¹ Officers—Rev. Dr. Krauth, *President*; Rev. Dr. Stork, *Secretary*; Dr. D. Gilbert, *Treasurer*.

² On motion of Rev. Dr. Reynolds, of Columbus, Ohio.

of Ohio. The document was referred to a committee consisting of Rev. Dr. Bachman, Rev. D. Eyster and Mr. G. Schryock, who subsequently reported that the spirit of our church, and the constitution of the General Synod tolerate free discussion in regard to the various views entertained in the church on theological subjects, and these can be better carried on through the medium of the public press, than by protracted debates on the floor of the General Synod. These publications, however, should always be characterized by respectful language, good temper and a christian spirit. As the committee were in possession of the testimony of only one of the interested parties, they therefore could not recommend any action as to the difficulties, that had arisen between the Miami Synod and Mr. Little. The report of the committee was adopted and the appeal returned.

Rev. Drs. Baugher and Harkey, and Professor Conrad were appointed to improve the Shorter Catechism, and to superintend the publication of the improved edition, with instructions to have the passages of Scripture printed in full, in the order of salvation, and to frame suitable questions, for the purpose of eliciting more fully the sense of the answers to the original questions. They were also directed to give the Scriptural proofs in full, and to improve the collection of Hymns.¹ This committee, at the late meeting in Winchester, Va., was at their own request, relieved from the performance of the duty. Professor Springer, Drs. Keller and Harkey, and Rev. W. H. Harrison were appointed to inquire into the expediency of establishing parochial schools within the bounds of our church, under the superintendence of the pastors and church councils of our congregations. At the next meeting of the General Synod a most interesting and elaborate report² was presented from this committee, in favor of such organizations.

Resolutions were also adopted,³ recommending the district Synods to direct their attention to the character of the music introduced into our churches, and the removal of the evils which exist. This is an important subject, and it is to be regretted that our Synods have never entered vigorously into the correction of these abuses, which are so general, and so frequently the occasion of complaint.

The thanks of the Synod were returned to the Book Company of the Lutheran church in Baltimore, for an appropria-

¹ On motion of Rev. Dr. Baugher, of Gettysburg, Pa.

² This report was prepared by Professor Springer, of Springfield, Ill.

³ On motion of Rev. Dr. Schmidt, of New York.

tion, making in all nearly nine hundred dollars contributed by the Company to the *ministers' fund*.¹

At this meeting a correspondence was entered into with the Cumberland Presbyterian church, and a delegate² appointed to attend their Assembly.

As we have progressed in our examination, we have several times had reason to regret that the statistics of the church have been so imperfectly collected. The materials for making out a full report of the condition of the church ought to be sent to the General Synod, so that, with more than approximate accuracy, the growth and strength of our church might be ascertained. We trust that this subject will receive attention, and that some one may be selected at the previous meeting, who may be willing to devote the time and labor to the preparation of so important a document. The committee on the state of the church cannot, for the want of the requisite *data* and adequate leisure, prepare such a report during the sessions of the Convention.

*Fifteenth Meeting of the General Synod*³

was held in Charleston, S. C., April 27, 1850. The Olive Branch Synod of the State of Indiana, was admitted for the first time, making in all sixteen Synods in connexion with the General Synod. The ordinary business was transacted, but nothing of special interest engaged the attention of the delegates. If, however, nothing were done at these Conventions, their influence would be salutary. It does the church good, occasionally to meet together, and to converse upon the general interests of our Zion, and to devise ways and means for the success of our benevolent movements. The representatives of different sections, views and interests, when they come in contact and compare notes, discover that there is not, after all, so great a difference among those, who are sometimes in controversy placed in opposite positions. If we only understood one another better, the points of agreement would be found very great, and the bond of attachment much stronger than we supposed.

¹ At the late meeting of the General Synod it was recommended to all the ministers in connexion with it, to take collections in their congregations annually, for the increase of the Pastors' fund. The amount of money at present invested, is nearly twenty-five hundred dollars. The Trustees of the fund are Messrs. P. W. Engs, A. Ockerhausen, M. M. Yeakle, Rev. J. L. Schock, and Rev. Dr. Strobel.

² Rev. Dr. Stork was appointed, with Professor Springer as alternate.

³ Officers—Rev. Dr. Schmucker, *President*; Rev. George Diehl, *Secretary*; Dr. D. Gilbert, *Treasurer*.

At this meeting the General Association of the Congregational churches in New Hampshire, proposed to open with us a fraternal correspondence, and to maintain an interchange of delegates. The proposition was acceded to,¹ and their expressions of christian sympathy and kind feeling reciprocated.

Rev. Drs. Morris, Kurtz, and Professor Jacobs were authorized to publish, in the name of, and under the responsibility of the General Synod, a Lutheran Almanac.² This Almanac was published for three successive years, and was found to be exceedingly useful for reference.³

The following resolution⁴ was unanimously adopted, and it is much to be regretted that Dr. Richards has not yet found time to perform the service which, we are certain, would be so acceptable to the church, and regarded with favor by the public. We wish to know more in reference to the early history of the Lutheran church in this country, and whilst it is a source of sincere regret, that at an early period, greater care was not taken to preserve facts important and valuable to our people, it is not too late, in some measure, to repair the loss, by collecting papers, memoirs, and other important documents relating to the patriarchs of our Church:

Resolved, That the General Synod regard with deep interest the proposed translation of the *Hallische Nachrichten*, by Rev. Dr. Richards, of the Pennsylvania Synod, furnishing as they do, much information in reference to the Lutheran church in America, and especially the labors of the first German missionaries in this country, and that we most cordially recommend the enterprise to the attention of our members.

A resolution was also adopted⁵ in reference to the *Evangelical Review*,⁶ edited by Rev. Drs. Krauth and Reynolds, and published at Gettysburg, Pa., rejoicing in its past success, and promising, as such a publication is demanded by the wants of the church, and cannot fail to render important service, that

¹ Rev. Dr. Pohlman was appointed delegate, with Rev. J. Z. Senderling as alternate.

² On motion of Rev. Dr. J. G. Morris, of Baltimore, Md.

³ T. Newton Kurtz, of Baltimore, Md., has just issued, on his own responsibility, an excellent Almanac for 1854. It contains the *Clerical Register* of our church, valuable intelligence respecting our literary, theological and benevolent institutions, and other interesting and useful information.

⁴ On motion of Professor Stoeber, of Gettysburg, Pa.

⁵ On motion of Rev. Dr. Stork, of Philadelphia, Pa.

⁶ Besides the *Evangelical Review*, there are, at the present time, published under the auspices of the Lutheran church, and devoted to its interests, ten periodicals. Five of these are printed either in the German or Norwegian language.

the effort should be made to extend its circulation, and increase its usefulness. A copy of Dr. Bachman's recent work *on the unity of the Human race*, having been presented by the author to all the delegates in attendance upon the meeting of the General Synod, it was unanimously

*Resolved,*¹ That the Synod regard with affectionate gratitude the present by Rev. Dr. Bachman to its members, of his recent contribution to the scientific defence of our holy faith, and that a copy be requested for the Historical Society of the Lutheran church.

A resolution was also adopted, approving of the efforts of the American Society for meliorating the condition of the Jews, and a recommendation passed in reference to the observance of uniformity among our members in the posture at prayer during public worship.

*Sixteenth Meeting of the General Synod*²

assembled in Winchester, Va., May 21, 1853. There were present, one hundred and three members—fifty-eight clerical, and forty-five lay delegates. There were also fifty-eight visiting clergymen, with numerous lay brethren, in attendance, who were generously entertained with that warm hospitality, for which the citizens of the *Old Dominion* are so proverbial. The Synod of Pennsylvania at this meeting renewed its connexion with the General Synod, and three other Synods were admitted for the first time, viz: the Pittsburg Synod, Texas Synod, and the Synod of Northern Illinois. The General Synod, at the present time, embraces in its connexion twenty district Synods, viz: Synod of New York, Hartwick Synod, Synod of Pennsylvania, West Pennsylvania Synod, East Pennsylvania Synod, Alleghany Synod, Pittsburg Synod, Synod of Maryland, Virginia Synod, Synod of Western Virginia, Synod of North Carolina, Synod of South Carolina, Miami Synod, Wittenberg Synod, English Synod of Ohio, Olive Branch Synod (Indiana), Synod of Illinois, Synod of Northern Illinois, Synod of the South West, Synod of Texas.³ An application for admission was presented, on the part of the Synod

¹ On motion of Rev. C. P. Krauth, of Winchester, Va.

² Officers—Rev. Dr. Bachman, *President*; Rev. C. A. Hay, *Secretary*; Hon. P. S. Michler *Treasurer*.

³ The following Lutheran Synods in the United States, are not represented in the General Synod, viz: Franckean Synod (N. Y.), Central Virginia Synod, Tennessee Synod, Eastern District Synod of Ohio, Western District Synod of Ohio, English Synod of Ohio and adjacent States, Indiana Synod, Michigan Synod, Missouri Synod, Wisconsin Synod, Buffalo Synod (N. Y.).

of India, but it was rejected because the constitution of the General Synod confines the union to district Synods, within the bounds of the United States. It was, however, proposed to acknowledge the Synod as a corresponding body, and to establish with it the most intimate and friendly relations.

A committee, consisting of Rev. Drs. W. J. Mann and S. W. Harkey, was appointed to open a correspondence with the brethren of the German Evangelical Church Union of the West, and to report the result of the correspondence to the next Convention. Rev. Dr. C. F. Schaeffer, and Rev. W. N. Sholl and C. W. Schaeffer, were appointed a committee, to correspond with the Professors of the various Evangelical Lutheran Theological Seminaries in the United States, for the purpose of ascertaining the probable causes which have, of late years, indisposed young men to prepare for the gospel ministry; what means may be employed for increasing the number of Theological students; and what has been the number of students in the course of preparation for the work, in every institution of the church, during each of the last five years. The committee were directed to give the result of their inquiries to the church, and to issue an appeal on the subject, to be read by the pastors to their congregations. We are glad to learn that the committee have already commenced their labors, and we trust, that from their investigations some important facts may be gathered. The paucity of candidates for the sacred ministry, is a subject which has recently engaged the attention of several ecclesiastical Conventions; from every direction the complaint is heard, that the existing ministry is inadequate to meet the demand of the times; and it is highly important that the church should be awakened to the real condition of things, and that some remedy, if possible, be applied to relieve the difficulty. If we were to express an opinion on the question, or to suggest a reason for the diminution of the number of candidates for this important and responsible work, we would be compelled to refer it to the low standard of piety in the churches, to the want of spirituality, which is so prevalent in the land. The spirit of the world has crept into the churches. The desire for gold, the love of gain, has seized hold of those who are called by the name of Christ. Men are making haste to be rich, and are absorbed in schemes of aggrandizement. They listen not to the word of God. They heed not the voice of conscience. The claims of the destitute are disregarded. Their hearts are closed to the appeals of the perishing. As a necessary consequence, the ambition of parents is directed to other walks of active life—there is little that is in-

viting in the sacred calling; they are desirous that their sons should engage in some lucrative occupation; they are unwilling to devote them to the laborious and self-denying work of preaching the gospel. Young men are disposed to consult present ease and personal comfort, to select what they regard as a more honorable profession, and to seek a more comfortable position in society. They do not possess that self-consecrating spirit, which would lead them to sacrifice their temporal interest, and prompt them to the hearty response, *Here am I, send me!* The church is unwilling to contribute to the extent, which duty requires, to the support of pious young men in indigent circumstances, whose hearts are constrained by the love of Christ into yearnings to preach his gospel. Promising and pious individuals, who are destitute of the means of obtaining a thorough education, do offer to prepare for this sacred work, but the funds are not furnished to sustain them. Although faithful, men are demanded for the service, our beneficiary operations are crippled; applicants for aid are rejected, because the funds are exhausted, and the Society is in debt. There is in our churches a want of prayer and faith, of love to Christ and interest in the conversion of the world! If we had more of the spirit of our Divine Master, if we were imbued more fully with the principles of our holy religion, if the love of God were more abundantly shed abroad in our hearts, and the baptism of the Holy Ghost more generally experienced, then would we see quite a different state of things in the church! The church would devote to this subject its prayerful attention, its systematic labors, its earnest spirit, its appropriate work. Genuine revivals would be more frequent, and the cause of ministerial education would receive a new impulse. Christians would be quickened in their zeal, and animated to more vigorous efforts, to more fervent prayers, and to more entire consecration in the cause, which they profess to love, and which it is their duty to promote! Then would they be inclined to come forward and give their wealth and their talents as an offering to the Lamb, and use all their influence for *the help of the Lord against the mighty*, to rescue other souls from ruin, to people new mansions in heaven, and to awaken new notes in praise of the Redeemer! The Lord hath spoken it! The harvest is great, and the laborers few: *Pray ye therefore the Lord of the harvest, that he would send forth (thrust forth) laborers into his harvest!*

The early religious instruction of the young, being regarded of the most vital importance, not only to the young themselves, but also to the church, pastors and parents are urged by the

Synod to give the subject their serious attention, and to set apart some portion of every Lord's day, or some other day, for the purpose. The efforts now in progress, in different sections of the country, for the suppression of intemperance, and the introduction into all our States of a prohibitory liquor law, were approved, and the coöperation of our ministers and people warmly solicited. The Lutheran Orphan House at Pittsburg, and the Female Seminary at Hagerstown, were commended to the attention of the churches, and pronounced worthy of their kind sympathies and liberal contributions.

From the report of the committee on the state of the church, we learn that the number of ministers, connected with the Synods represented in the General Synod, are five hundred and fifty-nine, congregations twelve hundred and twenty-nine, communicants one hundred and twelve thousand nine hundred and ninety-three.¹ The following Theological Seminaries are sustained by the Synods represented in the General Synod: Hartwick, N. Y., Gettysburg, Pa., Lexington, S. C., Springfield, Ohio, Springfield, Illinois. The literary institutions principally controlled by them are, Pennsylvania College, Gettysburg, Pa., Wittenberg College, Springfield, Ohio, Illinois University, Springfield, Ill., Roanoke College, Salem, Virginia.²

Invitations for the next meeting of the General Synod were presented by Dayton, Ohio, Hagerstown, Md., and Philadelphia, Pittsburg, and Easton, Pa., but the majority of the members voted in favor of the claims of the West, and accordingly, Dayton was selected for the next Convention. The time decided upon is the 14th of June, 1855. Although there was not much business transacted at this meeting, yet all the delegates in attendance seemed to feel that its influence upon the church would be salutary. The kindest feeling and the greatest harmony prevailed. The discussions were most amicably conducted. A spirit of love and forbearance pervaded the Convention. There were differences of opinion among the delegates, on some questions of interest in the church, but this did not mar pleasant intercourse, or disturb the peace of the

¹ From *data* in our possession, we suppose that the whole number of ministers in our church is upwards of nine hundred, the number of congregations nearly three thousand, and the communicants two hundred and fifty thousand.

² The Literary and Theological institutions under the control of Synods not connected with the General Synod, and more generally patronized by them are, Capital University, Columbus, Ohio, Concordia College, St. Louis, Missouri, and the Theological Seminaries at Columbus, Ohio, and Fort Wayne, Indiana.

Convention. All appeared to feel and to act, as if they were brethren, called by the same name, and interested in the same work, disposed to coöperate for the advancement of vital piety in the church, and to labor in concert for the extension of the Redeemer's Kingdom. The General Synod furnishes an opportunity for the meetings of the General Societies¹ of the church, at which are presented the regular reports of their operations, addresses delivered, and important business transacted. This occasion was characterized by the deep interest manifested in these benevolent institutions, and the liberal contributions given for their support. Another most encouraging feature of this meeting is to be found in the character of the lay representation in attendance. The number was unusually large, and they were distinguished for their intelligence and efficiency. They seemed interested in the affairs of the church, and actively participated in the discussions of the Convention. It may be, that as a denomination, we have failed in not more fully developing our resources in this direction. We need the sympathies and aid of our laical brethren. Their interest should always be enlisted, and their efforts secured in every good cause. They should be taught and made continually to feel, that there is a work for them to perform; that God has committed to them an important trust, for the faithful improvement of which they will be held responsible; that there are certain duties, connected with the interests of the church, devolving upon them, and they, likewise, at the day of final reckoning, will be required to give an account of their stewardship.

But we must bring our article to a close. We fear we have already occupied too much space in the Review, and trespassed too long upon the attention of the reader. In conclusion, re-

¹ We subjoin for reference the names of the business committees of these General Societies:

PARENT EDUCATION SOCIETY. *Executive Committee*—Rev. Drs. Krauth and Schmucker, Profs. Jacobs and Muhlenberg, Rev. Messrs. Anstadt, Sentman and Ulrich: *Corresponding Secretary*, Rev. Dr. Baugher; *Treasurer*, Prof. M. L. Stoeber, Gettysburg, Pa.

FOREIGN MISSIONARY SOCIETY. *Executive Committee*—Rev. Drs. Pohlman and Strobel, and Rev. Messrs. W. N. Sholl and J. R. Keiser: *Corresponding Secretary*, Rev. J. Z. Senderling; *Treasurer*, Martin Buehler, Philadelphia.

HOME MISSIONARY SOCIETY. *Executive Committee*—Rev. Dr. Kurtz and Rev. Messrs. Seiss and Rizer: *Corresponding Secretary*, Rev. Dr. Morris; *Treasurer*, J. R. Drege, Baltimore.

CHURCH EXTENSION SOCIETY. *Executive Committee*—Messrs. W. Bridges, C. D. Hinks, Drs. D. Gilbert and D. Luther, and Prof. Haupt: *Corresponding Secretary*, Rev. E. W. Hutter; *Treasurer*, W. H. Heyl, Philada.

viewing our past history, have not the friends of our Zion reason to bless God for what has been accomplished, to feel grateful for the Divine blessing, which has hitherto accompanied them, to take courage, and to go forth with renewed strength and increased faith, in the discharge of their mission? There is much to cheer us in the past, and to urge us onward in the future. The aspect of things is full of promise. The church is decidedly and rapidly progressing. The signs of the times are more favorable than they have ever been. There is a growing disposition manifested, in different portions of the church for closer union, and more combined effort in the work of the Lord. And may we not cherish the hope that the day is not far distant, when the whole Evangelical Lutheran church of this country, regarding only those points of doctrine in which we agree with each other, and the oracles of God, will labor together to extend the reign of *peace on earth and good will to men*, and to diffuse the influence of the gospel to the most distant parts of the globe, until *the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea!*

ARTICLE VI.

THE ECCLESIASTICAL YEAR.

Translated from the German, by Rev. L. W. Heydenreich, Bethlehem, Pa.

THE church has become almost totally unconscious of the significance of her ecclesiastical year. Many of her members know not even that she possesses a calendar. Some may perhaps even ask the question, what has the year to do with the church, or what has the church to do with the year? The sun rules the common year. One rotation of the earth around it constitutes the annual circle, which successively develops the lovely spring, the ardent summer, the rich autumn and the severe, silent winter. Each of these parts has its peculiar character. In the firmament of the church there also stands a sun, whose name is Jesus Christ; it shines by day and by night, for ever and ever. And as the earth moves around the visible sun, so the church moves around this sun of grace, so she travels through the sacred history of the Savior. Her spring is the lovely time of Christmas and Epiphany, when

Christ is born a man, when in his glory he declares himself to be the son of God with power. Her summer is the Lent and the Passion-time of Jesus Christ, in which the anticipation of his death rests upon her like heavy, sultry days, until at last the storm of death, so long approaching, breaks forth, and the flash of lightning descends out of the black sin-cloud and slays the righteous. Her harvest time and autumn are the days when the Holy Ghost is poured out upon the disciples, and when in the lovely, long Trinity Sundays, one kind of fruit after another of the gifts of grace of the Triune God is borne into the granary of the heart. The greatest diversity of events, in the life of the Lord, are crowded into this rich period. And wherever he stands, and whatever he does or asks, presents a field from which the believer may reap and gather. At last comes the severe and silent winter. From the twentieth Sunday after Trinity begin the Gospels which treat of the final things. Over the bier of the widow's son at Nain, around the death-bed of Jairus' daughter moans the stormy winter of life. Before the king who made a marriage feast, but found one amongst the guests that had not on a wedding garment, in presence of the king who would take account of his servants, and found amongst them a great debtor without repentance, we are chilled as by a keen winter frost. Names are recorded in the book of life and stricken out. The plants which the father has planted are gathered into the house, built for them before the foundation of the world. Those which he has not planted are destroyed. On the last Sunday, the twenty-seventh after Trinity, all the different Gospels which are used, treat of the entrance into the kingdom of glory. Thus on the first day of the ecclesiastical year, the Lord is announced in whom we may have life abundantly. On the last day believers have reached the goal of all their labors. The ecclesiastical year is a correct one, it is better regulated than the common year. It begins with its spring—messengers and spring, and ends not only with the winter, with death and judgment, but also with the victory over death and judgment. The common year begins with winter, and at its close it is again winter. There is no natural progress in it. The christian's life should be nothing but a journey around this heavenly orb, in order that he may experience its warming and enlightening influences.

ARTICLE VII.

FANNY FERN'S WRITINGS.

Fern Leaves from Fanny's Portfolio. With original designs by Fred. M. Coffin. Auburn: Derby and Miller, &c.—1853.

HERE is another instance of the power of the newspaper press, as well as of female genius. Mrs. Stowe has just reached the topmost wave of popularity, and achieved not merely a national, but a world-wide reputation, and here is another lady who produces a sensation which, if not as deep, is certainly in a fair way to be as widely diffused as the ever widening circle filled by the English language. To be sure, there is but little resemblance between the style and subject matter of Mrs. Stowe and of Fanny Fern, but both prove themselves to be true women, and show, in the most unmistakeable manner, where the true strength of woman lies, and in what direction her genius runs. And both have been introduced to the world, and taken their place as literary characters of the very highest rank, by the dingy columns of the newspaper, so often vainly employed by incipient writers as the ladder of fame. But in America (that is, in the United States, which may well stand as the representative of the whole continent) every body reads the newspapers, and he that reads one newspaper, reads the sum and substance of them all. We do not know which of the newspapers has the honor of having enabled Fanny Fern to make her *debut* before the American public, but her racy articles were soon caught up and copied from one to another, until you could scarcely take up a daily or a weekly sheet, without finding in some corner or other of it, something from "Fanny Fern," that would make you either laugh or cry.

In the book before us Fanny has done well in collecting these scattered gems, and presenting them to us in a casket in which the old ones shine with a brilliancy only increased by the new ones just gathered from the rich and apparently exhaustless mine of her own inimitable genius.

But what is it that charms us in this new candidate for popular favor, to whose touch every heart vibrates with a thrill either of joy or of pity, lighting up the face either with the quiet smile or the broad laugh, or moistening the eye with

those divine drops which prove that we are not yet all hardened into stone? We first noticed Fanny Fern as a satirical writer, and were glad to find something rather more sensible than "*Caudle Lectures*," and with a better moral than the *jeux d'esprit* sparkling in "Punch." No one could doubt the value of the "advice" given "to ladies," or that the half dozen brief paragraphs to which they were thus treated, would have more effect upon the heartless butterflies of fashion, than a whole volume of "Mrs. Chapone's Letters," or "Mrs. Somebody's Lectures to Young Ladies." Did she not lay all the clerks in all creation, to say nothing of New York, under everlasting obligations to her, when she penned such a paragraph as this :

"When the spirit moves you to amuse yourself with "shopping," be sure to ask the clerk for a thousand and one articles you have no intention of buying. Never mind the trouble you make him ; that's part of the trade. Pull the fingers of the gloves you are examining quite out of shape ; inquire for some nondescript color, or some scarce number, and, when it is found, "think you won't take any this morning ;" then, keep him an hour hunting for your sun-shade, which you, at length, recollect you "left at home ;" and depart without having invested a solitary cent."

There is a knowledge of human nature, and its application to the affairs of every-day life that at once "comes home to the bosoms and business of us all"—dry-goods clerks especially—that no one can fail to appreciate. And sharp as the tone is, even lady readers cannot fail to feel that it is directed to their good no less than to the comfort of society in general. So is it also in the "*Model Widow*," as well as in "*The Tear of a Wife*."

Satire, it has been said, is a poor way of reforming the world. But we beg leave to differ from this moral maxim. It is just as true now as it was in the days of Horace, that

"Ridiculum acri

Fortius et melius magnas plerumque secat res."

There are a great many people who can be reached by no other means. Encased in the impenetrable armor of hypocrisy, or conventional christianity, or fashionable folly, or self-complacency, they are equally ignorant of the laws of morality, and deaf to the gospel of self-denying christianity. Nothing remains, therefore, but to hold up to them the mirror of nature and let them see themselves in their own unmitigated deformity. They may thus be made acquainted with their shortcomings, and impelled to seek after something better. Can

any one doubt the value of the sermon preached to "*The Model Minister?*" Where is the congregation to which it does not say "a word in season," either to the pastor or to the people? Ah! we can scarcely refrain from giving it entire, lest some of our poor brethren may not have got hold of it, or one of our intelligent readers may have missed it. But take the following touches:

"He never exchanges; preaches round and round the commandments in such a circular way as not to hit the peculiarities of any of his parishioners; selects a hymn to suit the singing choir instead of himself; visits all his people once a month, and receives their visits whenever they choose to inflict them; brings forth things "new and old" every Sunday, more particularly new; looks upon bronchitis, throat complaints, and journeys to Europe, as modern humbugs; never wears a better coat than any of his parishioners; has the eloquence of Paul, the wisdom of Solomon, the patience of Job, the meekness of Moses, the constitution of an elephant, and—lives on two hundred dollars a year!"

Ah! where is the congregation that does not want such a minister, and is not, at least in some of its busiest members, in incessant tribulation if there is a suspicion that "our preacher" is of a different character?

We do not at all imply in this that "ridicule is the test of truth." We are but too well aware how often the envenomed shafts of infidelity and immorality have been hurled, in order to pour contempt upon the most sacred truths, or to undermine the foundations of virtue. But it is noticeable in Fanny Fern, that the arrows of her keen wit are never shot against anything that is good, but are ever used in the defence of the right. Some, to be sure, may think that she makes too free with sacred things, such as the pulpit and its minister, the Sabbath and its proper observance. But such is not our opinion. The minister who is qualified for his station, and endeavors faithfully to discharge its duties, will be but the more beloved and respected, for laying aside those offensive eccentricities against which he is thus playfully warned, and Sunday will become a much more christian Sabbath by being delivered from the Pharisaic ceremonial which some folks would fasten upon it. No one can read "Fanny's" "*Sunday Morning Soliloquy*," and doubt whether she is a true woman in the reality of her religious feelings. Who can doubt that this comes from the heart:

"I always feel happier if I go to church. I always come home wishing I was more of a saint and less of a sinner. The

little trifles and vexations of every-day life dwindle when viewed from Mount Calvary. One thinks tearfully of the hasty word, when its meek sufferer is mentioned. Ah! we have need of all these helps to arrest the tide of worldliness which rushes over our spirit through the week. The stupidest preacher utters some truths. If the messenger have a stammering tongue, I'll think more of his errand and the Master who sent him."

But "Fanny" is an unsparing enemy of all cant, and this is, perhaps, the great secret of her satirical power. There is no doubt at all that we live in times of most unmitigated and almost universal cant. The cant of religion is, in all conscience, bad enough, and we have it in every form that can excite disgust, and, if it were possible, repel men from all that is most holy and most attractive to the human soul. Turn where we may, there is no escaping from it. Every denomination is infested by it, from that which is perpetually canting about "the church," "our venerable liturgy," "the true Catholic," &c., &c., to that which eschews all forms and ceremonies, but has converted language into a set of stereotyped forms, and "thees" and "thous," until a man who has any ear for either "English pure and undefiled," or for the simplest rules of grammar, has his teeth almost set on edge. But the cant of religion is thrown quite into the background by the cant of politics, of trade, of fashion, of philanthropy, of reform, of rights, of conservatism, or any other fixed idea that gets into the hard heads of any set or section of brother Jonathan's hopeful children. It is the thousand follies and foibles of this cant that Fanny Fern so well hits off, and for her smartness at which we most freely forgive her any little mistake that she occasionally makes.

But satire is not the sole vocation of Fanny Fern. She is a true woman in her sympathy, her pity, her love. Nowhere do we find truer touches of the pathetic than in her simple fragments. To those who associate satire with the idea of severity, unkindness, misanthropy, or malevolence even, this may seem strange. But it is a potent fact, that the most effective satirists have been those whose temperaments were the most genial, and their hearts as "full of the milk of human kindness" as is at all compatible with the existing state of things in this disjointed world of ours. Witness the cases of Horace, of Addison, of Cowper, and of other well known writers in this department of literature. We can even believe it possible that Thackeray, with all his coarse sketchings of the worst elements in modern Babylon, may be a very amiable

man. Nor is this so hard to understand, or difficult to account for, that those who have such loving hearts should occasionally use such bitter words. The very love of the good makes them intolerant of the bad. It is the rough voice of the indulgent old uncle, pretending to be very angry with his scapegrace of a nephew, whom he longs to press to his heart. Be this as it may, there can be no doubt of the deep tenderness that dwells in the heart of Fanny Fern. If you doubt it, read "*The still small voice*" and "*Our Hatty*," and "*Little Charley*," and a score of other pieces that stir up the deepest fountains of emotion in the human heart.

But Fanny Fern is not a mere sentimentalist, a retailer of pretty pathos, a dealer in lovesick legends, over which boarding-school misses may pour forth their copious tears, and then long for such a loving Adonis, and imagine themselves the victims of hard hearted parents and guardians. On the contrary, bating an occasional flight of fancy, she ever dwells with the realities of life, aye, and with not a few of the sternest. But the relations of husbands and wives, parents and children, the suffering, and those who might be their saviors, these are the themes to which she is perpetually recurring, especially in the volume which we are now considering, and which contains a large number of pieces that we have never before seen in print. We cannot but think that the effect of her writings will be most salutary in almost every department of social life, especially in that peculiar class of city and country society to which it is more immediately addressed. Who can fail to be a better mother, a better father, after reading "*The still small voice*," or "*The ball-room and the nursery?*" Can the most heartless devotee of fashion fail to be softened by such touching appeals?

But above all, Fanny is the fast friend of children. She has well studied all their little wants, and all their deep wrongs (even that of over indulgence, as may be seen in "*Cecile Grey*," and is just as intent on restoring them to their "*rights*" as any "convention" of silly women ever was on setting aside the teachings of St. Paul, and making themselves as ridiculous and disagreeable as possible. She really writes as if she were in earnest, when she says:

"Never mind. I wish I was mother to the whole of you. Such glorious times as we'd have! Reading pretty books that had no big words in 'em; going to school where you could sneeze without getting a rap on the head for not asking leave first; and going to church on the quiet, blessed Sabbath,

where the minister, like our dear Savior, sometimes remembered to "take little children in his arms and bless them."

"O, I tell you, my little pets, Fanny is sick of din, and strife, and envy, and uncharitableness!—and she'd rather, by ten thousand, live in a little world full of fresh, guileless, loving little children, than in this great museum full of such dry dusty, withered hearts."

There speaks the genuine mother, or the "old maid" of an aunt who is the very next best friend that children have upon earth, after their mother.

But we must be done with these extracts, and with this commentary on this candidate for popular favor, who, we verily believe, better deserves it than one-half of the demagogues who are annually elected to Congress. Yes, and we take it as a sign for good, that the people so generally appreciate Fanny's book. It shows that they are not only, what we have never doubted, improveable, but, what is more important, improving—at least in their taste. May she also keep on improving, as she has so obviously done within the brief period of her authorship, and furnish us with not only many little pieces, but even with as many volumes as it pleases her to publish, provided that they still grow and move with the untutored grace of these, her first "fern leaves." R.

LUTHER'S VERSION OF THE SANCTUS.

A paraphrase of Isaiah VI, 1-4.

"Holy, holy, holy is the Lord of hosts."

Isaiah, filled with deep prophetic awe,
 This glorious vision of Jehovah saw;
 His lofty throne was all with glory bright,
 His flowing robes the temple fill'd with light,
 Two flaming cherubs stood on either side;
 Each with six wings extending far and wide;
 With two they veil'd their heav'nly faces o'er,
 And two were stretch'd their mighty feet before;
 With two athwart the yielding sky they sped,
 And to each other thus, responsive, said:
 "Holy is God, the Lord of Sabaoth!
 "Holy is God, the Lord of Sabaoth!
 "Holy is God, the Lord of Sabaoth!
 His glory filleth earth, and sea, and sky!"
 The temple's doors are shaken by their cry,
 And clouds of smoke fill all its space on high.

R.

ARTICLE VIII.

NOTICES OF NEW PUBLICATIONS.

Discoveries among the Ruins of Nineveh and Babylon; with Travels in Armenia, Kurdistan, and the Desert. By Austen H. Layard, M. P., author of "Nineveh and its Remains." With Maps, Plans, and Illustrations. New York: Harper and Brothers, Publishers, 329 and 331, Pearl Street, Franklin Square—1853.

THIS important and delightful volume is eminently calculated to gratify the curiosity and desire of information, excited by the author's account of his wonderful discoveries relative to "Nineveh and its Remains," given in his first volume. We have here the astonishing and profoundly interesting results of the researches conducted by Col. Rawlinson, and especially by the author, during his second visit to the East. In the light which it throws on the manners and customs of those mighty capitals, Nineveh and Babylon, and on their history; in the knowledge which it communicates, by description and illustrative drawings, respecting the works of art in which they abounded; in its wondrous confirmations of Scripture-History, speaking from the long buried and forgotten monuments of entombed empires, to the present generation; in the new facts which it exhumes from the dust of many centuries; in the new fields of inquiry which it opens up to the philological student, it is truly a production of great and enduring value and importance; whilst in the incidents of travel, of daily intercourse with the singular inhabitants of those eastern lands; in the spirited delineations of their domestic, social and political institutions and life, of their customs and pursuits, it is absorbingly interesting, and most valuable to all, who know how to appreciate authentic and minute information relative to sections of our race that occupy the field of sacred history, and among whom ancient forms of life have been to so great an extent preserved. Layard's books are among the most important productions of the present century.

English Humorists of the Eighteenth Century. A Series of Lectures. By W. M. Thackeray, author of "Esmond," "Pendennis," "Vanity Fair," &c. New York: Harper and Brothers, Publishers—1853.

THIS volume contains the Lectures which Mr. Thackeray delivered, during the last winter, in New York and elsewhere. There are seven in all, and their subjects are as follows: I. Swift. II. Congreve and Addison. III. Steele. IV. Prior, Gay and Pope. V. Hogarth, Smollett and Fielding. VI. Sterne and Goldsmith. VII. Charity and Humor. They present a very just estimate of the celebrated humorists here named, and are themselves attractive specimens of genuine humor, of which element Thackeray, possess-

ing a large share of it himself, is an excellent exponent. To persons of matured character we recommend the volume as deeply interesting: young people had best not be tempted to make themselves intimately acquainted with many of the subjects presented.

A Digest of the Laws, Customs, Manners, and Institutions of the Ancient and Modern Nations. By Thomas Dew, late President of the College of William and Mary. New York: D. Appleton and Company, 200 Broadway—1853.

THIS volume presents the lectures of Professor Dew in the Historical Department of the college of William and Mary, and was printed during his life-time for the use of his class, its publication having been prevented by his death. To the beauties of style it makes no pretensions, as no more words are used than are absolutely necessary to convey his meaning. With respect to certain points of doctrine taught by Luther, he is not quite accurate, as Luther did *not* teach *consubstantiation*. Bating this, we so fully subscribe to the following paragraph of the preface, that we give it in place of any further remarks of our own. "The work is, what its title declares, a *Digest of History, Ancient and Modern*. It makes no pretensions to originality; but, as an Historical Manual, it is believed to possess decided advantages over all those compendiums of history now in use in our schools and colleges. Indeed, it was the imperfection of these compilations, and the necessity which the author felt for some proper text-book to be placed in the hands of the student, as an accompaniment to his historical lectures, that led to the preparation of this work. On examination, it will be found that more than ordinary labor has been expended upon it; and that the author has proceeded upon higher principles, and has had higher aims in view than compilers ordinarily propose to themselves. Instead of being, like most historical compendiums, a mere catalogue of events, chronologically arranged, it is a careful, laborious and instructive digest of the laws, customs, manners, institutions, and civilization of the ancient and modern nations. The department of modern history particularly, in which such works are generally most deficient, has been prepared with unusual care and industry. In proof of this, reference is made to the chapters on the Reformation, the Papal Power, the English Constitution, and the French Revolution." We recommend it as an excellent manual for the use of instructors, and as an admirable guide for readers of history.

Electro-Physiology: A Scientific, popular and practical Treatise on the Prevention, Causes, and Cure of Disease: or Electricity as a curative agent, supported by Theory and Fact. By Dr. Gershom Huff. Second Edition. Embellished with numerous Illustrations. New York: D. Appleton and Company, 200 Broadway—1853.

WE are not sufficiently informed in medical science to express an authoritative opinion upon the merits of this work. It states a great many interesting and important facts, and connects with these a theory respecting the cu-

rative agency of electricity, which strikes us as decidedly rational and just. No mountebank pretensions are set up: thoroughly scientific as well as practical, rich in the results of extensive and acute inquiry, and cautious in the deduction and application of principles, it appears to us that the work is highly deserving of the candid consideration of medical practitioners, and of the community at large.

The Complete works of Samuel Taylor Coleridge. With an Introductory Essay upon his Philosophical and Theological Opinions. Edited by Professor Shedd. In seven volumes. New York: Harper and Brothers—1853.

ALL the seven volumes of this valuable edition of Coleridge's works, which was noticed in extenso in our last number, have been received. Volume II contains "The Friend," generally considered to be the most vigorous of our author's productions. Vol. III contains the "Biographia Literaria," replete with ripe and sound opinions, and acute and elegant criticism. Vol. IV contains the "Lectures on Shakspeare and other Dramatists," in which the excursive genius, the vast information and the poetic spirit of the author are brilliantly displayed. Vol. V contains the "Literary Remains," consisting of a large number of beautiful and valuable essays on a great variety of subjects. Vol. VI discusses very elaborately "The Constitution of the Church and State, according to the Idea of each." It also contains, besides some other valuable writings, the "Table-Talk," an exceedingly rich and delightful collection of the author's sayings, to which is prefixed a separate preface, in which the English editor triumphantly defends Coleridge against a most impertinent and base charge brought against him by Mr. De Quincy. In the seventh volume we have the poetical and dramatic works, with a preface by the poet himself. Here to discuss the nature and merits of these productions of one, who "may be said to have virtually become the poetical leader from the very beginning of his age," is totally out of the question. This volume is adorned with a fine portrait of the author. Much credit is due to the enterprising publishers, for bringing out this handsome edition of the complete works of that truly great and good man, S. T. Coleridge.

Memorials of the English Martyrs. By the Rev. C. B. Taylor, M. A., Rector of Otley, Suffolk. New York: Harper & Brothers—1853.

AT the present time, when the encroachments of the papacy are becoming daily more open and insolent, and Romeward tendencies are exhibited in so many and various ways among Protestants, this reproduction of the history of the English martyrs is very seasonable, to hold up to the protestant world the unalterably hideous character of the truculent, bloody and detestable Roman heresy. We rejoice at every respectable publication calculated to warn away mankind from that black abyss of dismal superstition and spiritual abominations. The book is plainly and simply, but well written, deeply interesting in its thrilling narratives, handsomely illustrated, and well fitted to show all reflecting readers, what a delectable prospect will open up to the

world, if ever the scarlet woman be suffered again to achieve that supremacy in the earth, which she once so ruthlessly and ferociously exercised, and which she is straining every nerve to recover. Let men read and be warned.

The Life and Letters of Stephen Olin, D. D. LL. D., Late President of the Wesleyan University. In two volumes. New York: Harper and Brothers—1853.

THE high character of Dr. Olin; the eminent position which he occupied as a man of letters, a preacher and a theologian; the wide-extended and important influence which he has exerted on the religious community in this country; his earnest self-devotement from early years to the highest and noblest purposes of human life; the results which he accomplished, and the fame which he achieved, render this biography, copiously enriched as it is by his letters, in the highest degree attractive to all who appreciate exalted worth, and delight in studying the character and life of christian men, sustaining high and momentous relations to society. To readers of all classes these volumes offer most instructive reading, while to christians they present a lofty example for imitation.

Civil Wars and Monarchy in France, in the Sixteenth and Seventeenth Centuries: A History of France principally during that period. By Leopold Ranke, author of a "History of the Popes in the sixteenth and seventeenth Centuries." Translated by M. A. Garvey. New York: Harper and Brothers—1853.

RANKE'S abilities as a historian are well known. In this volume he analyzes, with acute penetration, the elements of the French nation, and portrays, with a skilful hand, the distinctive features of their character: he gives a succinct account of the origin of a French kingdom, exhibits with clearness the relations and struggles between the crown and the great vassals, and relates, with great accuracy, fairness and spirit, the stirring and important events and changes of the period selected for his historic pen. The author occupies the stand-point of an impartial and philosophic spectator, and, guided by opinions acquired through careful and industrious research, and forming judgments only upon safe and satisfactory data, he has produced a work no less reliable as respects its matter, than interesting in the method and style of its exhibition.

Second Latin Book: comprising a Historical Latin Reader, with notes and rules for translating; and an Exercise-Book, developing a complete Analytical Syntax, in a Series of Lessons and Exercises, involving the Construction, Analysis and Reconstruction of Latin Sentences. By Albert Harkness, A. M., Principal of the Classical Department in the New England Normal Institute. Editor of "Arnold's First Latin Book," &c. New York: D. Appleton and Company—1853.

WE count this among the best class-books for incipient students of Latin that we have seen. The first part, an epitome of Roman and Grecian History, is well adapted to the wants of beginners, and likely to interest them:

the notes to this part are judiciously arranged, not only for the purpose of communicating necessary information, but of exciting and directing research: the analytical and reconstructive exercises are admirably calculated to communicate, and fix in the memory, the principles of Latin syntax, and to lay a deep and firm foundation for a ready and correct use of the Latin language, and to facilitate the acquisition of a good Latin style, an accomplishment in general too much neglected in this country. We commend the book to the favorable attention of classical instructors.

The Boyhood of Great Men. Intended as an Example to Youth. With Illustrations. New York: Harper and Brothers—1853.

WE never read or hear of great men, but we desire to be informed respecting the circumstances of their boyhood, to see how their greatness first budded into promise, and gradually unfolded itself into the flower that after bore the ripened fruit: to learn how genius encountered and vanquished obstacles, struggled with difficulties, rose superior to depressing influences, and fought its way to the noon-day blaze of triumph and renown. The volume before us renders us this welcome service, in a most interesting and agreeable manner, respecting a large number (forty) of men who achieved the highest distinction in the various pursuits of science, literature and art; in the largest spheres of human activity and power; in the noblest labors of philanthropy, and in the most sacred employments of the highest office held by men. None can otherwise than read with deep interest: many, it may be hoped, will be roused to exertion and stimulated to perseverance.

The Old House by the River. By the author of the Owl Creek Letters. New York: Harper and Brothers—1853.

THE author of this book says in his dedicatory letter: "There is some fiction in the volume; for a certain amount was necessary to conceal the identity and personality of the incidents." Making allowance for some few rather fantastic opinions, this volume is exceedingly delightful, rich in entertaining, more so in deeply moving incidents, full of the outpourings of disinterested friendship, and of the purest affections of the human heart; of beautiful contrasts between stirring activity and elegant retirement, between manly enterprises and the happy enjoyment of the amenities and genuine kindnesses, and sweet communions, that adorn and bless the association and intercourse of ingenuous, congenial and loving spirits. It is a book that will be enjoyed by all whom fashionable folly has not perverted, whom vicious communications have not corrupted, but who sympathize with genuine human feeling, chastened by experience, and purified and elevated by religion.

Narrative of a Journey round the World. Comprising a Winter-passage across the Andes to Chili, with a visit to the Gold Regions of California and Australia, the South Sea Islands, Java &c. By F. Gerstaecker. New York: Harper and Bros—1853.

THE intelligent author of this book here describes, in an animated and attractive style, his voyages and extensive journeys in remote and interesting

regions. His narrative enters into minute details of scenery, national characteristics, manners and customs; abounds in incidents of varied nature; communicates important facts, and describes men and things with elaborate accuracy; conveys a great deal of valuable and interesting information, and pronounces sound and sensible judgment upon the state and prospects of the countries visited. It is a welcome and important contribution to this department of literature.

Home Pictures. By Mrs. Mary Andrews Denison. New York: Harper and Brothers—1853.

WE have derived great pleasure from the perusal of this volume by a clergyman's wife. It is a wholesome book, rich in varied experiences of life, in profitable lessons, and salutary counsel. It is a withering satire on the folly and gilded wretchedness of fashionable life. Its literary merits are very respectable, and the interest of the narrative is well sustained throughout. But we were surprised to find, in so well written a book, besides some other inaccuracies of expression, that abominable and vulgar Americanism, the use of the verbs to lay and to lay down, for to lie and lie down, constantly occurring, from beginning to end. This is the more surprising, as a very few exceptions show that the author knows better.

Outlines of Universal History, from the Creation of the World to the present time. Translated from the German of Dr. George Weber, Professor and Director of the High School of Heidelberg. By Dr. M. Behr, Professor of German Literature in Winchester College. Revised and corrected, with the addition of a History of the United States of America. By Francis Bowen, A. M., Alford Professor of Natural Religion, Moral Philosophy and Civil Polity in Harvard College. Boston: Jenks, Hickling and Swan—1853, pp. 559.

THIS is a most excellent work, and is well adapted to subserve the object intended. It is a valuable addition to our books of instruction, and seems likely to supersede others now in use. We have been deeply interested in its examination and have concluded, that it is most worthy of the favorable consideration of instructors in this department of learning. The author has not pursued the course usual in the preparation of *outlines* and *compendiums*, by gathering together a mass of materials in the smallest possible space, and thus forming a mere skeleton of dry details, a barren register of historical events with names and dates, burdensome to read, impossible to remember, and destitute of any instructive or educative power; but he has endeavored to limit his materials, presenting only the most important and influential, and arranging them in historical succession; passing lightly over all the details, and grouping together only the leading events, with a reference to their causes and consequences. The historical fact is given in combination with other objects, so that thought is exercised, the imagination interested, and a permanent impression made upon the mind.

The whole work has been carefully and judiciously revised by Professor Bowen, important notes have been added, and a most interesting and truth-

ful sketch of the history of the United States, from its first settlement at Jamestown and Plymouth, down to the peace of 1815, occupying about one hundred pages of the work. Whilst much praise is due to the American Editor, for the manner in which he has performed his part, the publishers also deserve our thanks for the substantial and attractive form, in which the volume is presented to the public.

Physical Geography. By Mary Somerville. Author of the "Connexion of the Physical Sciences," "Mechanism of the Heavens," &c. A new American, from the third and revised London Edition. With Notes and a Glossary. By W. S. W. Ruschenberger, M. D. Philadelphia: Blanchard and Lea—1853.

THE name of the author is a sufficient endorsement of this work. It may be truly said to be of great value, and it is cheerfully recommended to all who desire a first-rate book on Physical Geography.

The Lutheran Almanac for the year 1854. Published and sold by T. Newton Kurtz, 151 Pratt Street, between Charles and Light, Baltimore. Sherwood and Co., Printers.

SUPERIOR in paper and engravings to former issues, though not equal to the highest demands, it contains much valuable Church Statistics, a clerical register, and a number of interesting articles biographical and other. It will be amply encouraged, we hope, by the church, for whose benefit it has been prepared.

The Serial Catechism, or Progressive Instructor for Children; adapted to their gradual growth in Grace and Knowledge; comprehending three numbers. Prepared with a special view to Infant and Sunday Schools. Number One. By B. Kurtz, D. D. Baltimore: Published by T. Newton Kurtz, No. 151 West Pratt Street.

The Unaltered Augsburg Confession: or Confession of the Faith of several Princes and Estates, delivered to his Imperial Majesty, Charles V., at the Diet of Augsburg, A. D. 1530. Revised Edition of the Book of Concord—1853.

THE Messrs. Henkel have published a revised edition of the Augsburg Confession. It is much more accurate and trustworthy than the former. We think it will be approved, and ought to be widely circulated in our churches. It is to be hoped that the remainder of the Book of Concord, which they are preparing, in a revised edition, may be equally well executed. They will deserve the thanks of the church, and reap, it is to be presumed, an adequate remuneration. We furnish a few specimens of the revised translation:

ART. I.—*Of God.* Our churches unanimously hold and teach, agreeably to the Decree of the Council of Nice, that there is only one Divine Essence, which is called, and truly is, God; but that there are three persons in this one Divine Essence, equally powerful, equally eternal,—God the Father, God the Son, God the Holy Ghost,—who are one Divine Essence, eternal, incor-

poreal, indivisible, infinite in power, wisdom, and goodness, the Creator and Preserver of all things visible and invisible. And the word *person* is not intended to express a part or quality of another, but that which subsists of itself, precisely as the Fathers have employed this term on this subject.

Every heresy opposed to this Article is therefore condemned: as that of the Manichæans, who assume two principles, the one good, the other evil: Likewise the heresies of the Valentinians, Arians, Eunomians, Mahometans, and the like; also that of the ancient and modern Samosatensians, who admit but one person, and sophistically explain away these two,—the WORD and the Holy Spirit,—asserting, that they must not be viewed as distinct persons, but that the WORD signifies the oral word or voice, and that the Holy Ghost is the principle of motion in things.

ART. II.—*Of Original Sin.* We teach, that since the fall of Adam all men who are naturally engendered, are conceived and born in sin; that is, that they all are from their mother's womb, full of evil desires and propensities, and can have by nature no true fear of God, no true faith in God; and that this innate disease, or original sin, is truly sin, which brings all those under the eternal wrath of God, who are not born again by Baptism and the Holy Spirit.

Hence, we condemn the Pelagians and others, who deny that original corruption is sin, whereby they assert, to the disparagement of the merits and sufferings of Christ, that piety is the result of our natural powers.

ART. III.—*Of the Son of God.* It is taught likewise, that God the Son became man, and was born of the blessed Virgin Mary; and that the two natures, human and divine, inseparably united in one person, are one Christ, who is true God and man, who was really born, who truly suffered, was crucified, died, and was buried, that he might be a sacrifice, not only for original sin, but also for all other sins, and might appease the wrath of God. Further, that this same Christ descended into hell, and truly arose from the dead on the third day, ascended to heaven, and sits at the right hand of God, that he may perpetually reign over all creatures, and govern them, through the Holy Spirit sanctify, purify, strengthen, and console all those who believe in him, and give unto them life and various gifts and blessings, and protect and defend them against the devil and the power of sin.

Also, that finally this same Christ will return visibly, to judge the living and the dead, &c., according to the Apostles' Creed.

ART. IV.—*Of Justification.* It is taught further, that we cannot obtain righteousness and the forgiveness of sin before God by our own merits, works, and atonement; but that we obtain the remission of sins, and are justified before God, by grace, for Christ's sake, through faith, if we believe that Christ suffered for us, and that for his sake our sins are remitted unto us, and righteousness and eternal life are bestowed on us. For, God regards this faith and imputes it as righteousness in his sight, as Paul says, Rom. chap. 3 and 4.

ART. V.—*Of the Ministry.* For the purpose of obtaining this faith, God has instituted the ministry, and given the Gospel and the Sacraments, through

which, as means, he imparts the Holy Spirit, who in his own time and place, works faith in those that hear the Gospel, which teaches that through the merits of Christ, and not through our own merits, we have a merciful God, if we believe these things.

By this are condemned the Anabaptists and others, who teach that we receive the Holy Spirit in consequence of our own preparation, our thoughts and works, without the external word of the Gospel.

ART. VI.—*Of New Obedience* It is also taught, that such faith must bring forth good fruits and good works, and that we must do all manner of good works, because of God's requirement and command; yet we must not put any confidence in these works, as meriting favor in the sight of God: for we receive forgiveness of sins and justification through faith in Christ, as Christ himself says, Luke 17, 10: "When ye shall have done all those things, say, we are unprofitable servants." Thus also the Fathers teach. For Ambrose says: "Thus it has been ordained of God, that whosoever believes in Christ shall be saved; not through works, but without merit through faith alone, he has forgiveness of sins."

ART. VII.—*Of the Church.* It is taught likewise, that one holy Christian church shall ever continue to exist, which is the congregation of all believers, among whom the Gospel is preached in its purity, and the holy sacraments are administered according to the Gospel. For this is sufficient for the true unity of the Christian church, that the Gospel is preached therein, according to its pure intent and meaning, and that the sacraments are administered in conformity with the Word of God. And for the true unity of the Christian church it is not necessary, that uniform ceremonies instituted by men, should be every where observed. As Paul says, Ephes, 4, 4, 5: "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism."

ART. VIII.—*What the Church is.* Further: although the Christian church is properly nothing else than the congregation of all believers and saints, yet, as in this life there are many hypocrites and false Christians,—open sinners remaining even among the pious,—the sacraments, nevertheless, are effectual, even if the preachers by whom they are administered, be not pious, as Christ himself says, Matt. 23, 2: "The Scribes and Pharisees sit in Moses' seat," &c.

On this account the Donatists are condemned, and all such as teach contrary to this Article.

ART. IX.—*Of Baptism.* Respecting Baptism it is taught, that it is necessary; that grace is offered through it; and that children ought to be baptized, who through such baptism are presented to God, and become acceptable to him.

Therefore the Anabaptists are condemned, who teach that Infant Baptism is improper.

ART. X.—*Of the Lord's Supper.* Concerning the holy Supper of the Lord it is taught, that the true body and blood of Christ are truly present, under the form of bread and wine, in the Lord's Supper, and are there administered and received. The opposite doctrine is therefore rejected.

ARTICLE IX.

GERMAN PERIODICALS.

Theologische Studien und Kritiken. Third number, 1853.

Contents.

Treatises—1. Schöberlein, Confession and Union. 2. Schultz, Cyrus the Great.

Thoughts and Observations.—1. Graf on the disposition of the Exordium in a Sermon.

2. Correction of Neander's Church History.

Reviews.

1. Göbel, History of Christian life in the church of Rhine Westphalia; rev. by Wachtler.

2. V. Meyer, Leaves in reference to the non-important truth; rev. by Hamberger.

Zeitschrift für die historische Theologie. Third number, 1853.

Contents.

6. On the doctrine of the Lord's Supper in the first centuries, with reference to the ecclesiastical-symbolical conceptions. By William Frederick Rink, Ev. Pastor in Grenzach, in the duchy of Baden.

7. J. Andrea's Concordistic Activity. By Dr. J. C. G. Johannsen, chief Pastor of the German church of St. Peter, Copenhagen.

8. Wickliff and the Lollards. A contribution to the ecclesiastical history of England in the last one hundred and fifty years before the Reformation. By Gotthard Victor Lechler, D. Phil., Deacon in Waiblingen, near Stuttgart.

Miscellanies.

1. A letter of Luther. Communicated by Dr. K. Jürgens.

2. The two oldest poems of Philip Melancthon and Thomas Murner. Communicated by Dr. Fr. Zarnke, in Leipzig.

Zeitschrift für Protestantismus und Kirche.

1853—APRIL.

Contents of the Number.

A view of the past and present of Protestant Missions.

Ecclesiastical desires, 2, 3, 4 and 5.

The Spirit of the Lutheran Divines of Wittenberg in the seventeenth century.

A reply and justification.

Rectification of the preceding.

Communication of several Lutheran divines in Bavaria, to the Duke of Baden, in reference to Lutherans in Baden.

A word in regard to school matters.

MAY & JUNE.

The Lutheran church in Baden.

The Augsburg Confession and the Heidelberg Catechism, in respect to the doctrine of the Lord's Supper and the Union.

History of German Protestantism in the years 1555—1581.

Christian Architecture.

Church Regulations.

We have received from Messrs. Schaeffer and Koradi, copies of the first numbers of a new periodical, which promises to be very valuable. It is entitled: *Protestantische Monatsblätter für innere Zeitgeschichte. Zur Beleuchtung der Arbeiten und Aufgaben der Christlichen Gegenwart.* Edited by Dr. Gelzer, Professor in the University of Berlin, aided by Dorner, Hagenbach, W. Hoffmann, Hundeshagen, Nitzsch, Cl. Perthes, Ullmann, W. Wackernagel, Wichern, Wiese and others. Price \$3,50 per annum. Its plan is to present a view of what is transpiring from time to time, within the limits of Evangelical protestantism. The World, the Church, Missions, Schools and Education, Literature, are embraced in its plan. The first No., issued in December, contains:

1. An Introduction.
 2. Fifty Theses for the celebration of the 31st of October. By the Editor.
 3. A Sermon by Dr. Hundeshagen, on the true idea of Faith as an excitant to true ideality and from false.
 4. Warnings of a German Statesman, and answer of the Editor.
 5. The church convention in Bremen. By Dr. Lucius in Darmstadt.
- Deutsche Zeitschrift für Christliche Wissenschaft und Christliches Leben.*

APRIL.

Contents.

14. The course of the Evangelical Church in regard to mixed marriages. With reference to the Synod in Bremen, elucidated by K. A. Leibbrand, Ev. Pastor in Ellwangen.

15. Continuation of the same.

The European Missionaries in Damascus. By Prof. Dr. Petermann, (at present in the East.)

Contribution to the Catholic controversy at present.

16. Conclusion of the article in regard to mixed marriages.

Usages of the Greek and the Greek Catholic christians in Damascus. By Prof. Dr. Petermann.

17. The later portions of Genesis and the plan of the Editor. By Dr. Hermann Hupfeld. First Art.

18. Continuation of the same. First Art.

MAY.

19. Continuation. First Article concluded.

20. Some reflections on the condemnation of the Ev. Pastor Beyschlag in Treves.

Thoughts on faith and knowledge.

21. Continuation of the thoughts on faith, &c.

22. Conclusion of the same.

The churches in Damascus.

JUNE.

23. On the Trinity.

Dr. Philip J. Spener's life and Spiritual Hymns. (Born January 13th, 1635, at Rappoltsweiler in Elsass, died February 5th, 1705, in Berlin,) designed as a contribution to Hymnology. By Pastor William Schirks in Rhoden.

24. Continuation of Spener's life, &c.

Continuation of the Trinity.

The author of the *Philosophumena* and other testimony to John's Gospel. By Dr. J. L. Jacobi.

25. Continuation of the author of the *Philos.*

The feast of the Passover amongst the Samaritans in Nablus, the ancient Sychem. By Prof. Dr. Petermann.

26. Commodianus and the doctrine of the Trinity in the ancient church. By Dr. J. L. Jacobi.

Zeitschrift für die gesammte Lutherische Theologie und Kirche.

Vierzehnter Jahrgang, 1853. Drittes Quartalheft.

1. *Treatises.*

C. G. H. Stip. Liturgical Questions.

W. E. J. v. Biarowsky. On the new plan for a Hymn book for the Lutheran church in Bavaria.

Fr. Delitzsch. Neptunism and Vulcanism.

L. Wetzel. The difference of the doctrinal systems of the Lutheran and Reformed.

K. Ströbel. A defence of the truth against H. Latzel.

2. General critical bibliography of the most recent Theological literature.

We have received from Messrs. Schaeffer and Koradi, the second number of the *Real Encyclopädie für Protestantische Theologie und Kirche*. We noticed this very important publication in our last number, in terms expressive of a strong conviction of its great value. A further examination of it in this new issue, has not diminished our sense of its importance. The articles on all important subjects are very full, prepared by the ablest hands, and convey the latest information. The articles on Egypt, ancient and modern, in the second Heft, the first by Lepsius, and the second by Hoffmann, are worth more than the price of the number. If any of our correspondents desire to become subscribers for this work, we will procure it for them. It can easily be sent by mail, at a small expense.

TO CONTRIBUTORS.

We expected to find room in the present number for the conclusion of the article on the "Little Horn," but the unexpected length of some of the articles, has made it necessary to defer it till January, when it will appear.

The excellent discourse of Reinhard on the Reformation, so beautiful in itself, and admirably suited to the state of things in our church, well adapted too to the approaching anniversary of the Reformation, is for the same reason very reluctantly omitted.

We have on hand, the first of a series of articles on Homiletics, from one of our ablest divines, who has paid special attention to the subject. It will appear in the January number of the Review.

NOTICES.

We have not been able to wait for the "Literary Intelligence," which is in preparation by one of the Editors. We will hope in the next number to bring up this department of our labors.

A few copies of the back volumes of the Ev. Review can be furnished, and we offer them at \$2,50 per volume to new subscribers, or to subscribers who may not have commenced with the first volume. Complete sets will not be offered long, as the number of copies on hand is not large.

CONTENTS OF NO. XIX.

Article.	Page.
I. HOMILETICS.	301
By Rev. Charles F. Schaeffer, D. D., Easton Pa.	
II. NOTES ON PROPHECY,	324
By Rev. J. Oswald, A. M., York, Pa.	
III. THE PLAN OF JESUS,	337
Translated from the German of Herder. By S. E. W. Becker, A. M. Professor of Modern Languages in the High School, Winchester, Va.	
IV. THE UNITY OF THE LUTHERAN CHURCH, .	352
V. A TREATISE ON BIBLICAL CRITICISM, .	365
VI. THE NEW TESTAMENT, &C.,	376
VII. THE ELEMENTS OF INDIVIDUAL SPIRITUAL LIFE AND DEVELOPMENT, &C.,	381
By the Rev. B. Sadtler, A. M., Middletown, Pa.	
VIII. INFIDELITY : ITS METAMORPHOSES, &C., .	400
By the Rev. H. I. Schmidt, D. D. New York.	
IX. OUR THEOLOGICAL SEMINARY,	413
X. NOTICES OF NEW PUBLICATIONS,	436

CONTENTS.

Philosophy of Sir William Hamilton Bart.
Discussions on Philosophy, &c.
The Mud Cabin.
On Miracles.
Abbeokuta.
Theory of Politics.
Elements of Rhetoric.
The Homes of the New World.
History of the Insurrection in China.
A Manual of Greek Literature, &c.
Louis XVII.
Life of Benjamin Robert Haydon.
Stuyvesant, a Franconian Story.
History of the Captivity of Napoleon.
The Prophets and Kings of the Old Testament.
The Child's Matins and Vespers.
Das Leben des Johann Huss, &c.
The Heavenly Home, &c.
History of the Apostolic church, &c.

XI. LITERARY INTELLIGENCE, 445

THE
EVANGELICAL REVIEW

NO. XIX.

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JANUARY, 1854.

ARTICLE I.

HOMILETICS.

By Rev. Charles F. Schaeffer, D. D. Easton, Pa.

PREVIOUS to the ascension of Christ to heaven, he gave to his disciples the great commission, "to preach the gospel;" subsequently, Saul of Tarsus and others received the same commission. The ministerial office was permanently established in the church by divine authority, and the preaching of the word, together with the administration of the Sacraments, was connected with it. While the former duty has, accordingly, been always regarded by enlightened christians as inseparable from the sacred office, the manner or style of preaching has been subject, in different ages, to great variations. The preacher of the gospel, as an individual, may be expected to differ in the order of talent, temperament and manner of delivery, from others who are invested with the same office, even when his education and religious system may, in general, resemble their own. The "word" itself, or "gospel," which it is their common duty to preach, is, however, obviously subject to no positive change; every herald of the cross is commanded by the Head of the church to deliver the same message to his hearers which his fellow-laborers are commanded by the same authority to promulgate. The peculiarities in the style of presenting the truth, which necessarily arise from the speaker's personal character, cannot impair the efficacy of divine truth;

even if the "earthen vessels" of which St. Paul speaks, 2 Cor. 4: 7, vary in style and character, they are all alike in meanness of value, for the "excellency of the power is of God," and not of them.

A certain degree of uniformity, however, in the mode of preaching the gospel, is, in some respects, desirable, and is always attainable, when the true principles which are connected with successful teaching and preaching, as far as experience and science have developed them, are faithfully studied and applied. Many treatises have accordingly been written in different periods of the church, on the proper method of preaching, and the science of Theology in its modern form, now comprehends a special department, to which the name of HOMILETICS has been assigned. This appellation, which is sanctioned by usage, has not been chosen with the same felicity which characterizes various other terms appropriated to different branches of theological science; it is etymologically derived from the same root from which was taken the name of the "homilies" of an early date, or familiar discourses, or "lectures," as modern usage would possibly denominate them; a less restricted sense is now necessarily assigned to it.

It is the object of the science of Homiletics to develop the true principles, and furnish the precise rules according to which religious addresses in general, and sermons in particular, should be prepared; it designs not merely to secure the speaker from the commission of errors, into which inexperience might betray him, but also to set forth the true method of expounding the word of God before a religious assembly, and applying it; it indicates the most prolific sources whence materials for sermons may be obtained, or rather, the most ready method of deriving useful lessons from the Scriptures; it prescribes rules for arranging these materials in the form which is best adapted to instruct and edify the hearer; it intends to give fulness, variety and attractiveness to public discourses; and it, finally, presents various suggestions which may aid the speaker in the delivery of his discourse; while, therefore, it designs to facilitate the labors of those who *preach*, it also designs to secure for those who *hear*, the highest advantages which are attainable. Its appropriateness or claim to occupy an important position in the modern system of theological education, is vindicated by the same considerations which have, in general, led to the conviction entertained by all intelligent believers, that, since we have now no inspired teachers in the church, like the apostles, an educated ministry is the instru-

mentality from which, by the divine blessing, the church can expect the richest results.

The great purpose for which the preaching of the gospel was instituted, may be readily ascertained when the purpose for which Christ appeared in the world is properly understood. He came to qualify or fit men for the kingdom of heaven, by accomplishing the great "work which the Father gave him to do." John 17: 4. It would be difficult to specify a conception more massive than the one which the New Testament connects with the expression: "the kingdom of heaven." It comprehends the earth and heaven, things visible and things invisible, the past, the present and the boundless future; it ultimately denotes the salvation of the soul, or its eternal felicity. The preaching of the gospel is obviously intended to be an instrument of divine grace, in conferring on man the blessings which flow from the redeeming work of Christ. Hence, the sermon is a religious discourse, presenting in intimate connection, both christian doctrines and christian duties, exhibiting Christ crucified as the object of man's faith and love, and, while it endeavors to influence the whole moral nature of man, (his intellect, affections, conscience and will) affording encouragement and aid to the hearer in his efforts to exemplify the spirit of Christ in his walk and conduct, and to live for heaven. The preacher's duty requires him to consider himself as a servant appointed to continue his Master's great work on earth, and to contribute to the cultivation of the minds and hearts of his hearers, by "grace according to the measure of the gift of Christ," (Eph. 4: 7) and while he seeks to lead men to Christ, and establish them in the faith, to become ultimately their guide to heaven. "Who is sufficient for these things?" (2 Cor. 2: 16) To this question of the conscientious and burdened preacher, who "keeps under his body, and brings it into subjection, lest that by any means when he has preached to others, he himself should be a cast-away" (1 Cor. 9: 27), and who implores the Lord to make him a "faithful steward" (1 Cor. 4: 2), an answer is given so clearly marked by divine compassion and love, that he can unite with his brethren in saying: "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God: who also hath made us able ministers of the New Testament" (2 Cor. 3: 5, 6).

If the surgeon, and even the practitioner of medicine, should be thoroughly acquainted with the whole structure of the human body, it is of still more consequence that the preacher should be well acquainted with the whole mental

and moral nature of man. Such knowledge is not furnished by Homiletics, but is assumed to have been derived from other sources. Man does not resemble an inanimate conductor, along which a stream of the electric fluid flows with a degree of freedom so well known previously as to render special experiments needless, but is an intelligent creature, with a nature originally noble and pure, but now darkened in the intellect, and corrupt in heart. The application of divine truth to such a creature, whose moral condition is continually undergoing changes, does not uniformly produce the same impressions. The sermon will not be suited to his moral wants, unless, as a general principle, it is adapted, by means of the word, to enlighten his understanding, to influence his emotions and conscience, and to give his will a right direction. It is the appropriate office of Homiletics to develop principles and furnish precepts which will guide the preacher in his efforts to fulfil the great design of preaching, and, by the blessing of God, enlarge the amount of his success.

In the somewhat desultory remarks which we propose to offer on the subject before us, we design, if our space should hereafter permit, to examine the general structure of sermons, to consider the systematic arrangement of which they are susceptible, and furnish some illustrations, both of the mode in which the theme of a sermon may be developed from a text, and of the process by which that theme may be presented to the hearer in its different aspects, while the continuity of the whole discourse remains undisturbed.

Before we proceed to the details, we desire to exhibit the sermon in a certain aspect in which it does not appear to be invariably viewed. The materials which are introduced into it, their arrangement, the style and the spirit of the delivery, are all influenced by the general idea which the speaker has formed of the sermon *as a sermon*, and not merely as a written composition, or even as a speech. Now it is not designed to be a philosophical and abstract treatise, which can be fully appreciated only by a deliberate and reflecting *reader* in private; neither is it merely a historical or other statement, intended to convey information or instruct the mind, like an ordinary human composition, the success of which depends chiefly on the degree of talent and skill applied to it. It is, on the other hand, not simply a pious exhortation or passionate appeal to the feelings or the conscience of silent hearers; and it is, further, not a monologue or soliloquy delivered independently of the character, condition or wants of the hearers, practically not recognizing their presence. *The sermon is a*

TRANSACTION *between the speaker and his hearers, superintended by the Holy Spirit.* It is this view of a sermon which determines both its character and its influence. As a mere literary essay, it may be polished and learned, but tame—as a mere address, prepared without a recognition of the part which the hearers are to perform, it may be rich in instructions, and even arguments, and nevertheless be so deficient in point, directness and efficacy, as to produce no actual results. The preacher, as Paul expresses himself, 2 Cor. 1 : 24, has not dominion over the faith of his hearers, but is only a helper of their joy ; he cannot simply give a command which exacts unquestioning obedience from inferiors, neither does he proclaim a new gospel, concerning which the hearers had previously received no information. He hopes, indeed, and prays that the divine blessing may attend the seed sown by him, but it is true, as well in spiritual as in agricultural processes, in both of which the “increase” depends on God (1 Cor. 3 : 7), that the seed of which the sower does not make a proper disposition, will never germinate and bear fruit. The sermon which is really useful to the hearers, is prepared with a special view to benefit them ; for the speaker supposes himself, while he premeditates the sermon, to be placed in a close relation to them. On their part, the transaction is indeed internal and invisible, but his own acquired knowledge guides him in his anticipations of the course which they will pursue. When he actually delivers the discourse, he and they meet as equals before God, to whom both are alike accountable. To him, as the steward, the Lord has entrusted a vast treasure (Matt. 13 : 52), from which, when he meets the hearers in the sanctuary, he brings forth things new and old. They appear to state their special wants—these he proceeds to supply from the treasure of the word. Some of them exhibit indifference—to these he reveals both the value and the perils of the soul ; others cavil and object—he unfolds the erroneousness of their views ; others, again, are filled with sorrow—these he soothes and encourages, while thus *transacting* with them the most weighty business which can occupy the mind, he trusts that some, convinced of the truth, inquire after God—he points to the Lamb of God ; others, as he fears, still refuse their assent—he produces new arguments and motives from the treasure placed at his disposal. They seem to yield—the stream of divine truth and love now flows onward more copiously ; he asks questions, he gives assurances, he appeals to experience, he shows the sustaining arm of God ; he takes his hearers by the hand, engages them to perform the work assigned to each, and

points to heaven where the reward awaits them. Thus, his sermon is literally a discourse—it is more, it is *action*. His words awaken new thoughts in the souls of his hearers, quicken their dormant emotions, and produce a frame of mind not marked by the listlessness with which they may have entered the sanctuary before the subject now presented to their minds had awakened interest. They ask, as he assumes, for fuller information—he imparts it; they believe, they resolve—he establishes them in their holy purpose; these changes in their inner nature, as they successively arise, direct the current of his own remarks. He influences them—they influence him; action is followed by re-action—the sermon assumes the character of an animated transaction between two parties. The hearers retire, carrying as their respective portions of the treasure derived from the word, new information, new desires, new love and faith, sorrowing for sin, looking to Christ for pardon, taught to pray and work. The divine blessing rests on a transaction of this nature—the gracious work of the Spirit successfully proceeds.

A preacher who views the sermon in this aspect, and who is sedulously engaged in cultivating his mind and his heart, by the aid of divine grace, will become more and more conscious of the nature of those mental and moral qualifications which the ministerial office requires, and, while he perseveringly labors to acquire them in a fuller measure, will gradually impart a vigor, an adaptedness and a spirit to his discourses, which must effectually secure them from the imputation of being merely tame moral essays, or tedious and unmeaning harangues.

The conception of the eloquence of the pulpit which a master like Reinhard formed, and which he has expressed in the following passage (*Geständnisse, &c.*, p. 54), may be appropriately introduced—“If you could,” he said to himself, after having studied the subject, “if you could so speak, when you occupy the pulpit, that your discourse would, on each occasion, constitute an independent and complete whole, strictly arranged, intimately connected in all its parts, and proceeding in the most unconstrained and natural order; if you could always select a subject, interesting in itself, standing in close connection with the most important interests of your hearers, and capable, when rightly applied, of influencing their whole conduct; if you could discuss that subject in such a manner as to clothe every thought in those words which, among all possible expressions, will designate it with the greatest accuracy and suitableness; if, consequently, you could always find

those terms which, when you instruct, are the most intelligible—when you describe, the most graphic—when you exhort, the most animating—when you warn, the most impressive—when you console, the most soothing; if you could so employ language as to make it the medium through which every shade of thought, every change in the feelings, every grade in the emotions could become visible, and which would always touch the heart precisely in the spot which you specially desired to reach; if you could, finally, give to your discourse a certain fulness of expression without inflation, an agreeable combination of words without artificial rhythm, and an easy, flowing style, captivating alike the ear and the heart—then, *this* would be the eloquence suited to the pulpit; your discourse would inform the understanding, would be retained in the memory, would awaken the emotions, and control the heart; *then* you would speak of religion with that lofty simplicity, with that elevated dignity, and with that benign warmth of feeling with which its truths should be discussed.” This passage, like our own remarks which we here submit, refers, not to expository lectures, nor to sermons which confine themselves simply to the elucidation and application of the several clauses of a text (to which we may hereafter advert, as an important class of religious addresses), but to those which present a *theme* or leading thought pervading the whole discourse.

The happy choice of a text alone, will not necessarily secure the results to which the above alludes; a clear view of the appropriate mode of its treatment is an indispensable condition. Various methods are applied for the purpose of obtaining materials; the thoughts, while connected in a natural manner with the text, are to be free alike from triteness, and from an affectation of novelty. As a text is capable of being treated in an embarrassing variety of modes, and the mind fluctuates unprofitably when general and indefinite views alone occupy it, a great advantage is derived from the actual selection of a leading thought, found in the text, or deduced from it, which may either itself suggest new thoughts, or be combined with those which the text has already furnished. To avoid confusion, and enable the hearer's memory to retain the sermon; the preacher next proceeds to arrange in an appropriate manner, the truths which he proposes to set forth in connection with his text or theme. He distinctly ascertains the purpose which he has in view in the particular sermon which he intends to prepare, and in this manner he will secure for it clearness, distinctness and system. After he is himself distinctly aware of a special purpose, or of the special truth

which he intends to proclaim, he constructs a plan (or skeleton, as many term it) of the proposed sermon, in order to avoid a rambling or desultory series of sentences, and finally arranges the thoughts or materials under their respective heads. The process is fully completed in all its parts when the whole is written in an appropriate style; the sermon is, lastly, ready for oral publication.

The department of Homiletics which refers to the choice of the text, to the different classes of sermons, (ordinary, occasional, festival, &c.) and to the subjects appropriate to particular occasions, is so extensive, that we shall not attempt the exhibition of the whole in one article. We also omit the consideration of the structure of a sermon in general, and of its essential parts in particular, including, for instance, the principles which demonstrate that a regular exordium or introduction, previous to the actual explanation of the text and context is, in ordinary cases, almost indispensable to the entire success of the sermon itself. At present we assume that the speaker is furnished with a text, suited to the ordinary services of the Lord's day, and that it is his object, without reference to special circumstances, to discuss it in an instructive and edifying manner, by connecting all his remarks with a leading thought, technically called the **THEME**.

A sermon differs from a mere expository lecture on several consecutive verses of a chapter, by its *unity of design*; it forms a complete whole, consisting of various parts, which by their happy arrangement or adjustment to each other, combine in producing one great result. It is introduced by the reading of a text, which is prefixed (occasionally affixed) to the formal exordium, not simply in compliance with a venerated usage of the church, as a mere motto, of which no further notice is subsequently taken; even if the original meaning or application of the text, as it stands on the sacred page, may not be equally prominent in all the parts of the sermon, it, nevertheless, claims at least the right and title of originating, justifying or corresponding to the leading thought of the sermon. The process of the meditation of the preacher on the text which he has chosen, is capable of being described in its general features. First of all, after he has by careful study and earnest prayer, acquired a correct knowledge of the meaning of the text, he proceeds to ascertain the class to which it belongs. Is it strictly historical (an event, &c.) or doctrinal (justification by faith, atonement, &c.) or ethical (humility, benevolence, &c.)? Is it a portion of a prayer (a psalm, &c.) or does it possess any other essential and distinguishing feature? Is it a

portion of a parable—is it a prophecy, &c.? He next ascertains the connection in which the text occurs. Shall it be taken as an isolated passage, or with reference to the context? Shall the whole text be discussed, or only a part? Shall it be the theme of the sermon immediately, in its own direct terms (which applies, however, to very short texts alone, such as “God is love,” “the wages of sin is death”), or shall it be employed as an indication either of the character of him who speaks or acts, as an illustration or expression of an important truth? Is it a command, promise, &c.? May it be treated in an instructive and edifying manner, simply as an exhibition of the circumstances to which it refers, or rather in its application to men in general, or in its direct reference to special circumstances? Let us suppose that the text is ascertained to be historical: if it refers to an event, we proceed to inquire into the antecedents and the consequences. What was the character or the conduct of the individuals mentioned? What were the special circumstances? What course did Providence pursue? If the text refers to an action, we ask again: what were the motives—the antecedents and results—the character, advantages, &c., of the persons—their duty—their religious sentiments—the object of the writer in giving the narrative, &c. If the text contains the words actually spoken, we ask: who is the speaker? What is his authority or his object? How would we speak or act in similar circumstances? What correspondence exists here between the character of the words or acts as recorded, and that character which religion requires them to assume? What lessons do we hence derive? &c.

At this point, when the text is already secured, the whole character of the sermon frequently depends on the degree of success with which the decision respecting the leading thought or theme may have been effected; it is here that embarrassment is often occasioned either by the actual abundance or the apparent paucity of materials; still, when a happy thought suggests itself to the preacher, he may, after some practice, see almost by intuition, the whole mass of the materials strictly belonging to the sermon. While the whole process of “sermonizing” is facilitated by practice, the preacher who applies the rules of the science of Homiletics, is as little liable to the charge of artfulness, as the foreigner who studies the grammar of the language in which he intends to preach, who exercises himself in conjugating verbs, who makes himself familiar with the peculiarities of the syntax of the language, and who subsequently speaks with fluency without applying the rules

consciously when he speaks, but nevertheless speaks in strict conformity to them.

The most remarkable illustration with which we are acquainted, of this portion of the preacher's intellectual labor, is furnished by Reinhard, in the little work to which we have already referred, (p. 117 sqq.). He remarks, when introducing the specimen which he has chosen, that when the text relates to a historical event, it is of the utmost importance that the preacher should transport himself to the actual scene, and represent to his mind the several probable circumstances with all the vividness which his imagination is capable of imparting to them. The time, the place, the causes, the results—are to be viewed in the light in which a contemporary probably surveyed them. The individuals who speak and act, their opinions, sentiments, wants, manners and character are to be studied, as well as both the impressions which they themselves received, and those which they made on others. The preacher then reverts to his own age, and carefully surveys the peculiar circumstances in which his own flock is placed, as well as their intellectual culture, their moral and their spiritual state in general; he proceeds to select from all the leading thoughts or themes which he had collected, precisely the one which is best adapted to instruct and edify his own hearers, and is thus placed in the peculiarly happy condition of securing for nearly every ordinary sermon, the interest which attaches in the minds of hearers to the so-called "occasional sermons;" these are usually welcomed by them with special pleasure, because the direct and particular remarks then made, exclude the tedium of the well-known "common places." Reinhard himself, it may be remarked, was required by the usages of the church in his country, to confine himself to the same series of texts adapted to the successive Sundays and festivals occurring in the ecclesiastical year, and was consequently compelled to task his inventive powers annually with increased vigor; in his own case, however, each new sermon triumphantly proves that the well-used text had not yet been exhausted.

He selects the passage, Mark 8: 1–9 (appointed for the seventh Sunday after Trinity), because the incident related, (four thousand fed by seven loaves) seems to furnish few subjects for sermons. We transfer his statement, with some alterations; the additions to it are enclosed in brackets. The pastor, first surveying the whole circumstance in its general features, of an ample supply of food derived from a few loaves, by an easy process of generalization, obtains as a theme the proposition: *The ability and willingness of God to bless abundantly the*

most simple means (efforts) of men. [I. The meaning of the theme explained; e. g. the feeble powers of men, and the vast changes in the world, which they have been the means of producing. II. Its *truth*, shown from the Scriptures, experience, &c. III. Its *importance*, in promoting humility, faith, hope, &c.] The preacher now proceeds to examine the quality of the food, and finding it to consist merely of bread and a few fishes, of which the disciples and the multitude nevertheless gratefully partook, is hence prompted to select the theme: *The importance of the virtue of contentment.* [I. The *virtue itself* described; distinguished both from asceticism and from voluptuousness, and referred to its true source. II. Its *importance* to our peace, to an energetic discharge of our duties, to our love, reverence, &c., towards God, &c.] The provision made for the multitude in this wilderness, is evidently unexpected and wonderful; the disciples are amazed. Nevertheless, it required equal power to supply their ordinary daily wants—a truth which does not seem to have occurred to them; the preacher is led to the theme: *The wonders which God daily performs in providing for our wants* [I. *These wonders* still appear, when we consider the numbers of those for whom God daily provides, the variety, the adaptedness, the distribution of his gifts, the mode of production, &c.,—all teaching the heart to adore the giver. II. The *lessons* thence derived, such as, trust in God, benevolence to men, application to duty, the higher value of the spiritual gifts of God, &c.] When Reinhard preached on the same text in 1805, he alluded to the failure of the crops of that year, and, probably, with a special reference to the conduct of the Savior, and of the people in the text, selected as his theme: *The christian mode of practising and receiving acts of benevolence during a period of public scarcity.* [The former, voluntarily, abundantly, prudently, disinterestedly, &c.; the latter, without importunity, dissatisfaction, indolence, &c.]

When the preacher has deduced themes of a general nature from the text, he proceeds, after distinctly presenting to his mind the special features of the scene, to obtain themes from these respectively, in the following mode. The occurrence, as he perceives on reaching the spot, took place in an uninhabited region, “a wilderness;” now, as the Savior had, likewise, on other occasions, conducted a large body of hearers to a considerable distance from towns and villages, he was evidently influenced by particular reasons in adopting this course. Why did he proceed in this unusual manner? theme: *The motives of the Savior in repeatedly conducting his hear-*

ers to solitary places. [I. His personal security, the evidence, derived from the abundant food, of his independence of human aid, the control which he could acquire over their minds and hearts, the direct influence of his miracles, the adaptedness of the place to facilitate attention and meditation on the part of the hearers, &c. II. The lessons taught by this feature of the conduct of the Savior respecting his wisdom, prudence, dislike of pomp, &c., the advantages of retirement for devotional purposes, &c.] The number of the hearers is declared to have been very large; nevertheless, the strictest order is maintained during three days, by men whom hunger begins to distress, and whom the arm of the government does not intimidate in that deserted spot. What maintained this strict order? The power which the presence of the great teacher and his words exercised, leads to the theme: *The silent influence of true virtue.* [I. *This silent influence* described, in repressing evil, promoting order, awakening pure emotions, &c. II. *The sources* of the influence which virtue acquires, found in its own nature, &c. III. *The encouragements* thence derived.] The preacher now draws still nearer to the multitude, and scrutinizes the spiritual state of the hearers; he appeals to the Lord for information; he learns indeed that many believed, but also hears the words in John 6: 26. While he hence infers that many are still far from the Kingdom of God in that large multitude, he cannot deny the fact that their presence seems to indicate, on this occasion at least, an absence of hostility, and may be an evidence of intentions which are entitled to respect; hence he constructs the theme: *The respect which Christians owe even to the imperfect religious efforts of men.* [These efforts are described—the grounds on which they claim regard are stated—and the duty of Christians to manifest it, is demonstrated.] Now it was obviously inconsiderate in the multitude to withdraw to a region in which no food could be obtained, without making provision for the wants of themselves, the women and the children, who are mentioned in the parallel passage, Matt. 15: 38; these wants, however, were supplied from the inexhaustible resources of Christ. Are not similar exhibitions of the resources of divine Providence continually seen? Hence Reinhard deduces and discusses, [explaining, proving and applying] with his usual felicity, the proposition or theme: *That our condition would be very miserable if God did not continually amend the faults into which we are betrayed by our imprudence.* Further, it was the Savior's chief object, in addressing the people during the present period, to confer spiritual gifts; the miracle

which he wrought in supplying their temporal wants was, as it is evident, designed in part to confirm and establish the influence of the truth over their souls, by such an exhibition of power. This view furnishes the theme: *The remarkable connection which God has established between the culture (or improvement) of the mind, and the necessity for supplying our bodily wants.* [Reinhard not only shows that this necessity develops man's mental faculties, and exercises him in the practice of the virtues of the christian life, but also exhibits the subject in its most important spiritual aspects.] When the preacher now directs his attention specially to the disciples, who are fully aware that the miraculous power of the Savior might have easily brought down manna from heaven, their embarrassment is surprising; they do not in the most remote manner solicit him to employ that power; indeed, they never seem to have made such a demand. Hence is derived the theme: *The remarkable circumstance that the disciples never solicited the Savior to perform miracles.* [This striking fact is adapted to furnish very valuable instructions in reference, I, to the Savior's mode of intercourse with his disciples, II, to our own views of the character and conduct of the disciples, and, III, to the influence which his words and acts should exercise on our own religious life.] The sacred writer who narrated the facts, if we specially select him as the subject of our study, has, clearly, certain objects in view in recording them; these various objects may furnish valuable themes. Thus, he assuredly designs to place the Savior and our holy religion in general, in an honorable position; he selects this event, in order, among other reasons, to show that no evil results followed from the course of the Savior and his hearers, in retiring to the wilderness; the theme is furnished: *That the time which is judiciously expended in religious exercises, promotes even our temporal interests.* [The proofs of this proposition are derived from, I, actual experience; II, the course of divine Providence; III, the nature (or influence) of religious exercises.] Several other themes of Reinhard on this passage we omit; he does not here employ general themes: e. g. Miracles—Providence, (the apparently accidental presence of the lad with the loaves and fishes, in a parallel passage, John 6: 9) the bounty, power, &c., of Christ—attendance on public worship, &c., &c. In place of discussing these in connection with the present text, other texts more direct and appropriate, can easily be found.

If Reinhard could annually deliver a sermon on this text, as he really did, during a series of years, and always present

new and profitable thoughts to his hearers, the task was still more easily performed, when other and more prolific texts occurred. We possess an immeasurable advantage, in our liberty to select from the materials accumulated in this mode, the most appropriate theme, and by a judicious combination of those which are available, present an aggregate of scriptural illustrations in one discourse, without apprehending embarrassment, since we are not constrained to recur to the same text at any future period. While such historical texts seem to be more easily treated in this mode than direct didactic portions of Scripture, the latter may be subjected to the same process with equally rich and profitable results. We furnish another illustration from Reinhard, in which, however, the historical element is made very prominent. The appointed text for the Sunday named *Rogate*, was John 16: 23-30, on which text, consisting of eight verses, he annually preached a new sermon during thirteen or fourteen years. It is a portion of a tender address of the Lord to his disciples. Verse twenty-four seems to be a gentle rebuke, which the imperfect mode of prayer adopted by the latter, had deserved. They are taught by a view of the imperfections of their prayers, to see their own imperfections more clearly; theme: *Our prayers viewed as means for acquiring self-knowledge*. [Their character, style and spirit indicate our spiritual state in general.] The same verse, when viewed as a gentle rebuke, implies that the narrow views of the disciples respecting the great purpose for which he had come into the world, and for which he was now departing, had not only caused them to entertain feelings of sorrow unnecessarily, but also limited the number of objects which they should have embraced in their prayers; consequently, their spiritual state was seriously affected. Hence is furnished the theme: *The importance of obtaining a correct understanding of the purpose for which Christ came into the world*. [I. *This purpose unfolded*. II. *The importance of a correct understanding of it*—since the power of our faith, the prevalence of our prayers, our conduct, our hopes, are all affected by it.] The whole address of Christ in the text, is designed to make the disciples acquainted with their present spiritual wants. By what characteristics should their religious life have been marked? theme: *The distinguishing features of the Christian character*. [I. Faith; II. Love; III. Zeal &c.] In verse thirty-three, Christ expresses his desire to give the disciples peace in himself; but that peace was unattainable without that faith which, as they had previously declared, verse thirty, they really entertained; hence the theme: *The*

value of genuine faith in Christ. [Its nature, sources, influence, &c.] Verse twenty-four represents the joy of the disciples as the result of believing and successful prayer—they were thereby lifted up or exalted above the things of this lower world, and admitted to a near and blissful communion with God. Theme: *Prayer the means of elevating the soul to God.* The faith of the disciples appears from verse thirty to have received a new accession of strength during the present conversation: their subsequent history shows, however, that it acquired far greater power after the ascension of Christ, and the effusion of the Holy Spirit—these gradations claim attention. Theme: *The growth of our faith, or specially, the increase of our faith in the divine character of our holy religion.* [After explaining the subject, I, the *evidences* of such a growth or increase, II, the *means* for securing it, III, the *necessity* of it, are exhibited.] The “joy” mentioned in verse twenty-four is, unquestionably, one of the most precious gifts of God; its attentive consideration must be profitable. Theme: *On true joy in God.* [I. Its nature. II. The *conditions* on which the possibility of its attainment depends. III. The *means* by which it may be acquired. IV. Lessons hence derived.] Verse twenty-five refers to a future period in which the religious attainments of the disciples will be far superior to those of that moment—hence is suggested a theme allied to one above: *On growing in grace, or, the believer's growth in grace.* In several of the verses, and particularly in the last, (“be of good cheer: I have overcome the world”) the Savior teaches the disciples to regard their happiness as identified with the success of his own cause. Theme: *The intimate connection between our own personal interests and the great work of Christ on earth.* [I. The meaning, truth, &c., of the proposition. II. The influence which this fact should exercise on our religious life.] The words in verse twenty-seven lead to the theme: *The declaration of Christ, that love to him renders us acceptable to the Father.* [I, the *meaning*, II, *truth*, III, importance of the declaration.] The animated language of the disciples in verse thirty, possibly betrayed too much self-confidence, as the words of the Lord in verse thirty-two imply. Theme: *The distrust with which true Christians regard their good qualities.* [I. In reference to their knowledge, faith, &c. II. Their reasons for distrusting.] On recurring to verse twenty-four, we finally derive the theme: *Praying in the name of Christ.*

It is obvious, from an inspection of the whole passage, that Reinhard, in place of exhausting it, confined himself to two

or three verses in developing his theme. Besides many additional themes on prayer, which the whole passage affords, (e. g. v. 24. *The divine mode of answering our prayers*), it abounds in allusions to the whole work of Christ, from which many themes suited to the festivals of the church might be obtained. In verse twenty-eight, the advent of the Savior is mentioned, opening a view of the divine attributes in which it originated, or which it illustrates—the results which it produced, e. g. on our relation to God, &c.,—the influence which it has exerted on the condition of man, or should exert on our hearts and lives, &c. All such topics would be appropriate at Christmas, and during Advent. The same verse refers to the departure of the Savior, suggesting themes for Lent, Good Friday, and Ascension day, whether we view the words as referring to the sufferings which preceded the Savior's death, or the glory which followed that event. Verses twenty-five and twenty-six, referring to the future qualifications of the disciples, pre-eminently granted to them through the effusion of the Holy Ghost, would be adapted to Whitsuntide. The thirty-second verse would furnish themes for a series of Lent sermons; the "scattering" of the disciples would admit of a discussion of Peter's denial of the Lord, of the betraying by Judas, of the flight of the other disciples, &c., according as individuals are specially chosen during the study of the passage. The Savior's position when deserted by the disciples, leads to the development of many themes, either referring personally to himself, as for instance, to his enduring love, his fortitude, his faith, &c., viewed as an example, or generally, to the Providence of God, considered in its guidance of events. The Father's presence with the Son, verse thirty-two, suggests a rich variety of themes adapted to the various stages of the Christian life, as, indeed, each of the verses will furnish at least one that is short and appropriate, e. g. verse twenty-five : *The Savior viewed as a teacher, &c.*

One advantage of this process of gleaning, to which we here advert, deserves special mention. It will often occur that a passage like the foregoing, suggests very appropriate themes for special (festivals, funerals, as verse twenty-eight, ult., verse thirty-three, ult.) or general occasions, which may be discussed with eminent advantage to the hearer, while a second glance indicates that though, during the process of meditation, these themes were really suggested by the text, nevertheless, when placed in connection with it in an actual sermon, the hearer who has not thus viewed the text in all its aspects, and crowded his mind with thoughts, will be unable to enter into the

circle of ideas in which the preacher discovered the theme: it will appear to him to be deduced from the text by an artificial or unnatural process, and as the surface of affairs may justify that conclusion, he will naturally be less open to the influence which the preacher designed to exert on his heart. Thus, we remarked above, that while the preacher meditates on this passage, and views it in the most comprehensive manner, the twenty-fifth verse may, when the "time" is narrowly surveyed, suggest, by a certain association of ideas, the festival of Whitsuntide; or the "scattering" of verse thirty-two may conduct the mind, as it traces a thought in all its ramifications, and investigates the whole extent of its applicability, to dwell on Peter, or Judas, or even the faithful women who did *not* leave the cross. Thus too, the words in verse twenty-six ("I say not—that I will pray—for you"), when long and fixedly surveyed, out of their proper connection, till they alone take possession of the soul, may suggest themes which present Christ, not exclusively as a Savior, but as a judge who condemns, or may refer to the condition of those for whom the Savior does *not* pray (alluding to chap. 17 : 9), or of those for whom he intercedes, Heb. 7 : 25 ; I John 2 : 1, (referring to his mediatorial work) or of those who disown the Savior in their life, Titus 1 : 16, and ultimately perish as if no Savior had come into the world (this thought perhaps ultimately to be traced to Jean Paul's celebrated dream: "und alle Todte riefen: Christus! ist kein Gott?"—Er antwortete: es ist keiner!") or which may lead to a discussion of the need of a Savior who not only prays, or teaches or gives an example, but also dies or atones for man, &c. Unquestionably, the announcement of such a theme, after reading the present text to the congregation, would lead the latter to accuse the preacher of an affectation of novelty, of ignorance of the direct meaning of the text, or of incapacity to expound the Scriptures, while in reality it was this text which suggested the theme. This difficulty is easily avoided. The theme, which does not directly or naturally grow out of the text, but is nevertheless suited for a sermon, is carefully recorded; the Scriptures are then considered as a whole, and analogous passages examined until a text may be found, in which the preacher did not indeed originally discover the theme, but to which it may be fitted in an easy and natural manner. As the preacher enjoys the utmost liberty in the choice of his texts, and is required to meditate before he speaks, he may adopt this course of selecting an appropriate text for a theme already chosen, without

being justly liable to the charge of resorting to human arts and devices in preparing his sermon. He is not guilty of plagiarism, of duplicity or of any other vice, but simply performs the intellectual labor of preparing a religious discourse that shall possess unity of design, while his motive is pure and honorable, namely, a desire to benefit his hearers by preaching a sermon embodying divine truth; he desires to deliver a message which in his conscience he believes to be important and true, and he is to be regarded as simply seeking a passage of scripture which may, as a text, give authority and weight to the message.

The text of a sermon, when the latter is distinguished from the "lecture," is, among us, usually short, consisting of one or two verses, or even a part of a verse. Texts of this class possess the advantage of concentrating the attention upon a single point more readily, and relieving the mind from its tendency to wander, when a larger passage is chosen. They labor under the disadvantage, on the other hand, of presenting fewer aspects of a general character, and requiring severer study in order to develop a theme possessing the appropriate character; although it may here be added that not only are the general principles of meditation in all these cases the same, but the choice of even a short text, by no means renders the consideration of the context inappropriate. The passage, Matt. 6: 33, may afford illustrations of the mode of meditation when a theme is sought from a single verse. The words are: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." The preacher first studies the passage exegetically, and then views it in connection with the special wants or condition of the hearers whom he designs to address. Certain themes are furnished by the words of the text itself, e. g. *The kingdom of God*. [This theme is, however, too general to be properly discussed in a single sermon; the divisions, or properly, the themes of two sermons might be: I. The nature of the kingdom of God—that is, a full and scriptural explanation of the term in its noblest sense. II. The mode of admission into it, &c. To such comprehensive topics introduced into one discourse, full justice could scarcely be done.] *The righteousness of God*. [I. The term explained. II. Encouragements—motives for seeking it. III. Aids in seeking it.] *The promise: all these things shall be added unto you*. [I. Meaning. II. Origin. III. Value. IV. Conditions of its fulfilment.] After such a direct result, the preacher reflects more generally on the spirit of the passage, and themes like these are sugges-

ted: *The Christian's high vocation ; The hope of the believer, &c.* On combining the command and the promise of the text, the themes follow : *The influence of faith in dispelling earthly cares ; The acquisition of a spiritual mind consistent with the enjoyment of the temporal gifts of God ; The temporal and the spiritual blessings which attend entire consecration of the heart to God.* When these and similar themes, which are abundantly found, have been distinctly surveyed, each in an isolated or independent position, the preacher proceeds to refer specially to the context. The preceding words of the Savior, verse thirty-two, in which he contrasts the conduct of the Gentiles with that which his people are commanded in the text to observe, will furnish many obvious themes on the nature, necessity, &c., of revealed religion. The thirty-first verse, and the thirty-fourth, placed in connection with the text, will enable him to discriminate between that sloth, on the one hand, which pretends to be faith, but really results in presumption or a tempting of God, and the morbid covetousness, on the other, which gives to dollars and cents an undue proportion among the lawful objects of man's pursuit. The themes would be: *The connection between the industry of man (human efforts) and the providence of God ; The harmony between the faith of man and the providence of God, &c.* The more remote verses, referring to the divine care manifested towards objects inferior to man, when connected with the text, ultimately lead to the theme: *The value of the soul*, and the text itself, which requires primary attention to spiritual things, may, by an easy association of ideas, present before the mind the mistaken ideas of former centuries respecting religious seclusion from the world, in which the whole monstrous system originated that gave birth to a race of idle and corrupt monks and nuns; here are found various themes suited for Reformation sermons, which, however, like the preceding—the value of the soul—could be supplied afterwards with more appropriate texts, standing in a more obvious connection with them. Thus, the present text, referring as it does to our spiritual duties, but also to our temporal interests, may suggest the important theme: *The Christian contemplated as a man of business.* [Following a different course of thought from Jay's well-known sermon—the fifth, the christian, in the world—the sermon here would discuss his principles in conducting his temporal affairs—his plans and enterprises—their nature tested by scripture—the proportion of time allotted to matters strictly secular—the mode in which pecuniary profits are applied, personal, benevolent, &c., objects,

&c.] If such a theme appears to be too remote from the text which really suggested it, another can easily be selected, as in this instance, Acts 18: 3, Rom. 12: 11, &c. A final glance at the text and the juxtaposition of the two subjects involved in the command and the promise, suggests the theme: *The relative value (importance) of the temporal and spiritual gifts of God.* From these gleanings at least one rich and appropriate theme can be ultimately selected, which, while it does justice to the text, may permit the preacher to place in a subordinate position many of the materials which he had gathered during the process of meditation, and furnish a sermon suited to enlighten the mind and improve the heart of the hearer.

After the preacher has obtained the leading thought, its expression in appropriate words as a THEME, claims his special attention. The form may be that of an assertion, or of a question, or of a name of an object, &c. Independently of the alterations which the subsequent division or choice of heads may advise (to which point we have not here room to attend), he is guided by a few simple rules which can always be readily applied. The philosophical principles which, in general, require unity of design in every composition, at once indicate that the theme itself should be characterized by unity; hence too, simplicity and brevity are indispensable, if the great purpose for which a theme is chosen, shall not be defeated. The hearer not only expects to receive a proposition which may be easily retained in the memory, but one also that will, by fixing his attention on a distinct point, exclude embarrassment or confusion of ideas. The following proposition includes no difficult thought, nor any particulars which are really heterogeneous; it is nevertheless totally unsuited as a theme, by its length and apparently complex character: *The Christian character possesses many features which, according to the Scriptures, essentially belong to it, and many persons who are ignorant of this truth, believe themselves to be Christians, while they are far from the kingdom of God.* All the important thoughts which belong to the development of this theme, can be naturally arranged under the following: *The features which essentially belong to the Christian character.* [I. Described. II. Proved. III. Applied.] The theme: *The power and the wisdom of God,* embraces subjects, the just exhibition of which, from the absence of unity, or rather, the presence of two coördinate leading thoughts, cannot be compressed within the limits of a single sermon. Themes like any of the following would introduce the requisite limitations:

The union of divine power and wisdom revealed in the works of nature—or, in the ways of Providence—in the plan of salvation—in miracles, &c. Themes like the *Atonement, the death of Christ, divine Providence, &c.*, refer to subjects so vast in extent as to give the hearer no distinct idea of the special object of the sermon. For similar reasons, themes including figures of speech are inadmissible, such as: *Christ, our paschal lamb—the true believer, a branch of Christ the vine.* They may seem adapted to attract attention, or awaken interest; so too, proverbial expressions, even when they are free from vulgarity, as, *all is well that ends well*, for a funeral discourse, or, *man proposes, but God disposes*, may momentarily interest, and, on rare occasions may not be inappropriate; but while they fail, in most cases, to give the hearer a distinct idea of the purpose which the speaker has in view, that awakened interest will speedily decay, unless the substantial merits of the discourse, which should be independent of such aids, are sufficient to sustain it. The theme, too, while combining dignity with as much originality and novelty as are now attainable, should not only not be liable to the charge of affectation, but also be always strictly appropriate to a religious discourse, that is, a gospel sermon, and be one which even an apostle might announce. Allusions to subjects altogether secular, scientific, &c., may at times be necessary in the body of a discourse, but the *theme itself* entirely wanders from the proper sphere in which it should move, if it proposes an agricultural, political, psychological or strictly scientific topic; no skill or knowledge in its treatment, can atone for the absence of a strictly religious and scriptural character, or of one which imperatively demands bible truth in its discussion.

Brevity, an indispensable characteristic, is always compatible even with themes extending to the length of a complete sentence, provided that the heads do not fail to do full justice to the clauses of which it is composed. The following themes are of this description: *Our views of the divine plan of redemption considered as an indication of our spiritual condition*, on Titus 2: 11, 12. [I. The plan, &c. II. Views entertained of it. III. The manner in which they indicate, &c. e. g. by their influence on the conduct.] *The importance of the conviction, in the present state of the country, that national prosperity is intimately connected with public virtue.* [I. The present state of the country—its actual condition and prospects, state of parties—difficult questions, as tariff, slavery, foreign relations, &c. II. *Public virtue* described. III. Its influence on the affairs of the nation. IV. The importance

of being convinced of these facts and governed by them.] Such themes, particularly after the meditation of the preacher is directed to the choice and arrangement of the divisions or heads, will often, as probably in this last theme, which is adapted to a sermon on the fourth of July, require certain modifications, until the phraseology of the heads actually corresponds to, and exhausts the terms of the proposition or theme. The result of these intellectual labors, which are often severe, is found in the unity which characterizes alike the theme and the whole discourse, and in the salutary impression which the latter is consequently adapted to make on the heart of the hearer. Indeed, if the preacher designs to engage his hearers in a common transaction, they must be made aware of the purpose for which they are specially assembled, and be sufficiently interested to engage personally in the work. If he informs them that he proposes to speak in general on *Repentance*, on *Faith*, on *Prayer*, &c., they unconsciously arrive at once at the conclusion that no special duty is assigned to them, except to listen. If he is, however, conducted by an appropriate exordium, in connection with his text, to the announcement of the importance of specially consulting on the present occasion on faith viewed in reference to its *character*, its *sources*, its *necessity*, its *fruits*, &c., or on repentance, in reference to its *difficulties*, its *frequent postponement*, its *results*, &c., or on the *spirit*, or the *objects*, or the *mode*, or the *influence*, &c., of prayer, the hearers are more easily induced to connect their own personal condition with a detailed point brought so near to themselves, and, having never perhaps viewed the familiar subject in precisely this aspect, may find their attention and interest maintained to the close of the discourse.

When, however, the preacher, after simply presenting a text in its fragmentary shape, and dis severed from the context, proceeds to remark on one portion of it, then discusses another, without reference to a leading thought, and concludes with an exhibition of still another independent class of thoughts suggested by a final clause, he may succeed, it is true, in delivering a well-written discourse, interesting, containing much useful matter, and impressive at the moment. The hearer retires, charmed with the discourse, and apparently edified also; still, he cannot relate to those who were absent, the succession of ideas occurring in the sermon; he recalls the text, but forgets the connection which the preacher found between it and an interesting portion of the discourse. He is embarrassed; for, while he desires to remember the whole, the text itself, rich and comprehensive as it may be, fails to recall the precise

thoughts expressed in the sermon, and he regrets that his loss is irreparable. Now, if the preacher had given him a brief proposition or theme, clearly deduced from the text or connected with it, and had regularly referred to that theme, or to certain words contained in it; if he had systematically and logically discussed that theme with at least occasional reference to the text, the hearer's mind would not only have followed the speaker's train of ideas, but could easily reproduce the whole, after leaving the sanctuary. The text, the theme, emphatic and distinctly announced, the heads logically or naturally chosen—would have, in their combination, rendered it impossible to the attentive hearer to be embarrassed when he attempts to renew the sermon in his mind for his own profit, or the instruction of those who did not hear it.

In expressing these thoughts on the choice of themes, our object has simply been to recall attention to a certain mode of preaching which the pulpit in this country does not always seem to patronize, for the so-called "subject" or "title" of a sermon does not usually claim to exercise the office which we have assigned to the "theme." A uniform adherence to the mode here considered, may, as we freely concede, ultimately result in the formation of a one-sided style of preaching; nevertheless, familiarity with it, derived from study and practice is, unquestionably, of distinguished advantage. The preacher is himself more deeply interested in collecting materials or thoughts and illustrations for such a sermon, which assumes to him the character of one intended for a special occasion; his ideas will concentrate with greater facility on the chosen point, and he can the more readily avail himself of the results of his reading, experience and reflection, when a specific object is presented to his mind, rather than an indistinct and limitless prospect. The hearer's advantages are manifold. His interest is awakened, his memory assisted, his heart more readily reached, his mind filled with clearer ideas, his will more specially directed to that which is holy and pure. Such a mode of preaching will possibly maintain the continued intercourse between the preacher and his hearers in their public devotions, with interest for a longer period of time than any other, by the variety or continued change of subjects in the sermons on regularly recurring Sundays to which it leads. Absolute originality in preaching is, perhaps, no longer attainable. That originality which it is possible to acquire, seems to consist in the two-fold process of the reproduction of ideas which other minds had already conceived, and in the presentation of these ideas in a new combination. The preacher's

discourses will not only be more honorable to his own intellect, by the independence of foreign aid which it enjoys, but his heart also will be more deeply interested, if they are his own productions. His fixed purpose to present uniformly to his hearers the instructions which the Scriptures themselves directly furnish to him, after he has appealed to the throne of grace and applied the aids which his theological education affords, will necessarily give in an increased measure the modified originality to which we have alluded. The mental discipline which this mode of preaching establishes, will enlarge his views of Scripture truth in general, and of the wonderful adaptedness of the instructions of our holy religion to all the circumstances of life; and he will never be at a loss for matter, when duty calls him to address a christian congregation on the highest interests of man.

The view which we have given is incomplete, until the allied process is described, by which the theme, when selected and properly constructed, is to be developed or divided into appropriate heads. This process of partition or division is nearly as important as the one by which the theme is found, and the principles on which it is conducted, when clearly surveyed, are of easy application. Our exhausted space does not permit us to introduce this branch of Homiletics at present.

ARTICLE II.

NOTES ON PROPHECY.*

By Rev. J. Oswald, A. M., York, Pa.

The kingdom, or power signified by the "little horn" in verse 8, Dan., chap. 7.

IV. PART 2 continued. 3.† The "little horn" made war with the saints after the Reformation, and prevailed against them. Mosheim informs us that about the commencement of the sixteenth century the Roman Pontiffs lived in the utmost

* Some months ago, the following paragraph appeared in a popular city paper, from which it was copied more or less extensively into other papers: "A distinguished English geologist recently stated, in conversation with a

† The letters and figures (a) (b) (c) &c. and 1. 2., in my previous article, ought to stand thus:—1. 2. 3. &c. and 1) 2) to correspond with the divisions in the present. The mistake, or oversight is my own.

security. They had no reason to apprehend opposition to their pretensions, or rebellion against their authority, since the Waldenses, Albigenses, Beghards and Bohemians were suppressed, and all had yielded to the united power of council and the sword. If anything could alarm the lordly Pontiffs, it was the restoration of learning and the number of men of genius, which were distinctive features of this particular time. But even this, or these, were insufficient to disturb these unclean night-birds, or in other words, to terrify the lords of the church, or cause them to apprehend a decline of their power. Hence in security and ease; free from fears and cares, they followed, and gratified, without limit or restraint, their lusts and passions. Alexander the VI, a monster whose deeds excite horror, and whose enormities place him on a level with the most execrable tyrants, *stained* the commencement of this century with the most atrocious crimes. The world was delivered from this papal fiend, A. D. 1503. Pius the III. succeeded Alexander, but died in less than a month. Julius II., by fraud and bribery, obtained the vacant chair, and dishonored the pontificate, by the most savage ferocity, audacious arrogance, despotic vehemence of temper, and most extravagant and phrenetic passion for war and bloodshed. This au-

friend of ours, that among the results to which Layard and Rawlinson have been led by their researches at Nineveh, is the following: That the *prophecies* of Daniel were undoubtedly written after the events to which they refer had taken place, and that the whole of this book is probably nothing but a political satire! This though suppressed by Layard in his work, has been communicated to the London Asiatic Society by Major Rawlinson, and will probably soon appear in its published transactions." Now it is more than probable, that neither Mr. Layard nor Mr. Rawlinson, know anything of the "*result*" so flippantly attributed to them. If they do, however, then they had better *re*-search their "*researches*," for there is some mistake with them; they have not rightly read Nineveh's ruins; her medals, her inscriptions, her rusty coin, and her corroded marble. Besides, if "*the prophecies* of Daniel were undoubtedly written after the events to which they refer had taken place," then "*the prophecies* of Daniel" undoubtedly were *never written at all*, for many things in them are *as yet future*—the time for writing these "*prophecies*," has not yet come!!! To this absurdity, the objectors in this case, are inevitably and hopelessly subjected. The "*distinguished English geologist*," moreover, who is said to have made the statement above, must, I apprehend, have directed his attention mainly to the Upper and Lower Silurians—the Lower, Middle and Upper Old Red Sandstone, and to the Mountain Limestone, i. e., to the Ichthyological formations: from the "*fishiness*" of his story, his geological knowledge must be preëminent, as respects the series of rocks which are the lonely sepulchres of the denizens of primeval oceans! But, whatever be the extent of the *Englishman's* acquaintance with geological science, and it may be with the "*poissons fossiles*," I think it not improbable, that he and Daniel are mutual strangers, and that the prophet, in his frequent reference to the "*saints*," had no special allusion to *him*!

dacious Pontiff being carried off in the midst of his vindictive and ambitious projects, A. D. 1512, was succeeded, 1513, by Leo X, a man of milder disposition than his predecessor, but equally indifferent about the interests of religion, and the advancement of true piety. The licentious example of the Popes, was zealously imitated by the inferior ministers and rulers of the church. The greater part of these passed their days in dissolute mirth and luxury, and squandered on their lusts and passions, the wealth which had been set apart for religious and charitable purposes, whilst prodigious swarms of licentious, or ignorant, superstitious and impudent monks, overspread Europe, a burthen and a pest to society.

While the Roman Pontiffs slumbered in security at the head of the church, and saw nothing throughout the vast extent of his ghostly rule, but tranquility and submission, and while the worthy and pious professors of the religion of Jesus, almost despaired of seeing that reformation, on which their most ardent desires and expectations were bent; an obscure and inconsiderable person, suddenly offered himself to public view, in the year 1517, and under God, laid the foundation of this long expected change, by opposing with undaunted resolution, his single force to the torrent of papal ambition and despotism. This extraordinary man was Martin Luther, a native of Eisleben, in Saxony, a monk of the Augustinian Eremites, (one of the *mendicant* orders) and, at the same time, Professor of divinity in the university which had been erected at Wittenberg, a few years before this period, by Frederic the Wise. The papal chair was at this time filled by Leo X., already mentioned. Maximilian I., a prince of the house of Austria, was king of the Romans, and emperor of Germany, and Frederic the Wise, was elector of Saxony. The bold efforts of this new adversary of the Pontiffs, were honored with the applause of many; but few or none entertained confident hopes of his success. It seemed scarcely possible that this puny David could hurt a giant whom so many had vainly opposed, and before whom so many heroes had fallen. But the weakest are irresistible when in faith they fight the battles of the Most High, and when by prayer and uplooking confidence, they import into their own weakness, the might of Jehovah. His Maker contending for him, and fighting through him, a solitary Elijah, struck the terror of God into an idolatrous generation, and so Luther, weak in himself, and insignificant, by the presence, and assistance and power, of the Highest, held at bay, and beat back the embattled hosts of the enemies of the

truth, and in spite of them, carried the water of life into the midst of perishing nations.

True to its instincts, the "little horn made war with" him. It sought his ruin by cunning, by force, and it is said by poison even. But Luther was under the protection of a higher than man. God was with him. Hence all the wiles of the Roman Hierarchy, seconded by the imperial power of Charles V., could not accomplish his destruction. He finished the work which Providence had assigned him, and died in peace, February 18, 1546, commending his soul into the hands of God, who redeemed him. He was an extraordinary man, raised up for an extraordinary purpose, and immortal until that was accomplished, or else he would have prematurely fallen, in the *war* which the Papal government waged against him. Few men were ever instrumental, in the hands of God, in conferring so many, and such great blessings upon mankind. He was a blessing to the world while he lived, and when he died his decease produced an immense sensation; though the enemies of evangelical religion, no doubt, greatly rejoiced, yet its friends—protestant Europe wept, especially where the great Reformer was best, or most intimately known. The Hierarchy, thank God, "prevailed" not against the man, under whom, and by whose agency and labors, Europe threw off the ceremonies of the middle ages, and emerged to light and life; to enterprise and freedom.

When the reformation arose, the "little horn" made war, not only with the leader in this great work, but with its friends and supporters generally, i. e., the Pope and his clergy joined all their forces, craft, cunning, the secular arm, secret violence and open opposition, to hinder the progress of the gospel. The council of Trent was called, (which was held near eighteen years) for the purpose of establishing Popery in greater splendor, and to prevent the Reformation. The friends of the Reformation were anathematized and excommunicated, and the life of Luther was often in danger, though, as we have seen, he at last died on his bed in peace. Innumerable schemes were suggested to overthrow the Reformed church. Wars were set on foot for this purpose. The Inquisition, which was established in the twelfth century against the Waldenses, was now more effectively set to work. Terrible persecutions were carried on in various parts of Germany, and even in Bohemia, which continued about thirty years. The blood of the saints flowed in streams. The countries of Poland, Lithuania and Hungary, were in a similar manner deluged with protestant blood.

The "little horn made war with the saints and prevailed against them." To be more fully satisfied of the fulfilment of this prophecy, and that the Papal is indeed the government signified, or intended by the prophet, by the "horn before whom there were three of the first horns plucked by the roots," let us consider a little more particularly, the countries or kingdoms, over which this little, but cunning, and impudent and audacious government exercised influence. To Germany, Bohemia, Poland, Lithuania and Hungary, I have already referred, and now observe, that in Holland, and the Netherlands, from thirty to one hundred thousand perished by the hands of the executioner. For a long time, the most amazing cruelties were exercised towards these people. Thousands were butchered. Popery prevailed in shedding the blood of multitudes, yet was this government ultimately foiled in its purpose, in reference to these countries, for throwing off both the Spanish and the Papal yoke, they became an independent state, and a principal protestant community.

France has been called infidel, and certainly the past history of this country, gives but too much warrant for this unenviable designation. But no marvel, for France, in ages and centuries past, has been one of the great battle fields of the "little horn," on which it achieved some of its greatest conquests, and on which, it "prevailed" against the saints, destroying them; rooting up and exterminating the children of the kingdom. The noble army of martyrs, has perhaps been more increased from this, than from any other land. After suffering many cruelties, there was a most violent persecution of the protestants, in the year 1572, in the reign of Charles IX. Many of them had been invited to Paris, under a solemn oath of safety, upon occasion of the marriage of the king of Navarre, with the French king's sister. Being assembled in the Capital, this "horn made war with them." The protestant queen dowager of Navarre, was poisoned. Coligni was basely murdered in his own house. The whole city of Paris was ravaged by murderers, who, in three days, butchered above ten thousand of those who, having renounced their allegiance to Rome, had come out from the mystic Babylon. "A horrible scene of things," says a historian of these times, "when the very streets and passages resounded with the noise of those that met together for murder and plunder; the groans of those who were dying, and the shrieks of such as were just going to be butchered, were everywhere heard; the bodies of the slain thrown out of the windows; the courts and chambers of the houses filled with them; the dead bodies of others dragged

through the streets; their blood running through the channels in such plenty, that torrents seemed to empty themselves in the neighboring river: in a word, an innumerable multitude of men, women with child, maidens, children, were all involved in one common destruction, and the gates and entrances of the king's palace all besmeared with their blood." From the Capital, the persecution and massacre spread throughout the entire kingdom. In the city of Meaux, the papists slaughtered the protestants, like sheep in the market. At Orleans, they murdered the protestants. At Angers, Troyes, Bourges, La Charite, and at Lyons, their butcheries were wholesale, inhuman, devilish. From thirty to one hundred thousand fell in this persecution. But how was the announcement of these infernal papistical murders received, at head-quarters, *at Rome by the Pope*, and the great dignitaries of the great Romish apostacy? The Pope, in accordance with a decree of the assembled cardinals, marched with them to the church of St. Mark, solemnly to give thanks to God, for so great a blessing conferred on the See of Rome, and on Christendom at large! Solemn mass was celebrated in the presence of Gregory XIII. and his cardinals! A jubilee was proclaimed throughout the christian world, "and the cause of it declared to be, to return thanks to God for the extirpation of the enemies of the truth and church in France." The saints wept, but Rome rejoiced. The saints bled, but Rome triumphed. The pale corpses of the slain lay strewn over the cities, villages, and fair fields of France, or filled the rivers, and new made graves, but in the miscalled "eternal city," there were jubilant explosions of cannon, illuminations, bonfires, and every external sign of rejoicing. The prophet's prediction was herein verified, two thousand years after its utterance, and we look back over near three centuries, and confess, that the Spirit of God was indeed in Daniel, for he not only prophesied that the "little horn," would make war with the saints, but also that it should *prevail*.

Inasmuch as it will illustrate our point in prophecy just as well, as also some other phenomena, let us draw a little more from the more recent history of the country under consideration; the land in which not a century ago, they proclaimed infidelity as the state religion; whose inhabitants wildly slaughtered *each other*, until over surfeited with blood; on whose church-yard gateways was written, "death is an eternal sleep;" whose great men went down into the grave, blaspheming, or who preparatory to the "eternal sleep," sought to be enveloped in perfumes, to be crowned with flowers, to be surrounded

with music, rather than seek to be clothed upon, with the righteousness which is of faith in the Son of God. But to proceed: as late as Louis XIV., the protestants in France were subjected to the most cruel persecution. A ferocious soldiery was set upon them, who desolated their dwellings, brake their furniture, stripped them of their money, beat them, not suffering them to eat or drink. "In several places the soldiers applied red-hot irons to the hands and feet of men, and the breasts of women. At Nantes, they hung up several women and maids by their feet, and others by their armpits, and thus exposed them to public view stark naked. They bound mothers that gave suck, to posts, and let their sucking infants lie languishing in their sight, for several days and nights, crying and gasping for life. Some they bound before a great fire, and being half roasted, let them go; a punishment worse than death. Amidst a thousand hideous cries, they hung up men and women by the hair, and some by their feet, on hooks in chimneys, and smoked them with wisps of wet hay, till they were suffocated. They tied some under the arms with ropes, and plunged them again and again into wells: they bound others, put them to torture, and with a funnel filled them with wine till the fumes of it took away their reason, when they made them say they consented to be Catholics. They stripped them naked, and, after a thousand indignities, stuck them with pins and needles, from head to foot. If any, to escape these barbarities, endeavored to save themselves by flight, they pursued them into the fields and woods, where they shot at them like wild beasts, and prohibited them from departing the kingdom, (a cruelty never practised by Nero or Dioclesian) upon pain of confiscation of their effects, the galleys, the lash, and perpetual imprisonment. With these scenes of desolation and horror, the Popish clergy feasted their eyes, and made only matter of laughter and sport of them."

In England, Ireland, Scotland, Spain, &c., the "little horn" also made war with the saints after the Reformation, and to a greater or less extent prevailed. None of those countries, or kingdoms, over which this power exercised superintendence, escaped suffering. They all bled under the hand of bigotry, superstition and persecution. In the reign of Henry VIII. many reformers were burnt. When Mary came to the throne, Hooper, and Rogers, and Saunders, perished in the flames. Taylor was put in a barrel of pitch, which was set on fire. Sixty-seven persons were burnt in the year 1555, among whom were the famous protestants, Bradford, Ridley, Latimer and Philpot. The year following they burnt eighty-five more.

Ireland was drenched in protestant blood; forty or fifty thousand were cruelly murdered in the reign of Charles I., in a few days. Scotland was for many years the scene of suffering, persecution and bloodshed, until delivered by the monarch at the revolution. From Spain and Italy they seemingly exterminated the "holy seed." Fearful are the sins of the mystic Babylon, and terrible will be her judgments." Her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come."—Rev. 18: 5–10. But though her lovers mourn at her overthrow, yet will many rejoice, "saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand."—Rev. 19: 1, 2.

I have now, as I apprehend, shown, and sufficiently illustrated, from history, that (and how) the "little horn" made war with the saints, and prevailed against them, according to the prediction of Daniel, left on record upwards of twenty-five centuries ago. The fact, that several protestant churches, though right now in this particular, did not at first, understand fully, the rights of conscience, and persecuted, it is said, in some instances, unto death, does not affect, or make void the position which we have assumed, viz: that the *Papal* is the *power, primarily and emphatically*, intended by the prophet, by the symbol so frequently mentioned in these pages, and which would, and *did* wage this most wicked, cruel, cowardly, infamous and successful, war against inoffensive men and helpless women; against babes and sucklings, or in other words, the saints and their offspring. I will only yet add, that besides the tens of millions of *butchered christians*, Popery has to answer for the lives of millions of Jews, Moham-

medans and barbarians, who in former years, were sacrificed to the genius of the Romish Apostacy. When the Moors of Spain were vanquished by Ferdinand, many thousands were forced to be baptized, or burnt, or massacred, or banished, and their children sold as slaves. Multitudes of the Jews shared the same cruelties, chiefly by means of the infernal courts of the Inquisition, and fifteen millions, it is said, of the feeble natives of Spanish America, fell a sacrifice to the spirit and temper of the mystic Babylon.

Human beings are capable of terrible things; of frightful, dark, and most wicked deeds, when influenced by prejudice, bigotry and superstition. These baneful principles have metamorphosed men into infernals; entirely extinguished all the feelings of humanity; the dictates of conscience, and the voice of reason. May the great Father of us all, speedily pluck up every plant from the human heart which is not of his planting, and instead thereof, may all righteousness, truth, forbearance, brotherly kindness and charity, flourish and abound and this melancholy, stormy, bloody world, too often filled with fiendlike men, resemble *that* which is to be, and in which there is no more sin, and consequently no more death, nor sorrow, nor crying, nor pain; in which the *tree of life* blossoms and bears anew, and immortality flows again in the pure river of life.

9. *The period, or the duration of the period of the power and violence of the government symbolized by the "little horn," and of its domination over, and persecution of the saints.* This period is set forth in prophecy thus: עֶרְבָּן וְשָׁנָיִם וְחֹמֶשׁ שָׁנָיִם *during a year, and two years, and a half year,* (verse 25) i. e. during three years and a half. A prophetic year has three hundred and sixty days.¹ A day in prophecy, is put for a year, and as three years and a half contain twelve hundred and sixty days, the period of the "little horn's" power is twelve hundred and sixty years. In the Apocalypse, (Rev. 13: 5) this period is thus expressed: "and power was given unto him to continue forty *and* two months," i. e. three years and a half. The beast out of the sea (Rev. 13: 1.) signifies the very same government, intended by Daniel in the Scripture under consideration. Let us institute a brief comparison. 1) Daniel said of the "little horn," that it had "a mouth that spake very great things," v. 20. John said of the "beast," that "there was given unto him a mouth speaking great things, and blasphemies."—Rev. 13: 5.

¹ The Jews reckoned thirty days to each month.

2) Daniel said of the "little horn," that "he shall speak *great* words against the Most High," v. 25. John said of the "beast," that "he opened his mouth in blasphemy against God, to blaspheme his name."—Rev. 13: 6. 3) Daniel predicted concerning this "same horn," that it should make war with the saints, and prevail against them, v. 21. John prophesied of the "beast," that "it was given unto him to make war with the saints, and to overcome them."—Rev. 13: 7. 4) The prophets, as we have seen, announced the duration of the "little horn's" power to be until a time and times, and the dividing of time," v. 25. The apostle said of the apocalyptic "beast," that "power was given unto him to continue forty *and* two months."—Rev. 13: 5. We might easily pursue this comparison somewhat further, but let thus much suffice, to prove the *identity* of the power, or government, signified by the symbols of a "little horn," and a "beast," which arose out of the sea, employed by the prophet Daniel, chap. 7, and by the apostle John, Rev. 13.

Some have plumed, or prided themselves, on the antiquity of Popery; the long duration of that *apostacy*, as if that were an argument for its divinity, or evidence of its approval by heaven. But its age is no more a proof of the divine approbation, than the hoary head, is of itself, a guarantee of adoption into the family of God, in the case of one who has spent his days and years, until "clothed with the snows of *eld*," in wickedness, and in rebellion against the Most High. The long standing, or age of Popery, is no more a sign of the divine favor, than the age of the arch-fiend is a proof that he is a child of God, and a cheerful, willing, and obedient subject of Jehovah's government. Both satan and popery are old, but what then? Both are black with crime. Both are under deep condemnation, and both are destined to the burning lake. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night, forever and ever."—Rev. 20: 10. Popery, set forth in the sacred scriptures, as a wicked, audacious, blasphemous and persecuting power, was, according to human reckoning, to continue long, as we are taught by prophecy, both in the Old and in the New Testament.—Dan. 7: 25; Rev. 13: 5. It arose gradually from amid the follies and corruptions of the times, and of the human heart. It required long years, yea, centuries even, before it matured sufficiently, or reached that point, when it became the *subject* of prophecy. *After* it had reached this stage, it

was to continue in violence and power twelve hundred and sixty years, and when its violent domination had ceased, its existence was still to be prolonged, though in a crippled state; not morally improved, less prejudiced; less superstitious, less bigoted, but *crippled*. "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast."—Rev. 13: 3. In this infirm state, or condition, Popery is now, and will be, until the "beast," rising out of the abyss, or "bottomless pit," (Rev. 17: 8) shall appear emphatically, as "the man of sin," the "son of perdition," the "Antichrist," to rage more terribly than ever, but only for a short season. Now all these periods make, or constitute a long time, according to human reckoning, or human calculation, but on this account, let no one boast of the divinity of this power. It was to endure long, according to the sacred record, but to be corrupt, carnal, sensual, *devilish*, and not divine.

The duration of the power of the "little horn," or of the "beast" out of the sea, for the space of twelve hundred and sixty years, is *no new idea* to the christian public. The difficulty has ever been, from what point in history to date Popery. Guided by history and prophecy, by the annals of time, and by the word of God, there is, I apprehend, no necessity for much doubt or confusion in reference to this thing. Some date Popery, as having become the subject of prophecy, from the grant of Phocas (A. D. 606) to the Bishop of Rome, of the title of "Universal Bishop." But this title he had *before*, hence this period, for the reason assigned, should be abandoned, as the prophetic starting point of the Papal power. Again, some have dated the Popedom from the grant to the Pope, in perpetual sovereignty, of the Exarchate of Ravenna; by Pepin, king of France, A. D. 755. But inasmuch as it was according to prophecy, *Rome*, and not Ravenna nor any other place, and the *Imperial*, and not the French, nor any other power, which the Pope was to receive, 755 A. D. cannot stand as the date, for the beginning of this government. Prophetic Popery commenced in the time of the emperor Justinian, between the years A. D. 532 and 539. The exact year even may, I think, be ascertained with the utmost precision. But we cannot in these notes, enter into the argument. Suffice it to say, that it was Justinian and no other, who gave the Bishop of Rome *the dragon's* "power, and his seat and great authority."—Rev. 13: 2. The apocalyptic dragon was the symbol of the Roman-imperial authority, and the "seat" of that authority was Rome. But if Popery arose in the former half of the

sixth century, then its years of *violent* domination were numbered in the latter half, or rather near the close of the eighteenth. What do history and fact teach us on this subject? History teaches us, that in the year 1798, the Papal power was entirely superseded by the French republican authorities, and fact ever since demonstrates its great (comparative) weakness.—Popery is *now*, doctoring on account of its *infirmities*, not with Jesus indeed, the great Physician, but with the Jesuits, the wiley ecclesiastical empiricks of Rome. Popery as it has existed; the Popery of the last thirteen centuries almost is, I think, comparatively near its end. Its years of power *are* past. Its hour of weakness *is* present. Palsied with age, surfeited with blood, black with crime, it is tremblingly looking forward to its doom. This power, *as* it has existed, will imprison, burn, torment and hang not many more of God's saints. "Mene," is written upon the palace walls of *this* race of Pontiffs, and yet this "same horn," (there is a prophetic and historic connection) will *modified*, revive again and rage fearfully for a little season. Revived, this power will be essentially *infidel*, and carry along with it, all whose names are not written in the Lamb's book of life. It will then be emphatically, "the man of sin, the son of perdition, whose coming is after the working of satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish."—2 Thes. 2. But its overthrow is determined, and when the "beast" ascends "out of the bottomless pit," let the christians of that generation rejoice, because its ruin is *then* palpably near—the period almost at hand, when it shall "go into perdition."—Rev. 17: 8.

10. The end of the "little horn," is *destruction*. "The judgment shall sit, and they shall take away his dominion, to consume and to destroy *it* unto the end."—Dan. 7: 26. Clarke says: "if the church of Rome *will reform itself*, it will then be the *true christian church*, and will never be destroyed. Let it throw aside all that is ritually *Jewish*; all that is *heathen*; all that which pretends to be of God, and which is only of *man*; all doctrines that are not in the Bible; and all *rites* and *ceremonies* which are not of the appointment of *Christ* and *His Apostles*; and then, all hail the once Roman, but now, after such a change, the Holy *Catholic Church!*" But prophecy contemplates no reformation, in reference to this apostacy, or apostate church. An invitation will graciously be extended, unto such in her communion, who are the Lord's, "saying, come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev.

18: 4. This I think, is according to the sacred record, all the grace which is in reversion for the church, of which the Pope is the head. Rome—the city, the Pontiff, the Hierarchy, *all*, are doomed, and though they continue until “the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High,” (v. 27) yet is their destruction sure. The Lord “shall consume” this “horn” “with the spirit of his mouth, and shall destroy” it, “with the brightness of his coming.”—2 Thes. 2: 8. Babylon of old, the Babylon on the Euphrates, was the type of “Babylon the great,” i. e. of Rome on the Tiber. Isaiah, the scope of whose predictions was in part, to invite persons of every rank and condition, both Jews and Gentiles, to repentance and reformation, by numerous promises of pardon and mercy, intermingled *no such promises* with the denunciations of divine vengeance against Babylon, although they occur in the threatenings against every other people. Vengeance only awaited the *Type*. The city which was the glory of kingdoms, the beauty of the Chaldee’s excellency, was to be, as when God overthrew Sodom and Gomorrah; never to be inhabited; never to be dwelt in; an astonishment and a hissing, a heap of ruins, a dwelling place for dragons; swept with the besom of destruction, said the Lord of hosts, (Isaiah). Vengeance only is in store for the *Anti-type*. The city of the “seven hills” shall fall, become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird; for strong is the Lord God who judgeth her (Rev.).

The *fact*, of the final destruction of this government, we have now sufficiently considered. It must be manifest, I apprehend, to every reflecting mind. But some may suppose, that *this* destruction is nothing peculiar, for so did all the governments that preceded perish. They too, were only temporary. Nothing sublunary is immutable or eternal. The earth itself shall be consumed by the conflagrations of the last day; shall pass away amid noises, thunderings, explosions, frequent loud and confounding; yea, the visible heavens even, shall perish, wax old as doth a garment, be folded up as a vesture, and be changed. Nevertheless, there are several things, in connection with the subject under consideration, deserving our deep and solemn attention. 1) When the “(preceding governments)” rest of the beasts, had their dominion taken away, yet were their lives prolonged for a season and a time, v. 12. 2) When this last, in its last phase, terminates, *there will be an utter end of it, at once, and forever*. “I beheld then, be-

cause of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed and given to the burning flame," v. 11. 3) Babylon fell, the Medo-Persian empire succeeded; the Medo-Persian fell, the Macedonian succeeded; the Macedonian fell, the Roman succeeded; the western Roman empire fell, ten kings, or kingdoms (all cotemporary) succeeded; three of the first ten fell, the "little horn," i. e. the Papal power succeeded. This power has spent its allotted twelve hundred and sixty years of violence. Its weakness is present, and has been for nearly two generations. Its *revived* strength, and violent domination, whenever that shall be, will be short. Its end will be utter destruction; "*slain, destroyed, given to the burning flame.*" What will then succeed? The prophet is as explicit in this, as in anything that preceded. A kingdom, but not an earthly, in the common acceptation of the term. The saints will possess it (v. 22). The morning will then have dawned, when they shall have the dominion. One like unto the Son of man, coming in the clouds of heaven, will be king, and dominion, and glory, and a kingdom will be given unto him, v. 13, 14. Then shall be fulfilled what Gabriel said to Mary, concerning Jesus, whose first advent he had announced:—"And the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob "(not for a thousand years only, but)" forever, and of his kingdom there shall be no end."—Luke 1: 32, 33.

ARTICLE III.

THE PLAN OF JESUS.

Translated from the German of Herder.

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The following letters, by J. G. Herder, were written on the appearance of an anonymous book, entitled "Ueber den Zweck Jesu und seiner Jünger." ("On the aim of Christ and his disciples,") and appear in his "Briefe das Studium der Theologie betreffend;" numbered "letters 35 & 36."

I know of no criticism more subtle, of no philosophy more refined, than that which must be employed in determining on the *aim of a human being*—on the aim of the *collective actions*

of his life! Who amongst us is always cognizant of his own object? Who acquainted with that of others, even though they be his most familiar and intimate friends? Still more, who is capable of judging of the *aim* of men who lived centuries—thousands of years before us, and whom we only learn to regard and esteem from the testimony of others—their contemporaries, or mayhap, their successors? Who knows their aim in their most complicated actions, and specially, who knows it in the most complex actions of uncommon, extraordinary, in fact, miraculous persons? Do we not, in giving them these names, or after time has proved them such, acknowledge thereby that the object of their lives, the mainspring of the interior workings of their souls, is difficult to fathom—that we have nothing with which to compare it? For, what can be determined with certainty in regard to the interior motives, the total aim of the collective actions of a human life, and the faculties called into action, without this comparison? Every one will confess, that here at least, the greatest care is necessary. “Human life,” says a certain author, “seems to consist of a series of symbolical actions, by which our soul is capable of manifesting its invisible nature, and at the same time imparts an intuitive perception of our active existence. The mere *outside* of an action can never discover to us its real merits, but the representative of its motives and consequences are the *medium* by which we approve or disapprove the action.” With what care, then, ought we not to scrutinize such conclusions, since they may so readily be but our own bungling composition? Nought but the rough materials lie before us, what we prepare from them is but our own formation, the revery and dream of our souls, and if Hume, although he finds no *link* between the simplest physical *cause* and *effect*—between a present operative power and the immediate visible result, is nevertheless necessitated to analyze *those operations of our soul, which are apparently the clearest*, into a mere *presension* after the analogy of similar cases; ought not we to be ten times more careful in judging of an infinitely more subtle connexion, that between the immediate motive causes in the soul, and their exterior proofs and tests? The more important part is here entirely invisible, and the visible test, by which we conclude upon it, is imperfect and shattered, in our view of it. The former is of so abstruse, the latter of so changeable a nature, so material, and exposed to so many accidents, according to the points of view which may be taken; indeed, the bond between them is rather to be guessed at than comprehended; rather to be believed than proven. Every

man regards each thing, not to speak of so many sided an object as a human existence—with such different eyes from every other man, tests it by such different principles, compares it with such different cases, judges of it in such different humor, that in correctness God alone can be the judge of our hearts, and of our true *continuous aim*. He who planned and arranged the objects of *our life*, so often enigmatical to ourselves—He overlooks also *our object in life*, tries it in each single action, unravels the most confused webs of our hearts, and pursues the investigation into the labyrinth which we would gladly cover from ourselves. “He purifies us as gold in the furnace, and accepts the just as a perfect offering.” Man must then try the aim of his actions before the penetrating eye of God, not arrange them for the eyes of his contemporaries, or of posterity, that so often *errs*, and yet never *pronounces a judgment that is final*. “The system of the present year,” says the above quoted author, “will be but the old woman’s tale of the next. Courage then, ye poor mortals, who despair under the throes of your good purposes, and feel your undertaking near its close. The will of Providence must always be of more concern to us than the whims and caprices of our contemporaries, or of posterity. In general, let us never esteem the *truth of things* according to the readines with which we can represent them to ourselves. There are actions of a *higher order*, for which no comparison can be excogitated from the maxims of the world. That very divinity which is shown forth in the wonders of nature and the original works of art, distinguishes the manners and deeds of wonderful and chosen men. Not merely the end, but the whole walk of a christian, (to speak not of Christ,) is the masterpiece of that unknown, inscrutable architect who made heaven and earth.”

Do not think, my friend, that I shall go on in this strain, else it would appear as if we could know absolutely nothing with certainty of the object of any man’s life, (much less of that of our Savior) and in that case, all question and judging must cease, on my part, as well as on that of my opponents, which, by the way, must always be the case, when we overstrain our philosophizing on history. My long introduction is only intended to show, that we must read a man’s history humanly, judge it in its natural connexion, in its own color, and in its own spirit; and that we must not lend to it a supposititious connexion, fabricated from the revery in which our minds may hover, nor view it with eyes jaundiced by any particular view of the subject.

And now I repeat, my friend, did you ever, in reading from childhood up, the history of Jesus, discover in his life the *continuous object* which the author of the book lately published, gives of it? I may ask a thousand with you, and am certain of receiving a most decided negative to my question. If now, amid the thousand, one steps up and says: "I have it—I have found the true genuine object of the life of Jesus. He was a moral deceiver, who wished to become king—to pull down the Sanhedrim, which had no power, and to stand with his disciples in its place." Would one not earnestly look upon this *one*, and ask him: "Whence have you it?" "How do you know it?" "Have you, perchance, other authorities, other documents than we?" And if he is obliged to say "no, I have not; but I deduce it from your own documents." Would one not look at him still more fixedly, and say:—"Whence? prove your conclusions. For, N. B., they are but deductions; your deductions—it is not so written. These you must establish, just as every other historical judgment is."

And how does the author prove this, his judgment of the whole aim of a life? Because Christ rode to Jerusalem upon an ass, drove the money changers out of one of the vestibules of the temple, announces woe to a powerful religious sect (not to the government, observe) on account of their hypocrisy in matters of religion, and perhaps years before, had sent out his disciples into the country around, to proclaim the approach of the kingdom of God. Thus he judges from some single actions, taken out of their connexion, which, on the one hand, do not say, with all his wresting, what he wishes them to express, and, on the other, if they were in any respect ambiguous (which is by no means the case), ought in all reason to have been placed in connexion with others more clear, or with the whole life, when, and when only, could a conclusion properly be deduced, as to "what the object and sum of the whole may have been." And where has the author done this? How in the world could he do it? He sees himself so strongly opposed by the whole spirit and action of the history of Jesus, that he must take refuge in the horrible extremity: "we have no genuine history of Jesus. The evangelists and apostles have invented much, and have placed his actions in an entirely different point of view from that in which they actually happened," &c. If this is true, then the thread of all future investigation breaks at once. Then we, in the eighteenth century, know nothing correctly of Jesus, and the author of the above philosophical essay, instead of drawing conclusions on such unstable footing, must first himself write a history of

Jesus. In reality, this is what he does in his book; but unfortunately, it is a history drawn from the eighteenth century, without and against all proof from the first, so that it amounts only to a forced revery on single circumstances, detached from their order and object, and thus makes it certainly *his own* history. I, for my part, hold it useless labor to assist the light of the sun, and to attempt to prove at length what every page of the history tells us, viz: that Christ laid no claim to an earthly kingdom; that the object of his life was most decidedly and plainly the reverse, and that it would have been the height of folly to proceed in such a way to such a goal. Meanwhile, since even you have been led somewhat astray, my friend, I will throw before you some hints which have no other aim than to point out to you that life itself as a connected whole.

Christ was born poor, and in a lowly condition, and there stood before his eyes no example of high rank, after which he might have striven. He was reared in the same condition. Nazareth was a mean city, and Galilee a poor, oppressed province. He was *subject to his parents*, helped his father at his trade, and shared with them all the evils of their lowliness (that is proved) until his thirtieth year. Suppose now, that his mother had early related to him all the angelic legends (your author is obliged to call them so,) of things which were connected with his birth; suppose that instead of John, his mother had been the ambitious one who planted early in his breast the seeds of ambition; she could still have told him nothing, without increasing the want of connexion in the story, but what the angel had said to herself, and what she heard from the shepherds; (and these neither speak of an earthly kingdom, nor give the least hope of it) besides, we see evidently, that this ambitious fabrication must have, for a length of time, had no effect upon her son, for he remained until his thirtieth year what his father was, and in his house. And when yet later, his brothers say to him, "go hence in Jerusalem, at the feast, is the theatre of a prophet," what does he answer them?

Hitherto everything is clear, and henceforward the history, considered as it stands, goes step by step, in opposition to this fabricated presumption. The angel announces a son of God, a perpetual kingdom on the throne of David; the others announce a Savior, a Redeemer from sins, a kingdom of peace between God and men, and nothing but poor swaddling clothes are given to the shepherds as a sign, in order that they might neither seek nor expect a temporal king. Zacharias, in his

song of praise, expects a spiritual redeemer, as his son was to be a prophet, a spiritual forerunner. Simeon sees a light of the people to the glory of his nation, but no earthly king; he rather reads in the fate of the child, that he is placed for the fall and scandal and stumbling block of many in Israel, exactly because he was to announce the kingdom of God in such a remarkable, unheard of manner, and must thus necessarily excite universal opposition. Let one bear in mind all these circumstances of the dawn of his appearance, in view of which, as of the rising star of the Evangelists, expectation must have been excited to the utmost, and see the all accompanying humility, the still modesty and spirituality (If I may say so) as well of the hero himself as of his forerunner; even in the halo surrounding the introduction to the history—let one read all this, I say, and find the germ of an earthly kingdom! What was the first home of Christ? Where did his youthful soul first awake to its plan of life? In the palace or in the temple? And in the latter as an earthly king, or as a scholar, teacher and prophet? Such as the budding, yet half-closed blossom was *there*, such was the fruit of his life. We draw securely conclusions from the former to the latter, not to its direct opposite.

He came, as yet a closed bud, to the baptism of John, openly, without distinction, without expectation of what took place. Let John, his cousin, think of him as he will, how modestly does not Jesus answer him! Let him afterwards speak of him and this occurrence as he will, Jesus still says, "I take no honor from men; I need not the testimony of John." And this he says, not from cunning desire of praise, like the Scythian, who conquers in his flight, or like Caesar, who in his very refusal grasps at the crown, but because he contends earnestly for his honor, for his reputation and credit, yet only for his just credit, and this was of such a nature as not to need the testimony of John. Let then the illumination and the dove have been but a vision! (of this nobody doubts, for the dove was not laid hold of, and did not even sit on his head; the time is also past, when whole nations were divided as to whether the appearance was of created or uncreated light.) Suppose even, that it was a vision to John alone; without being seen of the multitude, or that there was no multitude there; all this is, as I think, foreign to the point: Enough, the voice heard, or fancied, it did not call to him, "*be king*," but, "*be prophet!*" "*Thou art my well beloved.*" Thus also Christ understood it, for immediately after the baptism he sought—not the palace of a king—but the desert, to consecrate himself as a prophet, by

fasting and prayer: and the spirit led him thither—the same spirit which descended upon him at baptism—and therefore, was the spirit that directed his life's aim. On the supposition of your author, John failed lamentably in not making the spirit speak otherwise, or in not devising a more suitable vision, for neither the present speech nor vision accredited Christ to that aim for which, in the vain dream of the people, he was to present himself as Messiah. And what unscrupulousness does not the author show, in the invention of such a plot, for which in history there is no shadow of a shade? In what respect did the whole fiction of a heavenly dove aid Jesus to a royal sceptre? Had he even borne it visibly with him, and yet not shown actively in his person, the spirit which animated him; the character of a well beloved of God, which floated as a Grace about him: the whole fiction would have been but ludicrous.

If we review again the story, as it stands in its innocent modesty, on the part of Jesus, of John and the miraculous *symbol*, together with all that preceded and followed, what an opposite sense does it disclose to that which this deceptive story invents! “A lamb of God who takes away the sins of the world,” are the words with which John first greets Jesus. He acknowledges a heavenly spirit in him, in comparison with which all his own gifts were but of earth; that the spirit of the prophets rested, without measure, upon him as a distinguishing seal from God. For this purpose he directed disciples to Jesus; *disciples*, mark, not subjects, not servants. He who can say that John's sermon, as it was delivered to the collective nation, as well as to individual classes in the nation, either could, or was intended to prepare for an earthly kingdom, such a one may, and can say anything.

Do not fear that I shall go through the whole history in this manner, and set right each disjointed limb, and each distorted circumstance; a few prominent and decided traits, and I am done. When Jesus, by fasting and prayer, was preparing himself for the office of prophet, Satan laid before him the plan of becoming a master of the world, and how did Jesus regard it? As that which it was, viz: a false object of his life, which was to be attained by debasement, by adoration of the devil, and in direct opposition to the service of God, for which he was there. Whether this episode of the temptation be history, or mere vision and symbolism: (it stands amid pure history, and must prepare for it) It must stand as a history of the soul of Jesus, as a symbol of his official life, and here we observe that on the very threshold he rejects the pomp and

glory of the earth. The first act which he performed, after the ministry of the angels, was to go to the sea of Galilee, where he chose to himself disciples from his own region, of his own acquaintances, in his own station, adult disciples, as was in those days the custom with Rabbins and teachers. They accompanied him, as was customary with the Jewish doctors: he spake to them, as was also customary, in parables and maxims; still more, his whole mode of life, his walk and conversation, were a standing lesson to them. He who would compare those disciples with the scholars of our day, would depart entirely from that age, in which one must not seek our method of teaching, any more than the policy of our states. In the land of Judea, as we see, these adult scholars were, by no means, a novelty; indeed they have never been a novelty to true wisdom in any land; for, are not men required for its comprehension? Is not true wisdom peculiarly well taught by the reduction of its maxims to practice in the person of the teacher? How was Socrates; how were the orators and statesmen of Rome daily visited, and accompanied by adult students, who wished to form themselves after the living models? And what did he say to these youth and men? For what did he prepare them? To sit upon twelve thrones? or to suffer, to endure, to learn to deny themselves and everything hitherto held dear, to strive for praise from God, to seek his righteousness, his love, and to despise every thing for these? The sermons of Jesus which we have, are all of a moral, and of the highest moral nature, more especially the "sermon on the mount," which stands forth as an introduction of his disciples into their new duty as scholars, and consequently into the whole object of their own lives, and that of their teacher. The duties and efforts herein pointed out, are not merely preliminary requisites for the kingdom of God, but most manifestly beatitudes of that very kingdom of God to which he has called, and is inviting them, which must, therefore, indubitably be of a spiritual nature. The abnegation of everything earthly is his first demand, and at the same time, in view of the freedom which it lends the soul, *his first jewel*. And this is exactly the spirit of all the addresses of Jesus. He speaks of himself as a physician of the sick, a shepherd of lost sheep, a dispenser of the gospel to the poor, a spiritual sower, a fisher, &c., but not once does he intimate a design of usurpation. All that one requires is, to read all the expressions of Christ, touching himself, his word, the aim of his life, and let sound sense and manifest fitness judge. These expressions we have, we have them alone, they exclude all earthly policy, as fire

excludes water; and where are the political harangues of Jesus? Where are the *Matinées royales* from his mouth? They cannot be shown to us. The little that is adduced to this effect, the two parables which were expressly intended to be obscure to the throng, explain themselves, when one compares them with the clearer one, and carry their own comment with them. Christ, ex. g. wishes to give the reason why his pure, spiritual word is not everywhere so clearly comprehended, why so much seed that was sown, is lost, and the net catches so many bad fishes. This was necessary for his more immediate disciples to know and retain, wherefore he also repeats it in several parables and comparisons. He thereby justifies himself and his doctrine, he warns, consoles, exhorts and cheers. Why should I mention all? In this spirit also, the apostles were sent out for their first trial. As *shepherds to lost sheep*: as *laborers* in the harvest where there were so few *true laborers*. But it was rather that they might invite to their teacher, than that they themselves were yet able to teach: they were only to announce that the kingdom of God existed in such and such ideas, unacknowledged and scorned by the people: they were to invite those spirits that were oppressed by the yoke of Phariseism, to the milder yoke of Jesus; i. e. to his quickening doctrine. That this is, point by point, agreeable to the mode of speech, and to the usages of the times, can be shown clearly enough, from the writings of Jewish teachers: indeed, Lightfoot, Schöttgen, and others, have shown all this, I might say, word for word.

And now the miracles of Jesus. Why they did not extend further and deeper, in their influence, does not concern us here, but that Christ did not use them as a stepping stone to the throne, is clear as can be. He avoided the performance of them upon all occasions where it would have been charlatan-ism: he did them, as much as possible, in secret; forbade the spreading of them abroad; withdrew from the people who, for the loaves and fishes' sake, wished to make him king, and told them, as well as his enemies, who desired miracles, the earnest, better truth, that he had come for something other and better than to be a performer of wonders for their temporal necessities. What more could he, what more should he have done? Is it not wonderful that Christ, do as he would, never pleased them? Does he perform miracles, he is a charlatan and deceiver; does he refuse, does he say that his work and testimony, his teaching and object on earth, is independent of miracles: (which our philosophers now demonstrate to be the case with all truth) "he will not let his actions be tried." Does

he allow those people to cry on the streets, he does wrong, he ought to have enjoined silence upon them ; does he forbid individuals, (who alone can be forbidden, for to forbid outcry to the mass, only excites them to still greater uproar, and makes every stone cry out,) does he forbid single individuals to trumpet forth his miracles, then it becomes in him *ambitious cunning*. Doubtless the fable of the man, his son, and the beast of burden, occurs to you, and now, how is the man to act, in order that the object of his journey may be as clear to every passer by, as he, his son, and the beast of burden are ?

Enough for to-day. I see I must venture a new letter on this subject, since the really more weighty scruples are, as yet, untouched. Do not imagine that I regard the author in an unfriendly manner, because I view the matter so very differently from him. That may be more our fault than his. Why do we force so much, every little incident in the life of Jesus ? Why do we make everything human in him, so *contrary to*, or *beyond* humanity ? Why are we so unwilling to admit that he acted, felt or thought as other men ? Yet, according to the frequent testimony of the apostles, and according to the plainest view of his method of life, he was in all respects a man as we, even in the feeling for our weaknesses, and in sympathy for all the sides of multiform humanity, *yet without sin*. Exactly this was the object of his life, that he might be practiced in obedience, patience, and sympathy for our weaknesses, in order to be afterwards judge and intercessor for us, on the throne of his divine humanity. As often as this tone in the life of Jesus is lost, as often as he is described as inscrutable and incomprehensible, there arises, necessarily, in many, the feeling that this is an unnatural view, to the great distortion of *their* view of his whole character. They will not stand where those did, since that cannot possibly be the correct point of view, and diverge to a point where they see much less clearly, and conceive theories much more incorrect. Such persons, even though obliged during life to restrain the expression of their erroneous opinions, living, perhaps, in places where the allowing their opinions to be known, would have been their immediate disgrace and ruin, restrain their bitter gall against the clamorous creed of the mob (at least what they are pleased so to term) and although forced, from personal fear, to restrain it while in life, yet give vent to it in posthumous writings and other methods of the kind. The prudent man, therefore, will take it ill of the editor, that he has made the book known which was already in many hands, and, after the manner of the old Egyptians, has laid the patient in the mar-

ket-place, where every one who will, can cure (him) or practice on, (him) or study over him. It pains me greatly, that the book should be attributed, (not to an otherwise highly deserving person deceased, for our judgment can no longer injure him, but) to an equally deserving living man, whose style and thoughts, however, contrast so strongly with the spirit of this book, that I should sooner adjudge myself the author of the book than him. But such is the proneness of mankind to false construction; it is always found easier to guess at the author, and revile him personally, than to refute and amend his book. Would that, instead of any outcry, somebody had quietly written a better one "*on the true aim of Christ and his apostles,*" by which, without a word of refutation, the former should have been dispelled as night by day. You will, perchance, ask why I did not write it. My answer is sincere, because I could not venture upon the task, and because I could readily expect other and more skillful writers, ready for such a work. Even now, I should have made no remark upon the subject, had it not been, as it were, forced from me by you. Farewell.

SECOND LETTER.

"Have there not been excellent men," says our author, "who have lived a long series of years, yes, the major portion of their lives, in a most praiseworthy manner, and who, notwithstanding, fell from their elevation? Their pure purpose became an impure one, their zeal for the general good degenerated into selfishness and avarice, their noble pride into self seeking and haughtiness. It might have been so with Jesus!" Let us have no supposition: but *was it so?* Not what might have happened: but what *actually did happen?* And nothing of this supposition ever did occur! They who narrate to us his last solemn entry, tell us also it was a journey to *death*: he knew it before; he foretold it in the most special manner, with all its circumstances. They ask at the same time whence he can have known this? Doubtless from the vision on that mountain where Moses and Elias spake with him of his departure for Jerusalem, and he henceforward spoke of suffering crucifixion and death. "But suppose it were but a bold stroke on his part, the event uncertain in his mind?" And what would he then have ventured? What did he undertake; what do? Each and every ZeLOT might, by the Jewish law, have driven the sellers of doves from the temple, and that without a permit from the police or Sanhedrim, both of which would probably have refused it. He had long been announcing woes

to the hypocrites, now he did it more loudly, because his time was short, and his haste pressing. It was the last hour in the day of his life. And how does all this agree with the theory of a throne and an earthly kingdom? Did he not say to the face of Pilate, "my kingdom is not of this world! Who delivered me to thee? Not thy Romans!" Did he not say to the rout that took him, "ye are come to me as to a murderer! I was daily in the temple teaching, and ye laid no hands upon me, but this is your hour." And where did they seize him? Without the city, in the garden, because he knew himself no longer secure in the city from waylaying and assassination! How was he engaged? In prayer! Who were with him? His poor defenceless disciples, who immediately abandoned him and fled! Truly, if these circumstances are, in the eyes of any persons, historical or legal proofs of a tumult, of a rebellion against the government of the country, God preserve us and all others from the bloody sentence of such interpreters of our actions. After eighteen hundred years, they know the matter better than that *impartial* judge, Pilate; for he testifies once and again, and even to his last bloody washing of the hands, that he "*found no fault in him.*"

Is it not shocking, that persons give such scope to their disturbed fancies, as to heap up the most innocent, well-meant actions in the life of Jesus, until they make of them mountains of treason, and of the most senseless attempts against the state? Did not Christ now, as ever before, speak of his future kingdom as an entirely peculiar kingdom? Had he not spoken so before? He rebuked his vain disciples and their foolish mothers, with their desire for posts of honor, and preached to them in return, the humility of servants. Even now, in those last days, he predicts to them his bitter fate, a fate of crucifixion and death: he forewarns them of the ruin and destruction of the city, the temple and the whole country, and all this as about to occur within the time of the generation that then surrounded him, who should outlive *him* and experience this sorrowful destiny; which prediction, as we know from the testimony of witnesses, hastened his end. Oh, if we would but consider the matter as it stands, how much more readily is it all understood! Are not the nails which were to bind him to the cross, brought more plainly before our eyes? And were not all his actions and sayings, as related by the evangelists, an active furtherance of his imprisonment and crucifixion? Read Josephus, read the histories of these times: were there any circumstances connected with our Savior, which have been omitted by the apostles? Was not rather all exactly as here

related, and exactly as it happened? What more innocent than the last acts and words of Jesus? Certainly he did not run upon the sword: he did not cast himself rashly into destruction! He saw the cup approach, and wished that it might pass by; but since it must be so, he took it from the hands, not of his enemies, but of his father!

If, my friend, you have ever sympathized with the fate of an innocent person in the Greek, Roman, or any other civil history, surely you must do so here, when you consider the course of that shameful trial, and particularly the manifold attempts of Pilate to acquit the innocent person. And if you have ever recognized simplicity, penetrating truth, in the account of a murder by the mob, here certainly they are to be found. Name, if you can, one single circumstance which was opposed to the character of the persons, or the whole chain of events.

“But,” says the author, “Christ before his death, promulgated an open untruth, as to which, time has most surely proved him mistaken, viz: that he would visibly return in that generation which was then on earth: and that generation is long since dead.” I must say, that this was the most astonishing passage to me, in the whole book, the more especially as the author seems to imagine it an irrefutable argument, and makes the same kind of parade of it, as we might do in argument with a Musselman, could we say to him that Mahomet had promised to arise from the grave on the third day, and had not yet arisen. The author even goes on to explain and theorize why this proof of falsity remained in the books of Christians, and never was erased, when it was found that the fact did not occur. That they still good naturedly believed “He will, he will yet come; he promised it, and it is now the fulness of time.” Thus, one after the other died, and at last even John, with his “Child, it is the last hour,” died, and the stain of falsity remained unerased, inerasable. What can one say against this fearful and overwhelming argument?

Nothing but what Christ says: “of that day and that hour knoweth no man, no not the angels in heaven, neither the son, but the father.” This stands just as clearly as that promise, and by this text, it seems to me, the sharp sword is at once blunted. If Christ knew nothing of that day and hour, if he acknowledged this openly, then he at no time knew it, and his promise must have a different reference. He did not either know whether there were figs on that fig tree; indeed, he so far erred, that he believed there was fruit upon it, as is unde-

niably evident. But here he absolutely asserts his ignorance, and hence he cannot have known, and at the same time cannot have erred. But he speaks of a future in a double sense, which features he, nevertheless, distinguishes very clearly:— One of these is the destruction of Jerusalem, and of the temple, the time of which he well knows, and which he predicts with peculiar attendant circumstances. This came to pass in the generation then alive, and on this head there is nothing to say. With this he connects another, higher feature, viz: that of his visible coming, and the complete revolution of all things visible; the time of which he does not know. He joins it with the phrase “soon after this,” i. e., the destruction of Jerusalem, and allows it to hover in this indeterminate phrase. The apostles, in like manner, are mindful of the words of rebuke which Christ, after his resurrection, (when he doubtless saw more clearly into the duration and changes of the kingdom of God) and immediately before his ascension, addressed to them: “It behooveth you not to know the time or the hour which the Father hath retained in his power.” Thus they rebut curious questions, but cling to the “Soon” of the Lord, and attach to this expression the necessity for constant fidelity and hourly watchfulness, that we may constantly be prepared for the event. In their human and bounded range of vision, they place them both together, as the Evangelists also seem to do, which is to us a strong pledge of their integrity and faithfulness in retaining and preserving his last words. They faithfully place together the expression “*Soon after this,*” as well as the “*In this generation,*” and the “*Of that day and hour knoweth no man:*” which *seem* to be contradictory; that they are not so in reality, time has proven. One feature, the image of the other, has been fulfilled in the time that Christ named; the other will be fulfilled. He knew not of the time; it is not intended that we should know of it; the single moral “*Soon,*” is plainly there to keep us expectant and prepared. Where is now, my friend, the sharpness of this two-edged sword? Where would it be, were we even obliged to acknowledge that Jesus had erred in regard to the proximity of this “*soon,*” as he did touching the fig-tree? What injury would it do our conception of him; since he *expressly* did not know, and consequently would *determine* nothing about it? How stale and insipid does the author’s jesting at Peter’s reckoning of one thousand years and one day, become. That reckoning means no more than simply, “I know not! Ye are not to know it! But ye must wait in hourly expectation, and use the interval for increase of grace.” I will not lower my-

self to answer his other trivialities and low jests. If Christ stands justified, the apostles, of course, are also justified with him, *in their degree*. If the teacher was no deceiver, then the disciples were not, or, at least, are not to be taken as such, but on further evidence. If the Master desired no earthly kingdom, then the servants had no need to mantle up his plan and *change* it into that of a spiritual kingdom. Strange changers of that plan they would have been, they who held in their hearts to the *earthly dream* of their nation, even after they had seen and heard him (Christ) when he had arisen to a life so new. And when and how did they change? Who taught them the art of making from so plain a thing, a matter so entirely different? Of placing it in so excellent a connexion with all the rest, as is undeniably the case with our gospels, from the first to the last line; to the furtherance of which their whole mode of thinking, seeing, writing and acting, yes their difficulties, labors, distresses and death, a truth for which they live, and for which they die, were to have reference? No, it is impossible! Such a thing could, by no chance, be a cheat on their parts; it would be an imposition entirely without parallel in the world! They do not even conceal their former miserable, carnal ideas, nor the troubles and difficulty which Jesus had with their unworthiness and grossness of apprehension! How in the world is it, that we are so unwilling to trust the natural and straight forward account of these men, and are so ready to heap upon them the onus of so much that is unconnected, unnatural, unproven and *eternally* unsusceptible of proof (unless new documents be found)? It seems to me that if the history of Jesus must be distorted from its proper and patent meaning, it might, at least, have been done with more plausibility.

Again, I will not now attempt to answer his petty mockeries at the *inspiration by wine*, the *apostles' treasury*, and *community of goods*, at their *citations from the Old Testament*: on one of these points I have already given my opinion, and to answer the others, another time will be soon enough. It is nauseous and contrary to the spirit of that age, that the Jewish policy should be represented to us as similar to our own, and if the first christians, in the heat of their new zeal, in fear of the oppression of their enemies, perhaps also in the deceptive expectation of the near impending ruin of Judea, made an essay of a Platonic republic, (which, however, time soon dissolved) who sooner perceived the burden thereof, than the apostles themselves, and the so much misjudged Peter? They took counsel, as well as they could, and came to the conclusion that

it did not suit. "It is not fit that we leave the word God and serve tables." It seems to me that the integrity with which all this is related, and nothing kept back, is sufficient guarantee to us for the innocence of the deed itself, and for the truth and simplicity of their history.

Let people say what they will of their quotations from the Bible, their auditors and enemies said nothing *then*, but recognized their truth. And if one does not so explain them, if the whole plan of a moral, spiritual, eternal kingdom, which was to spring up from lowliness and poverty, by means of one man, such as Christ was—if this plan were taken from the Old Testament—what would remain? How diminutive would the prophets become with their *earthly* yet *eternal* kingdom of David? It must, forsooth, be in Judea and Jerusalem, and yet reach to the end of the world! *On earth; earthly; and eternal!* Who would have any interest (were this all) in this miserable Jewish hope? But if a new, moral, spiritual kingdom was to arise, in which eternal truth was to be our possession, righteousness and peace our inward and eternal reward, let there be shown to us any other person, of that or any other nation, by whom, in all this course of centuries, it could have been raised up to such majesty and extent, as by the *man Christ Jesus!* The object of the life of Jesus and his disciples, now lies in its *great results for time*, before the eyes of all the world.

ARTICLE IV.

THE UNITY OF THE LUTHERAN CHURCH.

The holy bonds which make the Evangelical Lutheran Church one body.—A Sermon for the anniversary of the Reformation, 1812. By F. V. Reinhard.

Translated from the German.

WE celebrate this day, my hearers, the establishment of a unity, alone in its kind, of a community originating in the desire of yielding a pure worship to God, of a community held

* The Translator of this sermon of Reinhard offers it as a contribution to the anniversary of the Reformation. It is no unfavorable specimen of the discourses of that great master of the German pulpit. His Reforma-

together by no visible means, no outward superior, but by the gentle power of spiritual ties, and composed of men perfectly unfettered, and independent of all human power. For this it is which is peculiar and distinctive in that great Union which arose from the Reformation, in the sixteenth century, and in which we exult. It is true that, in regard to the outward and civil relations, none yield a more unconstrained homage than the members of our church; they recognize no higher earthly authority than that of their rulers; convinced that "there is no power but of God, and whosoever, therefore, resisteth the power, resisteth the ordinance of God;" they "are subject, not only for wrath, but for conscience sake." But on this very ground they feel the more free and independent in their church relations, in all that pertains to faith and conscience. There is no human power, be its name what it may, that can here prescribe anything. Mindful of the apostle's monition: "ye are bought with a price, be not the servants of men," they follow, in all that concerns their relation to God, and in affairs of soul and heart, their own convictions and the voice of conscience. They recognize, therefore, no visible superior, and no compulsory unity in their communion. Their union is wrought by harmonizing convictions and purposes, by a spirit flowing from the gospel of Jesus, and moving alike in its members. Out of a noble striving for freedom of conscience the Evangelical church arose; and the maintenance of this freedom is the great object to which her cares are consecrated.

Yet it is this very thing, my hearers, which is, most of all, the subject of reproach to our church, which discontents and inclines many of its members to apostacy, or, at least, makes them restless and anxious in regard to its steadfastness and perpetuity. It is impossible, say the enemies of our church, that a genuine connection should subsist among men who all wish

tion discourses, if translated, would form the noblest volume of sermons in the English language, and his choicest sermons would make a legacy to the church, which our best men might be proud and happy to leave to it. But how can we hope to see much theological literature of importance coming from our ministers, when, unless a man belongs to an influential sect, he seeks a publisher for a theological work in vain.

The allusions of Reinhard to the peculiar condition of the religious world in Germany, must be borne in mind in reading the sermon. It is rich in suggestion, and while it faithfully points to every thing which human infirmity has brought into our church, it gives an animating view of the glory and privilege of being really an Evangelical Lutheran. Much that he says could be employed by all real Protestants, but most of all, by genuine Lutherans. We first had the name Protestants, we gave it to history, and we are best entitled to its glory. This sermon forms also a noble tract for the times, and tends to the purity and peace of our beloved church. The translation is designed to present Reinhard's style as well as his thoughts.

to be independent and free, who refuse all subjection, among whom every body wishes to decide, and nobody to listen. To them our church appears to be a lawless, self-conflicting whole; a whole whose parts are incongruous and refractory, without unity or order, ruled by strife and confusion; where every man believes what he pleases, and may, without exciting abhorrence, express the wildest fancies and the most dangerous errors. To prove this, they appeal with great earnestness to facts, to the controversies which prevail in our church; to the positions unheard of before, which are daily maintained in it; to the boldness with which everything is doubted or despised, which, from the earliest times, was regarded by the confessors of Christ as true, venerable and sacred. That these disorders in our church are also a stumbling block to many of its members; that men of the best intentions, anxious about their salvation, grow restless, and know not whither to turn amid the eternal war of conflicting views; that they are consequently tempted to desert a communion where they can see nothing certain, and fly to the bosom of one where everything is distinct and fixed: this is not merely supposable, but every day's experience shows it to be actually the case. It is an unchanging truth: "every kingdom divided against itself, is brought to dissolution." Does not a church where every one believes what he will, and in which consonance of view prevails nowhere, bear the germ of destruction in her own bosom? Must not the parts, held together by no strong band, necessarily separate and fall from each other? What can be more natural than the dissolution of a whole, which has never been a real whole, and has only had, in some fallacious sense, a dubious existence?

Were I simply to reply to those who bring against our church the allegations I have mentioned, and who prophesy nothing less than her hopeless downfall, that she has already endured, and stood firm for three hundred years, it might be something, yet not an adequate and satisfactory answer. Let us then go more thoroughly to work; let us search more deeply, whether by the Reformation, whose memorial day we keep, no more was really brought into being than a hazardous, self-conflicting whole; whether our church, because she has no visible power to hold her together, is wanting in invisible bonds, and in all true connection? How much he errs who asserts this or dreads that it is the case, I hope to make clear to you, my brethren. I will point out to you this day, the invisible and sacred bonds by which our whole church is united, bonds woven by the Reformation, and which will hold forever what they have bound

together. We cannot celebrate this day more worthily, than by reflections of such commanding importance; and how will they illumine us, as to what we ourselves must be, if we possess the genuine spirit of the Evangelical church, and desire to be worthy members of it! May the Spirit of God be with us, and cause us with glad amazement to contemplate his holy work in our church, with his blessed ever-during rule in it! Let us, in silent devotion, implore this grace.

TEXT:—Eph. 4: 3. *Endeavoring to keep the unity of the Spirit in the bond of peace.*

In regard to the meaning of the text which I have just read to you, my hearers, there can be no controversy. That the “unity of the spirit,” which the apostle here demands, and after which the christians of Ephesus were to strive, is none other than a harmony in convictions, purposes and efforts, is clear, not only from the expression which the apostle uses, but from the words that follow. “There is,” is his appeal, “one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” This harmonizing mind then, this unity of spirit, says the apostle, should be preserved by “the bond of peace;” that is, by concession and forbearance, or, as the preceding words express it, by “forbearing one another in love:” by the spirit which is solicitous to be in good understanding with our brethren and fellows in the faith.

How worthy of attention, my hearers, is everything which the apostle here utters. That he speaks of that which should knit together most closely those who confess Christ, that he would make clear the bonds by which the church of Christ becomes a firmly united, enduring whole, is incontestable. Yet you see that he knows nothing of outward bonds which meet the eye, nothing of a visible power which is to control every thing; the elements of union which he names and urges on them, are all purely invisible, adapted to the free, rational nature of man, and worthy of it; he knows absolutely no other harmony than the “unity of the spirit.”

That the church, whose origin we commemorate, is completely devoid of outward, sensible means of union, holding it together by necessity and force, has already been observed and conceded. But does it therefore fail in those respects to which the apostle points us in the text; does it not, on the contrary, exhibit a perfect texture of invisible bonds, which subserve a unity in spirit, and embrace the genuine members of it? On

this point we desire to convince ourselves, and will occupy the hour in an effort to present, *an animating survey of the hallowed bonds, which knit together our church into a whole.* First of all, let us see *what* are the hallowed bonds which knit together our church into a whole, and learn more perfectly to understand them. Then shall we be prepared for the reflection self springing, as it were, from the former, *how* shall we *use* this survey, and *to what* should it *arouse* us?

The bonds, my hearers, are as venerable and holy as they are mighty and enduring, by which all holds together in our church, and by which she is rendered a firmly-knit, indissoluble whole. For in what are all genuine members of our church like one another; on what do all, without exception, lay the greatest stress; by what do they recognize each other, as men belonging together, and bound to stand together as one man? *Like zeal for freedom of conscience; a common subjection to the decisive authority of scripture; harmonious faith in the great leading truths of the Gospel; mutual forbearance in all the rest, and an earnest striving for every species of perfection: these* are found in every genuine Protestant. These are the mighty forces which hold together our church; these are the holy bonds by which she becomes an honorable whole.

Freedom of conscience, a complete independence of all human authority in matters of religion and faith, it was this which was sought, my hearers, by the noble men to whose memory we consecrate this day; this they regarded as an invaluable right of man's nature, and a peerless blessing of the Gospel; it was the restoration of this they demanded of the church to which they belonged, which had deprived its members of this right. That their demand was refused, and the effort made to rivet their chains more firmly, is known. Nothing was left them but to deliver themselves, to sunder themselves from a church which refused to meet their just claims, and imposed burdens upon them without stint; to place themselves in the enjoyment of a freedom for which God has formed every rational creature, every man who understood himself, who felt the glory of his nature, whose cheek glowed with a sense of that debasement in which the confessors of the gospel had so long been found, took sides with these noble men, with willingness and gladness associated himself with them in the contest for that jewel for which they strove. Ardent zeal then, for the freedom of conscience, gave our church its being; it was a contest for the enjoyment of a right with which God has not in vain endowed human nature. Here you see then, a bond of union which knits to one another all the members

of our church. In everything connected with our faith in God, and our relations to him, *all*, without exception, dare undisturbed to follow the convictions of their minds, the dictates of their conscience; all, without exception, are convinced that no man upon earth, be he who he may, is entitled to do violence to their conscience, or to invade its freedom; all without exception, resist such tampering, and avert it by every proper means in their power; all are active, all stand shoulder to shoulder, to maintain that freedom which was won by the Reformation. Is there a power whose workings are mightier than those of the love of freedom, a power better calculated to arouse all the better part of our race to activity, which inclines them more to hold firmly together, and faithfully and loyally to sustain each other? And should not zeal for the noblest and holiest form of it, for freedom of faith and conscience, bind, by a tie that can never be broken, the members of our church, and give her the assurance that she shall endure forever?

Let no man, then, have fears about this striving after independence; the freedom of conscience for whose maintenance the members of our church are so zealous, is far from being a licentious and lawless assumption; it is connected, on the contrary, *with a common subjection to the distinctive authority of scripture*; and in this we have a second no less sacred bond, which unites our church into an unmistakable whole. Was it fallacies of their own, wilful assertions, self devised doctrines and prescriptions, which were brought forth by the founders of our church, offered as a substitute for the dominant opinions, and announced to the world as truth? No, my hearers, nothing was further from them than this. As boldly as they rejected, in matters of faith and conscience, all human authority, and all human dictation, as reverently, humbly and willingly did they bow before the *testimony of God in Holy Scripture*. Convinced that in the knowledge and service of God the infirmity of man needs a higher light, a wisdom whose fountain is God himself; that this light shines in the scriptures for all ages and all nations; that in them God has taught us what we must believe, and how we must act. With a living and immovable conviction of this, they could not make the decisions of men, with whatever authority they might be graced, the staple of their preaching. From God alone would they learn, to the decisions of God in the scripture they appealed; the *word of God*, which it embraced, they held up before the world, by it they reformed the prevalent errors, by

it they judged and decided in every case, to it they willingly subjected their own reason and all its pretensions. Listen to every member of our church, who possesses its true spirit and sense, whether he be learned or unlearned; all with one consent will tell you, that the true knowledge of God is to be sought in the Bible, that it is the rule of faith and of life, that in all doubt, and in every controversy, its decision is final. By this pre-eminently, that they neither trust nor rest in the illusions of a fallacious inner light, nor in the dictation of the church, and a visible superior in it, nor on the ever changing self-contradicting decisions of human reason, but in the word of God alone; in this, we say, pre-eminently is shown that our members are bound together, and form one church communion, which is distinct from all others. Profound reverence toward the scriptures, willing subjection to its authority, is the holy bond, which unites all the members of our church with each other.

With this in its very nature is closely connected *the hallowed bond of a faith harmonizing in the leading truths of the Gospel*. These truths, my hearers, are too clearly expressed in the scriptures, for any unprejudiced reader to mistake them. And hence, when at the time of the Reformation, men were led back to the scriptures, and began to listen to them alone, these truths were at once revived and displayed in their sublime simplicity and heavenly lustre. That word declares most distinctly, there is but one God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all. It assures us everywhere, that there is salvation in none other, that there is no other name given unto men, whereby we must be saved; for God so loved the world, that he gave his only begotten Son, that whosoever believeth in him might not perish, but have eternal life. It warns us on every occasion against that pride which would find help in itself, which believes that by our own works we can merit salvation. All men, it tells us, have sinned, and come short of the glory of God; and are to be justified freely by his grace, through the redemption that is in Christ Jesus. It everywhere urges, moreover, a genuine repentance, a living faith in Jesus, purifying the heart and life. If any man be in Christ, it says, he is a new creature; without holiness no man shall see the Lord; the grace that bringeth salvation hath appeared to all men, teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in the present world. To this end it promises the aid of God and of his spirit; for it is God who worketh in us, both to will and to do

of his good pleasure ; and as many as are led by the spirit of God, they are the sons of God. At the same time it stimulates us to the most fervent love towards God and men ; the command in regard to this love is declared to be the first and great commandment ; this love itself is called the fulfilling of the law ; and by this, says our Master himself, shall all men know that ye are my disciples, if ye have love one to another. So likewise to him who believeth and is baptized, who confesses Jesus publicly and at the Supper of the Lord, and who remains faithful to the end, it promises immortality and eternal life. No man can read the scriptures, my hearers, without feeling that these are the grand truths which it teaches, to which it reduces everything, and on the reception of which it makes our salvation depend. These truths are the faith of our church ; they are the substance, the principal contents of our confessions ; all intelligent, all impartial members of our communion declare themselves for them, and are subject to them. Have these truths, however, been subjected to an earnest investigation in our church ; this was but the exercise of the christian's right to prove all things, and so far from losing by this test, they have gained new lustre and certainty. Has it even gone so far that many of them have been doubted and denied : this has been done only by individuals, the church herself has never had part in such positions, or changed anything in her confessions : still may the words be applied to all her genuine members: one body and one spirit, one Lord, one faith, one baptism, one God and Father of all : it is the living conviction of the chief truths of the gospel, which they hold in common.

Their conviction is rendered yet firmer and more inward by *their reciprocal toleration in all the rest*. That the scripture, in addition to the main truths of the gospel, embraces much that may give occasion to conflicting opinions ; that these fundamental truths themselves, may be conceived of in different ways, when they are developed and unfolded more completely, that the method in which scripture is examined and explained, that the history of the christian church in all ages, the investigations and discoveries of the human understanding, the present position of the world, and the condition of the sciences, that all these things in a church like ours, where everything is examined, and every spring of knowledge freely searched, must exert the most varied influence on the religious opinions of its members, and must originate an incalculable diversity in their views and convictions : this fact lies clearly before us, and the experience of every day confirms it. But

this diversity need excite no solicitude ; it relates merely to minor matters, and cannot prejudice that unity of spirit in which we abide in the grand truths of the Gospel. It even becomes a *bond of peace*, and contributes to the firmer union of the members of our church one with another. For every man feels that he would countenance an entrenchment on his own freedom, and expose it to an unrighteous restriction, if in things in which we can and may rightfully differ, he would attempt to prescribe and force upon others his own way of thinking. Should he not allow every one to partake in that freedom which, with so much justice, he claims for himself? Shall not the pressing need of fraternal forbearance, and of complete freedom of conscience, unite our members the more firmly, in proportion as this privilege is with difficulty found elsewhere? Does not our church become a firmer whole by this, her peculiar forbearance, in proportion as she is incapable of being disturbed by controversies in lesser matters? That such controversies have arisen in abundance, is true. Even among us, there have not been wanting at all times, short sighted zealots, who confounded the non-essential with the essential ; who neither possessed nor recognized the tolerant spirit of our church ; men who would have been capable of forcing on the church their views, which were often completely false. But however much this blind zeal at times disturbed the tranquility of our church, it has never been able to dissolve her connection, and endanger her perpetuity ; that reciprocal forbearance to which she pledged her members, has remained a sacred bond, which rendered their connection indissoluble.

Remember, finally, that *exalting effort after every species of perfection*, which is peculiar to our church, and another bond becomes apparent, which unites her in a happy whole. She has perpetuated her existence by the struggle for freedom of opinion, for higher knowledge and erudition, for a happy extension of all sciences, for a better arrangement of domestic and civil life. You know what activity, what zeal for the rooting out of antiquated errors and abuses, for shedding more light in every department of human knowledge, above all, for adapting everything more perfectly to its ends, prevailed at the time of the Reformation ; and this zeal established and extended our church. It has continued to mark her, my brethren ; she has known how to perpetuate and nourish it in her members. For she has seen too clearly, that only when there is no science which she does not help to form, no important invention which she does not use, no useful art which she does not practice, no kind of eminence or excellence at which

she does not aim, only then can she stand firmly, maintaining her rights, and perpetuating her influence. How she has accomplished this, history tells us. She has touched no land on which she has not shed new light, to which she has not given better regulations, which she has not beautified and made happier. What more than this common desire for the better, this living zeal for progress, this striving after perfection, could draw her members closely together, fill them with mutual respect, and impel them to sustain and advance one another? Men who are inspired with this zeal, feel an affinity with each other, feel that they have the same high calling, and are knit together by the glorious memories of the past, and thus does it strengthen the union of the members of our church.

What a connection then, my brethren, if we cast a look upon it, have we established. What freedom in conjunction with order! What consonance with difference! What unity in diversity! Who can consider the secret bonds which knit our church into a whole, *without being most powerfully animated by the view?*

And here everything meets us, as it were, spontaneously. For if we know how she clings and stands together, will it not before all things, excite us to *the highest estimation of our church communion?* No worldly advantages and selfish designs, no outward power and corporeal force, no violent prejudice and blind credulity are the sources of our union; the highest prerogatives of human nature, its sublimest aims, its noblest efforts, these, as we have seen, are the holy bonds which unite our church. We have no nobler *prerogative* than reason and freedom, the capacity and the right, in matters of religion, to follow our own judgment and our own conscience. It is the practice and maintenance of this right which indissolubly unites all genuine protestants with each other. There is no higher duty than marking the voice of God, and making the instructions he has vouchsafed to our race, the rule of faith and life. It is the fulfilling of this duty, the willing homage to the authority of God, in which all true protestants accord. We can set no nobler goal before us, than the unfolding of every power of our being under the mild influence of a reciprocal forbearance and love, and the aspiration after every species of perfection. It is the recognition of this aim, and the fraternal striving after it, which they have in common, that causes all true protestants to respect and love each other. And should not such a fellowship fill us with the profoundest reverence? Should we take offence at it because its genuine mind and spirit have been, and may yet be, mistaken by many

of its members? Should we not rather, in view of this very spirit and mind, acknowledge it as a part of that venerable christian communion, which the apostle says, *Christ loved and gave himself for it, that he might sanctify it and present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish?*

With this view and conviction, what stronger emotion could fill our hearts, than one of *most deeply-seated gratitude for that great mutation which gave our church her being?* How often have the authors of the Reformation been the subjects, not merely of censure, but of reproach and calumny! How often has the position been taken, that humanity gained nothing, that it lost much by what they did! How often has it been asserted that the culture and destiny of the European nations would have taken a widely different, and far more desirable course, if every thing had not been interrupted and thrown back for ages into confusion, by that great division which these men occasioned! This is not the place to show the untenability of this position: for the present we confine ourselves to that which meets the eye of every man, that *church* which arose from the Reformation. That there exists a communion in which the holy rights of conscience are respected, where men may prove all things, and hold fast to that which is good, may make the revelation of God the law of faith and life, and may hold the grand truths of the gospel in their purity, where a genial spirit of toleration favors the happiest unfolding of every capacity and power, where undisturbed and freely we may strive after every species of excellence, where it is indeed every man's duty to be and do, whatever man should be, and can do; is this no blessing to the race; have not the founders of this communion accomplished immortal services; is it not clear as day, that they have exercised a salutary influence, even in other churches, which since their time, have experienced great and wholesome changes? But who has more occasion to acknowledge all this, with the most grateful emotions, than we—we who enjoy what they acquired by contest, we who are free and happy in the bosom of that great confederation which owes its being to them?

But for this very reason, it is our *duty to contend against everything which can weaken the sacred bonds of our union, and to promote everything which can strengthen and render it more intimate.* For it is not to be denied, my hearers, that great disorders have arisen, even in our church; that she has not been destitute of thoughtless and rash, of wicked and

faithless members, who machinated, now craftily to untie, and now violently to break the holy bonds of our unity. Efforts have been made to rob our church of that freedom of conscience, without which she ceases to be, and to subject her anew to a human authority. Would you prove yourselves worthy of an honorable connection with a church which acknowledges no other Lord and master except Jesus Christ: *Stand fast in the liberty wherewith Christ hath made us free*; set yourselves against everything which will fetter you in following your own convictions and your own conscience in religion. Yet how often has this right of private judgment been abused in our church. Have not men especially in our own days, gone to work with an effrontery which paid no regard to the testimony of God himself, which refused longer to recognize, in the scriptures, a revelation of God, which degraded the Bible to a mere collection of human, and only in part useful books? If reverence toward the Bible ceases, if subjection to its authority ceases, we have nothing to hold us together; every one follows his own caprices, every tie is gone, and we are everything except genuine protestants—anything else than associates in the faith with those noble men, whose memories we hallow to-day, and to whom the scripture *was everything*. This it should be to us; never should we cease to reverence in it the voice of God to our race, the sacred record of all his revelations. And depend upon it, the more diligently you use it, the more impartially you receive its lessons, the more willingly you obey its prescriptions, the more will it vindicate itself to your intellect, and to your affections as teaching from a higher world, the more thoroughly will you approve it, as you give everywhere its decisions their due weight. It was a consequence of the contempt with which the scripture was treated, that the great truths of the gospel were brought into question, and that many in our church became satisfied with a mere religion of reason. If you hold the scripture to be what it truly is, it will be impossible for you to surrender, even the least of the great truths of the gospel, which constitute so strong a bond of our union. And if you know your own spiritual wants, if you seek true repentance and peace, you cannot be satisfied with the decisions of mere reason, the gospel will become indispensable to you, you will find by your own experience that it is *the power of God unto salvation, to every one that believeth*. How often, finally, has it been forgotten in our church, that brotherly forbearance and zealous co-operation in the attainment of every good, are the ties of our unity; how often have evil passions been awakened about les-

ser matters, how often reproach cast upon the whole body, by the indolence, the deplorable indifference, the extravagance and criminality of some of its members. The more earnest, therefore, should be our solicitude, *with all lowliness and meekness, and long suffering, to forbear one another in love, keeping the unity of the Spirit in the bond of peace*; the more should it be the business of our lives, and the aim of our efforts to demonstrate in our relations to the whole world, that genuine protestants are the best fathers and mothers, the noblest members of families, the most active laborers in their calling, the most judicious promoters of every useful art, the most thorough scholars in every science, the most loyal and brave citizens of every state, and men of the purest virtue. For only in this way can we vindicate ourselves as members of a church, whose essential character it is never to be stagnant, but incessantly to strive after every perfection.

And thus will the contemplation of the holy bonds which unite our church into a whole, *revive a joyous assurance that she will abide forever*. Were the advantages which are necessary to hold our members together, merely incidental, and easily dispensed with: were our church grounded on human authority and human might: were it all the same to her members and the world, whether she stood or fell: then should we have everything to fear for her; with justice might we then dread that our age, in which everything is quaking, and the most enduring institutions are overthrown, would easily annihilate so lax a connection. But can man ever forget, that he has a natural inalienable right to pursue his own convictions, and be guided by his own conscience in religion: will not this right be more inflexibly maintained, as the culture of our race advances, and will it not assure our church of an eternal endurance? Will the revelation of God, contained in the scriptures, ever lose its authority; will not the truths of the gospel, on the contrary, be firmly established, in proportion as men thoroughly understand them, and learn to recognize their own highest wants; and will not our church, whose foundation is laid in these truths, be like them, perpetual? A union, in short, in which every one can be what he should be; in whose bosom everything germinates, everything blooms, which is good and useful, noble and great; what a blessing to the world that such a union can never be dispensed with. May it not, therefore, depend upon the favor and the aid of all who know what humanity needs; does it not rest under the shadow of his almighty wing, whose ceaseless care it is to bless our race? Let us then, my brethren, bear our part; let us ever seek to make

ourselves more worthy of the holy communion in which we stand; she shall endure; the holy ties which no power can break, and which make her one, prove it; she shall endure, she shall be victor in every peril, *and the gates of hell themselves shall not prevail against her—Amen.*

C. P. K.

WINCHESTER, VA.

ARTICLE V.

A TREATISE ON BIBLICAL CRITICISM.

Exhibiting a Systematic View of that Science. By Samuel Davidson, D. D., of the University of Halle, and LL. D. Two volumes. Boston: Gould and Lincoln, 59 Washington Street.—1853.

DR. Davidson, the author of this work on Biblical Criticism, is well known as a successful laborer in other departments connected with the thorough study of the word of God. He has now contributed to theological science a series of publications, bearing on the criticism, and the interpretation of the sacred text. His productions have been well received, both in Great Britain and the United States, where they are regarded as amongst the very ablest of the class to which they belong.

The work to which we now design to call attention, has recently been presented to the American public in a very excellent form, by Gould and Lincoln, Boston, and we feel confident that they will find a ready sale for the first and subsequent editions of the work.

It ought to be considered necessary, as it unquestionably is, by every student of the word of God, who pretends to science in his investigations, to satisfy himself that he has the revelation contained in the Old and New Testaments, in a reliable form. If the text be imperfect, corrupted, mutilated, or, in any way not trustworthy, embarrassment must attend every step in its study, and the results of toil be unsatisfactory, because of doubt in regard to the correctness of what has been interpreted. It ought not to be taken for granted, that the sacred text has been fixed so certainly, that there is no room for improvement, and whatever accuracy may have been reached,

it does not supersede the necessity of knowing what processes have been used, and what are the materials employed in effecting it. Invited to the study of the Hebrew of the Old Testament, or the Greek of the New, and convinced that eternal life is in them, a primary inquiry ought certainly to be, have the various books of these Testaments come down to us, or are they now printed in editions free from the errors of copyists, corrupters or the injuries of time. Learned men have devoted themselves to the careful examination of all the sources of information, and from age to age have made progress in conducting to perfection the science of the sacred text, or of Biblical Criticism. This is the sense in which it is used by Dr. Davidson, and as the object is distinct and limited, we may accept this definition. We know what is meant by it, and we know that it is an important, an indispensable preliminary, both to the science of Hermeneutics and special introductions to the separate books of the Canon.

In the first volume of the work before us, the criticism of the Old Testament is taken up and treated. It is handled clearly, copiously and thoroughly. In the first chapter the author opens the subject by the statement that: "the science of Biblical criticism is of comparatively recent origin. Formerly its importance and comprehensive character were not perceived. It attracted more attention in later times. At present it is cultivated so extensively, that it may be said to owe all its advancement to the preceding and present centuries. It arose, in part, out of necessity. In consequence of the controversies in which they were involved, men were obliged to appeal to the sacred fountain of truth itself. The scriptures themselves were consulted, as the highest authority in matters of doctrine and discipline. But the records of religion were not in the purest state, and needed restoration. And in rightly repairing to the fountain head of divine truth, men were too prone to alter or omit what they did not relish. They evinced an inclination to retain or mutilate a passage, as it seemed to corroborate their own opinions, or to favor their own sect. Such conduct, indeed, belongs to no age of christianity exclusively. It was not unknown in the earlier period of the gospel dispensation; it has not been strange to modern times. In every ancient book which has descended to our times through a number of centuries, various readings exist. It is utterly impossible for human caution and diligence to guard against the slightest departure from an author's original words. Hence it becomes necessary to judge between different readings, to weigh the evidence by which they are respec-

tively supported, and the claims they present to a favorable reception. The authentic reading must be determined by authorities, and these authorities judged of by certain rules. This is true of the classical works of Greece and Rome. Manuscripts of them have been examined and compared by scholars, whose object was to obtain as pure a text as existing materials afforded. Various editions have been published. The same is the case with the Bible. Providence has left its *words* to the same casualties as the writings of uninspired men; while the great doctrines and duties revealed have been preserved. God has not interposed by miracle, to prevent the occurrence of minor variations in the transcription of copies. He has exercised no more than a *general superintendence* over the written expression of his will."

The pains taken to secure correct editions of the Classics, will warrant similar labors for a correct sacred text. The sources from which criticism draws its materials are,

1. Ancient versions of the Sacred Scriptures.
2. Parallels or repeated passages.
3. Quotations.
4. Manuscripts.
5. Critical conjectures.

There may be difference of opinion in regard to the correctness of this arrangement, as expressive of the relative importance of these sources. Critical conjectures will take the last place, but it admits of question whether the first should be assigned to ancient versions of the Sacred Scriptures. It appears more natural to ascribe to good manuscripts the primary place in settling the text. Each, has, however, its use. They are all important, and the tout ensemble may be looked upon as giving a broad foundation. The author has omitted nothing which is necessary to the Biblical critic. He commences with the Hebrew language, in which a very large part of the Old Testament was written. The solutions of the name "Hebrew" are stated at some length, and the author concludes: "without entering into a discussion of these views and objections, it may be sufficient to mention, that the Hebrew Genealogists explain the name as a patronymic. In this way only could they say, sons of Eber (Genesis 10: 21; Numbers 24: 24). Gesenius himself admits that the Hebrew Genealogists adopt this explanation. Whether they were right, is another question with him. Supposing, as he does, that the history in Genesis is mythical, he differs from the genealogists whose accounts are incorporated with the first book of Moses. But

it is more likely that they were right, than the later Jews, who made the septuagint version, and gave *περύτερης*.”

The relation of this language to others of a family denominated Shemitic, and the points in which these languages differ from others, particularly the Indio-Germanic, are brought out. It is then stated that the Shemitic family consists of three leading divisions.

“1. The Aramæan primitive dialect, prevailing in the north and northeast, was preserved in two late off-shoots or forms, viz: an eastern one, the Babylonian or Chaldean, and a western, the Syriac. The Sabian, Samaritan and Palmyrene were still later and corrupt off-shoots of the Aramæan stem dialect.

2. The Canaanitish, to which the Hebrew, the Phœnician and its daughter, the Punic, belong.

3. The Arabic, of which the Ethiopic is an older branch.” The question has been much mooted, to which of these kindred languages the highest antiquity is to be ascribed. The decisions of the learned have been discordant. The superior antiquity of the Hebrew has had many advocates, and though the number has diminished, there are still some who maintain this view. Our author does not speak very positively, but decidedly inclines to a different opinion. He divides the remains of Hebrew Sacred literature into “two classes, corresponding with two periods in the history of the language. The first epoch embraces the books written before the Babylonish captivity; the second, those which were composed during and after that time. These are the golden and silver ages of the language. The golden age embraces, of historical writings, the Pentateuch, Joshua, Judges, Samuel, Kings, Ruth; of the prophets, Jonah, Hosea, Amos, Joel, Isaiah, Micah, Nahum, Habakkuk, Obadiah, Zephaniah, Jeremiah, Ezekiel; of the poetical writings, the earlier Psalms, Proverbs, Canticles, and Job.

The third chapter is devoted to the Hebrew characters. On this point it is stated: “The Hebrew character which appears in all existing Hebrew manuscripts and printed books, is not that which was always used. Another character was employed before the present. A change was made in the form of the letters. They were wholly altered from their first condition. How is this known, it may be asked? It is so stated in the Talmuds of Babylon and Jerusalem, as well as in the writings of Origen and Jerome, who learned it, doubtless, from their Rabbinical teachers. From these sources we learn that the Hebrews used before the exile an ancient character, termed

Samaritan, which was exchanged by Ezra after the captivity, for the present character of Assyrian origin.”

In the fourth chapter, the subject of the Hebrew vowels is treated. The latest views of Hebrew Grammarians, Gesenius, Ewald, Hupfeld, are presented in considerable detail, and an interesting summary of the most satisfactory explanations is given.

Nothing was here to be expected, beyond what Germany has furnished in its Grammars and Lexicons.

In conclusion, it is said: “The controversies that once agitated the learned world respecting the Hebrew vowel points, are now matters of history. We shall briefly refer to the leading views maintained respecting the vowel signs. 1. Some maintained that the present vowel points are coeval with the consonants, or at least with the times of Ezra and the great synagogue. The great advocates of this opinion were the Jews of the middle age, with the two Buxtorfs, the father in his *Tiberias*, and the son in his treatise entitled, *De punctorum vocalium et accentuum in libris V. T. Origine, antiquitate, et auctoritate*. On the same side were Martini, and the Reformers, Luther, Calvin, &c. Wasmuth, Loescher, Pfeiffer, Carpzof, and many others of note, entertained this view. Buxtorf was opposed by Cappellus, in his celebrated work, “*Arcanum punctuationis revelatum*,” Leyden, 1624. This work contains nearly all the arguments against the antiquity of the vowel points which can be urged; and all succeeding writers have borrowed from it.

2. The modern origin of the points was held by Elias Levita, against whom the elder Buxtorf expressed the opposite opinion. Cappell, however, was the first to demonstrate it with irresistible arguments. This learned writer shows that they were late inventions of the Masoretes. At the same time he held that the letters ם ן ף were anciently used by the Hebrews as vowels.

3. Others endeavored to take a middle path. Unwilling to believe in the great antiquity of the present vowel system, in all its compass, and rejecting the idea that the Hebrews had vowel letters, they yet admitted that the ancient Jews had yet a few vowel signs. They assumed the existence of an earlier and simpler vowel system.”

The history of the text is pursued at length, in several chapters, and in a way to which no exception can be taken. The writer furnishes the necessary facts, and with sufficient clearness. We must pass over this part of the work without extracting any part of it, and direct our attention to the sources

of criticism as laid down by him. First, we have ancient versions, and amongst them the Septuagint, as the oldest translation, leads off, whose denomination is derived from the *opinion* that it had received the sanction of the Jewish Sanhedrim (seventy-two members) or from the number employed in preparing it. On the question of the origin of this translation, the conflicting views are presented, and the difficulties stated. "Thus, he says, all attempts to ascertain the times when the separate books were rendered into Greek, are nugatory. We only know that the Pentateuch was translated first, and that the rest followed, probably at no distant interval, but not all together. The Greek language became so prevalent, that the pressing wants of the entire Old Testament, in that language, was all the more felt after the Pentateuch came to be perused in it. There seems to have been no great interval between the version of the law, and that of the prophets. In regard to the number of translators, nothing certain can be known. The fable that there were seventy-two, must be rejected. The version itself shows that various hands were employed on it; but how many, is an inexplicable problem. Internal evidence speaks in favor of the Pentateuch having been made by more than one. Exodus, Leviticus, and Deuteronomy, are better and more literally rendered than the other books, Leviticus best of all. Yet there is an uniformity in characteristic renderings, which would lead to the conclusion that the translators did not work independently, or that after the books were done in Greek, some one hand had to do with them all, so as to make them proper parts of one collection."

The value of the different parts of this translation, is given in accordance with the judgment of competent judges. Its relation to the original, of course, is easily determined. The Pentateuch is, on all hands, conceded to be best in its execution. Other parts are more or less successful renderings of the original.

As respects the value of this celebrated version, about which there has been, and yet is, diversity of sentiment, our author thus expresses himself: "But though the Septuagint is, by no means, a faithful or literal version, its merits are considerable. They have been generally acknowledged. It helps us to see the state of the Hebrew text in Egypt, perhaps too, Asia Minor, at the time it was made. Much more does it show *the sense* attached to the original at an early period. Its authors lived nearer the time when Hebrew was a living tongue, and had better opportunities of knowing it. Unhappily, however, what the version is most wanted for—critical use—it fails

very much to supply. It shows, indeed, a *form* of the original text; but we hesitate to adopt it in most instances, as the *original form*, where it differs from the Masoretic. Its value therefore, is least where it is most required. *We can understand* the language without it, especially in the present day; but it does not help towards the *emendation of the text* as much as is desirable. The free character of the version, and the liberties which the translators took with the text, are serious deductions from its *critical* importance. Its numerous errors and imperfections suggest caution in its application to the restoration of the original text. Since the majority of, if not all the translators were not fully competent for their task, it must be employed with discrimination. Assistance in criticism has doubtless been derived from it; and more yet will be rendered. We do not think that its internal value is commensurate with the reputation it has had. The extravagant praises pronounced upon it, will be lessened by the study of its genius and character. It is very far from being a *good*, much less an excellent translation. But the reading of it cannot be dispensed with." The Greek translations of Aquila, Theodotion, and Symmachus are, it is stated, "better executed than the Septuagint. They were more faithful to the original, and avoided the resolution of tropes, which is so common in the Alexandrine. And they often agree in opposition to it."

We come next to the Targums, or Chaldee paraphrases. The origin of these versions is examined, and the conflicting views of Hengstenberg and Hävernick, on the one side, and Gesenius and De Wette on the other, are examined, and the opinion expressed, "that soon after Ezra, a few oral explanations in Chaldee, were added by the public interpreter to the Sabbath lessons taken from the law and prophets. The Hebrew Scriptures were accompanied by occasional glosses or paraphrases in Chaldee." "Oral gave rise to *written* explanations, the necessity for the latter presenting itself the more strongly when the extempore translator was not allowed full scope. It was gradually perceived that the surest and best method of giving the meaning, was by a regular and written version."

"We believe that the oldest Targums extant, must be dated as early at least as the birth of Christ; but whether others preceded them which are now lost, must be left undetermined. We incline to the opinion that there were such, a century before the Christian era, not in Palestine, but among the Babylonian Jews. The latter would have them before the Palestinian Jews. They would require them sooner. They lost

the Hebrew before their brethren in Palestine." After an account of the different Targums, the conclusion at which the author arrives is, that their use in criticism is small, with the exception of Onkelos and Jonathan. "They follow the Masoretic text. It is not denied that they contain some readings different from those now current; and that they appear to have been altered here and there. The manuscripts of them also vary considerably. But though they might be more skillfully and correctly edited, it is not likely that the text would differ much from what has been already printed. They may be advantageously used in suggesting readings of some importance and value."

Passing over what is said in regard to the Samaritan Pentateuch, "the use of which cannot be great, apart from the Samaritan text," we come to the Peshito or old Syriac version. The first point introduced is the modes of writing in Syriac books. "The most ancient character is the Estrangelo, i. e., the large character used in writing out copies of the *Gospel*." Although J. D. Michaelis and Adler have given another derivation, the author thinks Asseman was right in referring it to the Greek *στρογγύλος*, round.

"After the eighth century, the character called Nestorian, or more properly Chaldean, as Asseman and Wiseman term it, was introduced. It is like Estrangelo, but *smaller*. The character usually employed in our printed books is called simple. This is the smallest." The version of the Old and New Testaments, commonly called the old Syriac or Peshito, derives its name from a Chaldee word, which means simple, single, that is, "expressing the sense of the words in opposition to midrashim or allegorical interpretations." As respects the time when this version was made, there seems to be no certainty. Very different views have been entertained. Some of the Syrians ascribe to it a very high antiquity. Ephraim, the Syrian, who lived in the fourth century, first refers to it. The opinion of Bar Hebraeus and Jacob of Edessa, that it was made in the days of Thaddeus the apostle and Abgarus king of Osrhoene, substantially adopted by Hävernick, is not received by our author. He thinks it was probably made about the middle of the second century. Whether the translator of the Old Testament was a Jew or a Christian, has been debated; "Simon believed that he was a Jew, Dathe, that he was a Jewish Christian. The author decides in favor of a Christian. Differing from others, particularly Eichhorn, he ascribes the translation of the Old Testament to one person.

Although this translation was made from the original Hebrew, and is considered the most faithful of all ancient translations, it is supposed that the translator made use, both of the Septuagint and the Targums. "The text lying at the basis of the version, is substantially the Masoretic one. But it departs from it in many cases, and exhibits better readings. Not that these deviations should be always adopted; for they are often inferior to the Masoretic readings. Care should be taken, not to convert the mistakes of the translator into various readings, or to suppose the existence of variations, when there are none. A cautious and diligent examination of the version, will supply some readings superior to the Masoretic, but not so many as the extent and antiquity of the version might lead one to suppose."

The different Arabic translations are enumerated and described, and then follows an account of the Latin translations. Here we have the opinions which prevail in regard to the old Latin translation, and a minute account of the labors of Jerome, the result of which was the version so highly esteemed by the Papists. "This version, it is stated, unduly commended by Romanists, was unjustly depreciated by many of the older Protestants. Few competent critics will hesitate to admit its value. It is a very ancient witness of *the text* at an early period, as well as of the sense in which it was understood. But it has unfortunately descended to us in a very imperfect state. It has been so much corrupted by various causes, that criticism cannot restore it to its pristine state. There is no ancient document that more needs revision. It ought, therefore, to be examined and corrected from all ancient sources now available; so that Jerome's own may be separated from later readings. "The text of the Vulgate agrees' generally with the Masoretic Hebrew. This was to be expected from the Jewish preceptors of Jerome. In most cases, too, the marginal Jewish readings have been followed, in preference to the textual, as is done by the Jews themselves. At present it must be used with great caution in correcting the Old Testament text. In some places the collations of Kennicott and De Rossi have confirmed its readings; but it would be a hazardous step to admit a reading into the text, on the sole authority of the document. The version, however, like most others, is of far more use in an *exegetical* than a philological view."

The remainder of volume first, is taken up with "remarks on ancient versions generally, and their application to criticism,"

and it will not be difficult, after the extracts we have given, to determine how far they are valuable to a Biblical critic. Very judiciously the proper use of them is indicated. "Parallel passages" follow, divided into, 1. Historical. 2. Laws, poems or odes and oracles which appear twice. 3. Sentiments, propositions, proverbs, &c., which are repeated. Much discrimination is displayed in the investigation of the subject of parallels, and important guides to a correct use of them, is given.

Quotations from the Old Testament in the new, and quotations from the Rabbinical writers follow. The quotations from the Old Testament in the new, having been generally made from the Septuagint, cannot be of much use in emending the Hebrew text. The subject is well handled, and errors are pointed out which have occurred in the use of quotations. In regard to the Talmud, and other Rabbinical writings, they are said not to be important as sources of various readings, and of emendations. We next have Hebrew manuscripts, which are treated at considerable length, and all the necessary information given in regard to them. Critical conjecture closes the list of sources for the purpose of emending the sacred text. It is said, on this point, "There is no doubt that critical conjecture should be resorted to very sparingly. The most stringent necessity can alone justify it. Wherever there is but *one copy* of an ancient work, conjecture is indispensable, because no copy can ordinarily be transcribed without mistake, and whatever errors are committed, must unavoidably be propagated in all transcripts taken from the copy. Even where there may be several manuscripts, all copied from one and the same, the necessity for conjecture remains, because they are merely equivalent to a single copy. This holds good with respect to some heathen writings, where conjecture must be employed. In proportion to the number of external copies, and the materials of external evidence, does the necessity for conjecture decrease.

A chapter is devoted to the application of the various sources of criticism, and the following rules are laid down as the simplest and most correct which have occurred to the author:

"1. A reading found in all critical documents, is commonly the right or original one.

2. When the Masoretic text deviates from the other critical documents, and when these documents agree in their testimony quite independently of one another, the reading of the latter is preferable.

3. If the documents disagree in testimony, the usual reading of the Masoretic text should be preferred, even though a

majority of the Hebrew manuscripts collated, cannot be quoted in its favor.

4. A reading found in the Masoretic text alone, or in the sources of evidence alone, independently of the Masoretic text, is suspicious.

5. If the manuscripts of the original text disagree with one another, *number* does not give the greater weight, but other things, such as age, country, &c., aided by internal grounds.

6. The more difficult reading is generally preferable to the easier one.

7. A reading more consonant with the context, with the design and style of the writer, and with the parallelism in prophetic and poetical books, is preferable.

8. Every reading *apparently* false, vicious, absurd, containing a contradiction, is not on that account *actually* incorrect.

9. It is possible that a reading which has no more than one or two witnesses in its favor, if intrinsically good, may be adopted.

10. It is possible that in some places the true reading may be preserved in none of the sources. If there be strong reasons for thinking so, critical conjecture should be resorted to."

The volume closes with the examination of various passages illustrative of principles, and adapted to show the skill of the critic. We leave untouched, for the present, the volume on the New Testament, simply stating that it is in no respect inferior to the other. A work of this kind was a desideratum in our language, and we think it will afford the highest satisfaction to all competent judges. Horne contains much valuable matter, and he has rendered, and is yet rendering, much service, but in the work of Dr. Davidson we have more learning, more judgment, and much greater skill in classifying his materials. We recommend the book to all who pursue critical studies, and we know no reason why every clergyman, as well as layman, prepared by education, should not pursue them, to avail themselves of the labors of the able and industrious author of these volumes.

ARTICLE VI.

The New Testament ; or the Book of the Holy Gospel of our Lord and our God, Jesus the Messiah. A literal Translation from the Syriac Peshito Version. By James Murdock, D. D. New York: Published by Standford and Swords, No. 187 Broadway.—1852.

THE Syriac translation of the New Testament (the Peshito) has long been regarded by eminent scholars as occupying the very highest place amongst versions of the New Testament Canon. Its antiquity and its excellence, render it in various ways useful, both to the critic and the expositor. Many, doubtless, who have been made acquainted with the views entertained of it by competent judges, who have found one and another praising it in no measured terms, have, in the want of ability to read it in the original, desired to see it rendered accurately into the vernacular idiom. Some have been led, by the praises which they have heard, or read, to undertake the acquisition of the language itself in which it is contained. The fact that the Syriac is cognate with the Hebrew, renders the mastery of the former, to a sufficient extent to read the Peshito, no very difficult task.

No one who has been seduced into such an excursion, has pronounced maledictions upon his seducer, or lamented deeply the folly into which he was conducted. The remuneration, in all cases, is admitted to be most ample. Believing, as we do, that a thorough knowledge of Hebrew is essential to a theologian, and that no one can be regarded, in the highest sense, as a divine, who has not threaded its mazes: we think, too, that it ought to be regarded as proper not to be contented with Shemitic acquisitions, till we can add to the Hebrew some of the sister dialects; an especial fancy have we for the one which is designated the West Aramæan. The translations (Peshito) into this language of the Old Testament and the New, are of the very highest value. Jahn (Romanist), in his Introduction to the Old Testament, says of the Old Testament version, "the Syriac version, which is called (Peshito, (i. e. simple,) is carried back by the Syrians, sometimes to the age of Solomon, sometimes to the overthrow of the kingdom of Israel, and sometimes to the days of Thaddeus the apostle. All that is certain respecting it is, that about the middle of the fourth century, it was cited by Ephraem the Syrian (who died A. D.

379), as widely circulated and well known to everybody : it must, therefore, be much older than his time, and perhaps belongs to the second century. This conjecture is the more probable, as that century may almost be called the age of versions, and as the Syrian church was then in a very flourishing state, had at Edessa a church built after the model of the temple at Jerusalem, it would have been without a translation of the Old Testament, the reading of which in the churches had been introduced by the apostles. That it is derived immediately from the Hebrew text, is proved by many readings, which can only be explained from the Hebrew : yet it manifests some affinity with the Alexandrine version, partly because the translator or translators have occasionally consulted that version, and partly because the Syrians have corrected their version very greatly by the Alexandrine. The translation is exceedingly good, yet not equal in every book ; the manner of translating is different in the Pentateuch from that in Chronicles ; and in Ecclesiastes and Canticles, as well as in the first chapter of Genesis, some Chaldaisms occur : hence the version seems to have been the work of more than one author."

Dr. Davidson expresses, in his *Biblical Criticism*, a most favorable judgment of this version.

Our business now is with the New Testament, the translation of which, by Dr. Murdock, is before us. Of this translation we design to give some account. Dr. Murdock is well known as the translator of Mosheim's *Church History*, to which he has made extensive and important additions. When well advanced in life, he undertook the study of Syriac, and the translation of the Syriac New Testament into English. He says, "to extend his own long cherished but scanty knowledge of the Syriac language, he commenced reading the Peshito Syriac New Testament in January, 1845, and at every step he found increasing delight. The artless simplicity, directness, and transparency of the style, the propriety and beauty of the conceptions of Christ and his followers, as expressed in a Shemitish dialect very nearly identical with their vernacular tongue, the pleasing thought that the words were, probably, in great part, the very terms which the Savior and his apostles actually uttered in their discourses and conversations, and especially the full comprehension which the Syriac translator seemed to have of the force and meaning of the inspired original, served to chain attention, and hold the mind spell-bound to the book. Such exquisite pleasure the writer longed to have others share with him ; but as few persons, even among the clergy, have either leisure or facilities for acquiring the Syriac language, he

soon came to the conclusion, that he could do nothing better than first read the book carefully through, and then give a literal and exact translation of it. Accordingly, he furnished himself with several of the best editions of the book, and the best Syriac lexicons and grammars, and commenced his translation early in August, 1845, and completed it on the 16th of June, 1846. This is briefly the history of the work here presented to the public."

Whilst prepared to sympathize, to some extent, with the feelings expressed in the extract by the venerable translator, we think that another view might be taken of his experience. Here is a Septuagenarian, who undertakes and achieves a great task; ought younger men, whilst very ready to praise him for his translation, and to use it too, to be satisfied with that translation? We are satisfied that, without any disparagement of it, it will not thrill the spirit as did those words, it may be, the *ipsissima verba* of our great teacher, the translator. Let younger ministers, and young men aspire to a familiarity with the original. Why not? All the young, who are educated in our theological seminaries, study Hebrew. Why should they not subsequently add Syriac and other cognate dialects? The attention of the christian world has been called to Syriac literature, and a new impulse is giving to it by the recent publication of Dr. Burgess entitled, "Select Metrical Hymns and Homilies of Ephraem Syrus, translated from the original Syriac, with an introduction, and historical and philological notes." This publication is noticed with high approbation in Kitto's *Journal of Sacred Literature*, July 1853, and in a recent number of the *North British Review*.

But we must proceed. The translator further states, "that he continued to revise and correct; and for the sake of improving it, as he found opportunity, he pursued the study of the Syriac language and literature, for more than four years." He then published it. The preface gives an account of the editions from which his translation was made, and the helps of which he availed himself. No fault can be found with the text which he used, or the books which he called to his assistance. The principles adopted in this translation were:

"(1) To translate, as literally as possible, in consistence with idiomatic and perspicuous English.

(2) To use Saxon Phraseology in preference to Latin, as better according with the spirit of the Peshito original.

(3) To adopt the obsolescent and solemn style of the English Bible, e. g. thou speakest, he speaketh, ye speak, instead

of you speak, he speaks, &c., as more seemly for this holy book.

(4) To write the proper names of persons and places which are mentioned in the Old Testament, as they are written in our English Old Testament, and those which occur only in the New Testament, as they are written in the English New Testament.

(5) In general, to avoid using technical theological terms, when good substitutes could be found, in order to call away attention from the word to the thing.

(6) To translate idiomatic phrases not fully naturalized in the English language, by equivalent English phrases, and not to transfer them in their foreign costume."

At the close of the work we have, Appendix 1. Distribution of the Syriac New Testament into lessons, as read in the public worship. Appendix 2. The Syriac translation of the Scriptures. This last contains an extended account of the different Syriac versions of the Bible, their value, manuscripts, editions, &c., and is a very valuable resumé of the entire subject. We will now present some specimens of the translation, and express our judgment in regard to it.

Matthew 5 : 1, 5. And when Jesus saw the multitude, he ascended a hill ; and when he was seated, his disciples drew near him ; (2) and he opened his mouth, and taught them, and said ; (3) blessed are the poor in spirit : for the kingdom of heaven is theirs ! (4) Blessed are the mourners : for they shall be comforted ! (5) Blessed are the meek : for they shall inherit the earth.

Matthew 13 : 31-33. (31) Another similitude proposed he to them, and said : The kingdom of heaven is like to a kernel of mustard seed, which a man took and sowed in his field. (32) And this is the least of all seeds ; but when it is grown, it is greater than all the herbs, and becometh a tree, so that a bird of heaven may come and nestle in its branches. (33) Another similitude spake he to them : The kingdom of heaven is like the leaven, which a woman took and buried in three measures of meal, until the whole fermented.

1 Cor. 13 : "If I could speak in every tongue of men, and in that of angels, and there should be no love in me, I should be like brass that resoundeth, or the cymbal that maketh a noise. (2) And if there should be in me (the gift of) prophecy, and I should understand all the mysteries, and every science ; and if there should be in me all faith, so that I could move mountains, and love should not be in me, I should be nothing. (3) And if I should feed out to the destitute all I

possess ; and if I should give my body to be burned ; and there should be no love in me, I gain nothing. (4) Love is long suffering, and is kind ; love is not envious ; love is not boisterous ; and is not inflated ; (5) and doth nothing that causeth shame ; and seeketh not her own ; is not passionate ; and thinketh no evil ; (6) rejoiceth not in iniquity, but rejoiceth in the truth ; (7) beareth all things, believeth all things, hopeth all and endureth all. (8) Love will never cease. But prophesyings will end ; and tongues will be silent ; and knowledge will vanish. (9) For we know but partially, (mar. a little of much) and we prophesy but partially. (10) But when completeness shall come, then that which is partial will vanish away. (11) When I was a child, I talked as a child, and I reasoned as a child, and I thought as a child : but when I became a man, I laid aside the things of childhood. (12) And now we see, as by a mirror, in similitude, but then face to face : now I know partially ; but then shall I know, just as I am known. (13) For those three things are abiding, faith, and hope and love ; but the greatest of these is love.”

We suppose that the translation has been made with reasonable accuracy, and will adequately satisfy those who desire to know how this most lauded Syriac version has rendered the original.

For any practical or devotional purpose, it will not, we presume, be considered superior to our English version. The German reads for devotion Luther, his translation he prefers to all others, though they may be superior, for the heart. The readers of the English Bible have the same feeling, and therefore we cannot suppose that Dr. Murdock's version of a version, however celebrated, and after all its celebrity, it is surpassed by more modern versions, will supersede our common English translation. It will no doubt be in demand to gratify the curiosity of the more learned. It will be employed in proof of the correctness of other versions, in cases of dispute. It will, it has already, be made subservient to the exhibition of a more literal sense, and expression of a more delicate shade of thought, than the English New Testament. It will serve to stimulate to the acquisition of the Syriac language. It will be used to assist the beginner in the acquisition of the language. Meeting all these wants, the translator has not toiled for nought, and will obtain the reward for which he looked.

ARTICLE VII.

THE ELEMENTS OF INDIVIDUAL SPIRITUAL LIFE AND DEVELOPMENT, THE ELEMENTS OF THE CHURCH'S VITALITY AND POWER.*

By the Rev. B. Sadtler, A. M., Middletown, Pa.

ALL religion is first subjective, then objective. It has its inward life and development, before it ever assumes an outward form. This proposition is true of even the Great Author of all religion. The written revelation, which he has given of himself, in the Scriptures of truth, is but the exact transcript of the heart and mind of Jehovah, as far as he has seen good to reveal himself. The living revelation, which he made of himself in the person of Jesus Christ, was God manifest in the flesh; certainly not God in form, but God in soul. Written revelation and the life of Christ are, therefore, but the objective forms of the subjective God. In the language of one of our own number, "The Spirit (God) is incarnate in the word, as the Son was incarnate in Christ. There is a deep significance in the fact, that the title of "the Word" is given both to Christ, the revealer, and to the Bible, the revelation of God."

In the creature the same truth holds good. "Behold, says Christ, the kingdom of God is within you;" there is its source, its life, its power. Accordingly, the inner development of truth will always give law to its outward life and teachings. Man never loses his individuality, under the renewing, moulding influences of the Spirit of God. The child is not only father of the man, but, if saved, of the angel.

Seeking for the verification of this proposition, we assert, that the prominent Apostles were exponents of different elements of truth and experience. These differences were derived from their own souls, and had been produced by previous habits, education and nationality. Truth is one, absolute and fixed, as He, "with whom there is no variableness neither shadow of turning." Nevertheless, souls have their different angles of vision. The inspiring Spirit of God poured the truth into the minds of the Apostles; when it came forth again, it was modified by the individuality of each. It pos-

* Intended to have been delivered, in substance, at the last anniversary of the Alumni of the Theological Seminary, at Gettysburg.

sesses unity, because God, its author, is One; it possesses variety, because even its media of transmission are various, because John was not Peter, and Peter was not Paul. It took four evangelists to give us a faithful record of the Savior's life and teachings; so too, we could not spare a single Epistle from the canon. It would make the New Testament an imperfect book, and Christianity an imperfect system. The united subjectivity of the teachings of all the Apostles, furnishes us with a complete picture of what christian man should be. Neander, in his "Planting and Training of the Church," remarks: "The doctrine of Christ was not given as a rigid, dead letter, in one determinate form of human character, but it was announced as the word of spirit and of life with a living flexibility and variety, by men enlightened by the Divine Spirit, who received and appropriated it in a living manner, in accordance with their various constitutional qualities, and the difference of their course of life and education. This difference served to manifest the living unity, the riches and the depth of the christian spirit in the manifoldness of the forms of conception, which unintentionally illustrated each other, and supplied their mutual deficiencies."

Accordingly, Paul, the theologian of the Apostolic church, presents, as the prominent theme of his revelation, justification by faith in a crucified Savior. His epistles abound with it, and the reason is found in his individual apprehension of Christ and his truth, as recorded in the epistle to the Philippians. The Apostle Peter's great idea, in his epistles, appears to be the development of the Christian in piety and grace, enforcing his instructions by reference to the motives of eternity. The subjectivity which led to his choice of theme, may have been the product of the combined question and command of his Master, "Simon, son of Jonas, lovest thou me? Feed my sheep." The Apostle James develops nearly the same phase of truth, without the enforcing motive. We do not know enough of his earlier experience to warrant a surmise as to the reasons for his peculiar choice. The beloved disciple is the exponent of the three great ideas, conveyed by the words, Life, Light, Love. He incarnates this trinity in forms of beauty on almost every page of his gospel and epistles. Life, flowing from communion with God, light the holy product of this life; these combined fill the heart's fountains, and its issues are love to God and man. It is easy to know whence the disciple, that leaned upon Jesus' bosom, derived his subjectivity.

Let us proceed a step further. As the revelation of God is modified, and has a human element infused into it, by being transmitted through the human, though inspired pens of the Apostles; so this revelation is still further modified by those that receive it. The hearers of the word infuse their individuality into it, as well as the revealers, with this difference, that at this point that individuality becomes mixed with sin. The authors of the Bible were preserved from actual error, because inspired; the receivers are not, to any absolute extent, even when taught of God, and when they spiritually apprehend the things of the Spirit of God. Accordingly, errors abounded, even in the Apostolic church; errors grave and vital. The epistles of Paul and Peter, James and John, and Jude, all prove it. The word Anathema was not invented by the Council of Trent, nor by the authors of the Book of Concord. The seven churches of Asia Minor at once prove how human subjectivity modifies truth, and, from its inherent frailty, introduces error. The one thing which the Lord had against them was different in every case.

Subjective influences have always modified the objective teachings of the church. Every heresiarch, that has given name to a sect, whether of ancient or modern date, incontestably proves it, and a full knowledge of the man, will elucidate his system. Nor has the collective individuality, that has framed the decrees of general councils, always been more removed from the infusion of error. The Council of Nice is a memorable instance, at one time lacking but few votes of committing itself to the Arian heresy. The Confessors, Synods and Councils of modern days, all having an imperfect individuality intermixed with their labors and teachings, have not been able to frame infallible creeds. There is not the denomination in Christendom, that, at the present day, yields an unanimous ex animo assent to the creed adopted by its founders; infallible Rome not excepted. From these general principles and data we are prepared for an important practical inference: a perfect church or denomination does not exist on earth, perfect in all its teachings of doctrinal truth, perfect in practice and the cultivation of Christian graces, perfect in its organization and all its features. The Christianity of to-day without change or development, is evidently not to be the Christianity of the Millenium. Every prophecy or promise that tells of the church's ultimate glory, unity and triumph, belies it.

We regard the point as established, that the carnal subjectivity of man has hitherto forbidden that the church, in doctrine

and practice, should have attained perfection. We proceed to a second proposition, that will lead us to our proper theme: the church has a capacity for development and greater perfection, because carnal human nature has such a capacity. If the Christianity of the present is not all it will be, it is more than it has been. The cause of the church of God has been onward. We have no hesitation in saying, that the elevating and ameliorating influences of Christianity have been more signally displayed, within the past century, than even in the Apostolic age, viewing the church, not through its leaders, but in its membership. Such is the constitution of divine truth and ordinances, that their proper use always secures an increase of light and strength. The promises of the Holy Book are, "Then shall ye know, if ye follow on to know the Lord;" "They that wait upon the Lord shall renew their strength." These promises are as good for the church collectively, as for the individual singly. The elevation of individuals is the elevation of the church. We have never yet been able to discover the whereabouts of that thing called organic Christianity, which could and would exist independently of the church's faith and practice, and even if, for the time being, there should not be a believer on earth. The church is but the individual multiplied, and if there were no believers, there would be no church. This is the Bible theory of the church. "The kingdom of God is within you," says Christ. The Apostle writes to "the church of God which is at Corinth," and, proceeding to define it, adds, "to them that are sanctified in Christ Jesus, called to be saints." And again: "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." In other words, these passages demand spiritual attainments, as requisites to a participation in the kingdom of God, and, if not found there it has no existence. The Apostle James, and the author of the epistle to the Hebrews, use the word *συναγωγή* in speaking of the public meetings of the church, but, when the church herself is to be designated, all the authors of the New Testament uniformly use the word *ἐκκλησία*, because the primary idea of the church is that of the assemblage of the called, or elect, or chosen. This same idea has been engrafted upon language itself, our modern words church, kirk, Kirche (Kirche), and those employed in the language of the North, all display it in their roots and derivation. This idea is in harmony with the teachings of our standards, only when the visible church is in question, limitations are sometimes made, for which we can find no authority. We, of course, do not deny that the church must

have her visible form. She is the body of Christ, and the very idea of a body requires visibility and form. But, on the other hand, the visible church is a lie, and her members thieves and robbers, striving to enter the fold by some other way, just as soon as she has no invisible existence. Accordingly, the greater the number of truly converted and pious hearts a church may enclose, the more appropriate and deserved the name. The church has had her periods when sin appeared to have sovereign sway, and dark night seemed to settle over her, yet viewed, not by centuries, but as an unbroken whole, she has been increasing the number of the elect, and thereby elevating herself. One age followed on to know the Lord, and waited upon him, and gave its knowledge and strength to the next; that age, in turn, did the same, and left an increased legacy to its successor. The course has been repeated to our own day. We possess the accumulated light and strength of eighteen centuries, and, if we see not, it is because we refuse to use that light, and, if we are weak, it is because we superciliously reject that strength. The church of the present cannot separate herself from the church of the past. If she pretends to do it, she is dishonest; she steals her light and strength, and gives no due credit to the source and fountain. Radicalism is folly, or something worse. The very study of dogmatic theology is incomplete, without a complete course of church history.

Yet bound to the past as the church is, she would be untrue to her trust, if she refused to wait upon the Lord and renew her strength, or to follow on, in her turn, and know the Lord, and thus, by living for her own day and generation, live for the next. Every age should be a testator, and to become such, the church must strive to multiply converts, reform individual and public morals, and establish the principles of divine truth upon still firmer foundations. Vast is the work the past has done for the present. She spent sixteen centuries in defining what is fundamental to a saving faith. The Reformation settled that question forever, and henceforth the battle between fundamental truth and error will be fought in a circle, always ending with that era. It will perhaps take some ages to come to define what is not fundamental. It requires the combined faith and holiness of each generation, to elucidate new truths, and enforce old ones, to establish principles and perfect holiness. Let us not, for a moment, be suspected of believing, that the church is a living fountain of truth, that is constantly to pour forth new revelations. The Apocalyptic curse forbids the thought. But the Holy Ghost does dwell in the church, as the soul in the body, for, says the Apostle, "There is one

body and one Spirit;" yet not to speak of himself, not to reveal new truth; only to guide into all truth, and to bring to remembrance what Christ hath spoken. But again, as the Holy Ghost dwells in the church, only because first in the hearts of individual Christians, it is the aggregate faith and practice of her connected membership, that are to present a kind of living commentary upon truths and principles already revealed. There is more in the Bible than has ever been gotten out of it, yet every age of the church will, through the spirituality of its members, add to our knowledge. We hold experimental piety, and holy living, and fervent praying to be teachers of orthodox faith and practice. Facts prove that such has been the case. Through the light-giving, ameliorating influences of Christianity, the institution of slavery once fell, and it will fall again through the same influences. The dark ages tolerated man stealing and religious wars; this age forbids the one, as piracy, and refuses to fight for heaven with weapons forged in hell. Before the Reformation there were missionaries. Charlemagne drove a body of Saxons into a river at the sword's point, and priests of Rome sprinkled water over them; they came out baptized Pagans, as ready to sacrifice to Woden as ever, though they were called Christians. The Teutonic knights converted Prussia. Shades of Brainard and Schwarz, what missionaries! Spiritual missions are the product of a purer Christianity. The Sabbath is restored to its sanctity, in sentiment at least, and that is an onward step the Reformation did not take. The world is changing its views on the subject of war, and the gospel of the meek and lowly Jesus, always the same, but constantly better apprehended, is the cause. "Go forward," is yet the church's law as much as the individual's. If the soul's heaven is Canaan, that of the church is the Millenium. She has not yet reached it, and until she does, God's Providence urges her onward. The church has a capacity for development, but we repeat it again, it will only be by converting souls, and living close to God, that she will secure it. Then and thus, the process will be in the order of the individual, then the church. Spiritual and holy members will develop a spiritual and holy church, and vice versa; alternating as cause and effect. Both will unfold their life and strength in the order, "first the blade, then the ear, after that the full corn in the ear." Such a church will be like a vast heart, that has its auricle and ventricle. She will receive life from the faith and holiness of her existing members, and distribute it in turn to those that are unsanctified.

We are now prepared for our final deduction. We have proved that the carnal subjectivity of man has been the source of the church's imperfection; that there is a capacity in man to be developed, and such development, in its turn, exalts the church; now we assert, that precisely those elements of truth, and phases of doctrine, and practical usages that will make the holiest Christian, are the elements, and doctrines, and usages that will give the church the highest sanctity and most eminent success. We shall make choice of but three illustrations, a doctrine, a fruit of the Spirit, and a practical usage.

Among doctrines, we name justification by faith, as the great fundamental of fundamentals that will best sanctify a soul and exalt a church. It individualizes man, that is, makes piety a subject of personal concern with every individual. Its antecedent is the charge against every sinner, "Thou art the man," its influence in the heart is to produce a painful conviction of the fact. Its offer of life is conveyed in the use of the personal pronoun, "*He* that believeth shall be saved." It humbles; it first presents a view of sin, then a view of the cross; both humble, the one with remorse, the other with grief. Humility puts the heart in the best possible condition to receive the fulness of Christ. It makes the heart an empty reservoir, God fills it. Another effect of this great truth is, to produce gratitude for the inconceivable sacrifice that rendered deliverance from the thralldom and condemnation of sin possible; and few are the principles that more powerfully tend to develop faithfulness and zeal, than gratitude. Finally, it places man in the most ennobling relations to the Deity. God becomes Father, the justified sinner a child, Christ a brother and friend, and the relation is mutual. True to human nature, John proclaims, "he that hath this hope in him" (which flows from sonship with God) "purifieth himself even as he is pure." The Holy Spirit becomes an indwelling guest and witness, the believer's soul his temple and home. All these effects exalt individual men in holiness, zeal and devotion. We shall presently trace the effect of this same doctrine in the history of the church.

Among the dispositions that elevate individual men to the highest efficiency and most attractive piety, is that of a practical love to men, flowing, of course, from love to God. The Christian world has not yet learned all that is contained in that holy word love, the greatest of those graces that abide even in heaven. It is that feeling that makes men most akin to God and Christ. It fulfills the second part of the angel's song, it brings peace to the earth, and scatters good will among

men. It breaks down that intense selfishness in human nature, that would make men live to themselves, careless of the wants and woes of others. It puts man in harmony with bountiful nature, and makes him shine forth cheerfulness like the sun, and distil blessings like the rain and the dew, and yield bread for the hungry like the earth. It puts him in harmony with angels, it gives him rejoicings over the repentant sinner and, what angels may not have, tears for the obdurate. If, in James' view, "pure religion and undefiled before God and the Father, is this; to visit the fatherless and widows in their affliction," it is because love is its essence. It is the foundation of all zeal, it makes missionaries, and stimulates prayer, and has made men rather seek than shun the martyr's crown. It is the only thing that can give value to the golden rule. The Apostle's enumeration of its effects in the first epistle to the Corinthians, is too familiar to require quotation. In short, it makes men live for God, and therefore to God. To be godlike in action, makes us godlike in disposition. The heart emits nothing good that returns not again in blessing. Love's prayers come back to the soul, returning as it were from heaven, whither they had been sent on others behalf, with heaven's grace upon them. Love's gifts are loans to the Lord, they bear more than compound interest to the giver. The sower always becomes a reaper, and he that watereth is watered again. We shall hereafter be able to show that this disposition has been a source of blessing and success to the church.

Among the practical usages that best develop the model Christian, and will aid in making a model church, we name the early, continuous and faithful training of the youthful heart and mind, in the family, and school, and church. As false as the father of lies is that system of religion, that would leave the children of the church and land to grow up like the wild asses colt, until mature years, and then, for the first time, seek their conversion. Children were never meant to be colts, they should need no breaking. Sanctification from the cradle should be the great idea of Christian parents. It is God's idea. "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." We have infinitely more faith in the exorcising of the devil from the heart of an infant through baptism, rendered more than the baptism of water by the prayers and labors of pious parents and pastors, than in

casting him out in mature years. The usage we commend preoccupies the heart for God. A preacher whose sermons have been read for nearly three thousand years, exhorts: "Train up a child in the way he should go, and when he is old, he will not depart from it." The impressions of early youth are lasting, and if of a saving character, will never be otherwise than saving. The education of an immortal creature should proceed in the order of the heart first, and then the mind. Christians of soundest, firmest principles, are the product of the vows at the baptismal font, of the mother's smile, and voice, and prayer, the family altar, the Christian school and catechetical class. God's idea of Christian education, as unfolded in the scriptures of truth, is to commence with the birth and end with the death of every individual. Such a course will make saints after God's own heart. We shall be able to show that, where this idea has entered into the culture of the church, there has she flourished.

We have asserted that the doctrine of justification by faith, the disposition of practical love to man, and the practice of educating the youthful heart and mind for God, are among the most potent influences in producing disciples, eminent for steady faith, and symmetrical and attractive holiness. We have refrained from offering proof drawn from the biographies of the world's model men and moral gems, supposing that the assertion would pass unquestioned. The part of our task that remains unfinished is, to show that these identical elements have been, and will be, the sources of the church's prosperity and strength. Our references will be, first, to the history of the church in general, and then, more particularly, to the state of the great denominations of the present day.

The Apostolic age had its Paul, and that fact at once testifies to the faithfulness with which the doctrine of justification by faith was preached. The prevalence of the idea of a holy practical love to man, is evident from such testimony as the following: "And all that believed had all things common. And sold their possessions and goods, and parted them to all men, as every man had need." "Neither said any of them that aught of the things which he possessed was his own." Part of the religious duty of the disciples, on every Lord's day, was to lay their gifts for the poor upon the altar, as God had prospered them. The systematic provision made for widows and the poor, led to the establishment of the order of deacons. In addition to this provision, doubtless the church had more than one Dorcas. Collections were taken, at an early date, in

the newly planted churches abroad, for the relief of the poor saints in Jerusalem. Paul was at times a Home Missionary, receiving pay from churches he did not serve, whilst ministering to others. The whole church, male and female, was what it ought to be now, a Home and Foreign Missionary Society, in its gifts and labors. There was not the same room for the employment of our third great formative principle in producing holy Christians and a zealous church; the converts of the first age of the church being mostly adults. And yet the feeding of the lambs was not neglected, and Timothy was doubtless not the only case of that hereditary faith, that was transmitted through his grandmother, Lois, and his mother Eunice, nor was he the only one who from a child had known the scriptures. The order of catechumens was early established, and whilst it included those who were lambs of the fold, though of adult age, there is no evidence that it excluded those who were lambs in years.

The existence of the two great principles of a church's vitality and success are beyond dispute. As little doubt exists as to her prosperity and growth in that age. Paul, preaching the justifying righteousness of Christ, planted Christianity from Jerusalem to Spain. Potent for good was the devotion to the bodies as well as souls of men, which characterized that era as one of holy love. Justin Martyr testifies to the effects of the meek love of the early Christians upon their heathen neighbors. Tertullian quotes, what he calls the common remark of the heathen about them, "See how they love one another," and then adds, "This seems so extraordinary to them because they are used to hate one another. See how among the Christians, one is ready to die for the others; this seems so wonderful to them, because they themselves are far more ready to murder one another." Whilst this brotherly union excited the suspicions of the authorities, the testimony is distinct that the effect was most happy on the popular mind.

The church of the middle ages is notorious for her extensive defection from the simplicity of the gospel; and yet, whatever measure of life and genuine prosperity she enjoyed, may be traced to the partial retention of the elements of vitality we are illustrating. The preservation of the doctrine of justification by faith, sustained life in the Waldensian and other smaller branches of the church. In the Roman Catholic church this truth had been gradually obscured by human traditions and additions, but never formally denied. The Pope may be an Antichrist, but not his church. She has added to this simple truth, the doctrine of works, the invocation of the

Virgin and of saints as aids to Christ as Mediator, but withal has not excluded him from her system. Accordingly, multitudes in her communion found the truth, though hidden beneath such a mighty mass of error. Memory at once calls up the names of teachers and confessors that made Christ first in their faith, and only retained Rome's errors in obedience to the law of habit, and force of education. Doubtless among the masses, every land and age had its seven thousand hidden ones, that had not bowed the knee to Baal, and the number of those that found life in this communion, was doubtless large. We are to remember that souls are taught by God's Spirit, as well as by creeds and catechisms. That Spirit, seizing hold upon the truth conveyed in the Credo, or Agnus Dei, or Confiteor, taught souls to trust, at least in the dying hour, simply in Christ. The church presented the contrast of visible corruption and, measurably, of invisible truth; a cankered and diseased body, yet retaining life.

Whatever might have been the corruptions of the monastic and conventual system; they were nurseries of education and, to a certain extent, of Christian education. They trained the young of the noble families, and under that training, the castles of feudal barons became the asylums for the poor and unfortunate, and titled ladies, the almoners of the charity and cheer of their wide homes. Added to this, the young of the church were prepared, by a course of religious instruction, for their first communion.

In short, history discovers traces of the three great elements of prosperity in the church of the middle ages, and in so far as they were employed did they then, as ever, become the mainsprings of the church's true life and vigor.

In the history of the Reformation, two of these principles lie upon the very surface of the movement, and he that runs cannot fail to read. The little sentence, "the just shall live by faith," was a charmed sentence in Luther's life. It opened his own soul to the gospel, and his eyes to the corruptions of Rome, and was the germ of the Reformation. It arrayed him against the indulgencies of the Pope, then against monastic orders, the efficacy of the mass, the doctrine of a purgatory, and the invocation of the Virgin and saints. With him it was the doctrine of a standing or falling church; rather of both. It overturned the power of a corrupt church over the souls of millions, and established the influence of a regenerated one in the hearts of just as many. It was in his hands, and those of his coadjutors, both law and gospel; it slew and made alive again.

The other element of success that characterized this era was, the religious education of the people, and especially the young. The importance which this practice assumed, in the eyes of the great Reformer, is evident from the formation of his catechisms, the translation of the scriptures, and his noble address to the German princes and nation, urging the establishment of Christian schools. Originating there, it is a practice which our church has ever since regarded as of the most vital importance, as well as one of the peculiarities of her system, with which to present herself before the world, and challenge her regard.

The fatal error of the Reformation, was her neglect of the second great element of a church's prosperity, the cultivation of the grace of practical benevolence, and the expansion of the idea of holy love. The conviction is profound in our mind, that no one cause contributed to check the onward course of the Reformation, as much as the secularization of the abbeys and monasteries, and religious foundations of the old church. Had they been turned into asylums for the lame and halt and blind, houses for the widow and orphan, schools of charity, houses of refuge for juvenile delinquents, like the modern "Rauehaus," or ragged school; we firmly believe Rome's doom would have been sounded. The Reformation gave men unclouded hopes for eternity, by giving them a justifying faith, but did not do enough for this present life. It did not rightly estimate sweet charity. It had the Pauline element sundered from that of James and John. It lacked its Howard or Pastor Wichern, or John Pounds. The adoption of the great fundamental doctrinal truth of the gospel, and of the practice of the religious training of the young, were the energizing elements of the Reformation; the neglect of a practical charity, was a force drawing in an opposite direction.

The age after the Reformation, as far at least as the German churches were concerned, was one of controversial strife, and consequently, one in which, to too great an extent, all these elements were practically neglected. The Shibboleths of party were unduly exalted, and a dearth of spiritual influences succeeded. It was an age for great theologians and bad Christians; but in its estimation, the theologian was of first, and the Christian of secondary importance. It is not our task to show who was most in fault, in producing this state of things. Enough, the church was not aggressive in that age. The great awakening that followed the labors of Spener and the Franks and their associates, again brought forth the three elements of a church's vitality into liveliest exercise. Experimental piety

produced only by a justifying faith, was exalted above a mere cold orthodoxy. Spener originated nothing new in doctrine; his orthodoxy was irreproachable, but he originated much that was new in practice. Best of all, the influences he set in motion made even new creatures. Through his Collegia Pietatis, in other words, his meetings for mutual exhortation and prayer, and bible classes, many thousands were led to Christ. In short, the age enjoyed a revival that overspread Germany, and even reached to other lands. The establishment of the Orphan House at Halle, will ever remain as a monument of the faith and practical charity of the age. Its beginning was a gift of about five dollars, a hired room and teacher, and a few vagrant children. Its end was stately buildings of vast extent, a full treasury and thousands of orphans and beneficiaries, educated intellectually and morally. The influences that went forth from that centre of devotion and benevolence, planted Christianity in India and Greenland; supplied the British Society for the promotion of Christian knowledge with most of her Foreign Missionaries; they circulated the scriptures among the poor and destitute; they originated those devotional writings, and tracts and hymns, that have been spiritual food for millions, and which other languages have not failed to embody with their Christian literature; to them may be traced the conversion of the great Methodist Apostle, John Wesley; and finally, they established and fostered the Lutheran church in this country, and gave our ministry her holiest and ablest fathers.

Alas, that in the kingdom of grace, as in nature, night must follow day! For awhile the church's motto might have been, "Lux lucet in tenebris;" the time came when the shadows obscured the light. A sad and almost total reaction followed this day of zeal and faith, and a cold rationalism overspread the land of our fathers. It is not yet twenty years ago, that Dr. Tholuck estimated, that of the four to five hundred students studying Protestant theology, not more than about ten per cent. were experimentally pious. The age under consideration, with the exception of the little flock of the Lord's hidden ones, both in the ministry and membership of the churches, abandoned the truth of a justifying faith, declined in benevolence, and even in some kingdoms introduced catechisms that put Christ in the same category with Solon and Socrates. The church ceased to be aggressive, and lost her spirituality and power.

We are yet to pass in review, the great denominations of the day, and endeavor to draw illustrations from them, that, in

proportion as the three great formative elements of individual piety are cherished, will the corporate church advance in piety and prosperity. First, in point of age and power, is the Roman Catholic church. Never did Napoleon or Wellington organize an army as well as is this church organized. Her priesthood is her soul; her centralization gives her much of her power, but not all. That church, despite her errors, is doing a work for God, and, in so far, God is with her. In her fold the orphan finds a home, her sisters of charity may not all be actuated by the love of Christ, but many doubtless are, and they are found ready to brave the pestilence, and minister in hospital or hovel, to the poor and stricken and diseased of their race. It is this practical element of mercy that attracts men to her fold, and holds them there. There is absurdity enough in her doctrinal system to disgust the intelligent, but even the intelligent will restrain their disgust, with reverence for her practical beneficence. There is destructive error enough in her creeds to damn any church, and we believe the day will come when she will be overthrown, as an organization, but not till Protestantism awakes to duty and does her work. Until then, God will have use for her. Protestantism has given over the care of the poor and maimed, the sick and afflicted, the orphan and aged, too much to the State and that whole array of Christless Beneficial Societies, that have almost become legion in name, and that are a substitute for the church with thousands. Not a baptized child of the church, not a disciple of the Lord, should ever be permitted to find an asylum in a poor house of the State, away from the influences of pious fellowship and Christian Sabbaths, and instructions and prayers. Learn that of Rome!

We pass to the Episcopal church. Multitudes of her pastors preach a crucified Savior, and God blesses their labors. They cast salt into her communion, they replenish her light, they form her leaven. She trains her young for the Lord, and feeds the lambs of the flock, and God is with her here again. Measurably has she cherished a practical benevolence, and it has added to her spirituality and vigor. There are those who have adopted her formality without her faith, and have increased her membership, but clogged her advance.

In the great Genevan family of churches, including the Presbyterians, Congregationalists or Independents and Dutch Reformed, we have these elements developed to a larger extent than in any other churches in existence. Their growth is proportionately vigorous, and they are doing most for the conversion of the world. In practical antagonism to their stand-

ards, and with a system of doctrine far from popular, they are popular because they labor for men with zeal and love. Their ministry ably and industriously preach the great doctrine of justifying faith in Christ. In the development of the practical charity of their membership, they have left all other Protestant churches immensely in the rear. The Free church of Scotland, and the Foreign Missionary operations of the American Board, afford noble examples of the faith and benevolence of this great family. Where the doctrines of election and the limited atonement, as propounded in their standards, have really obtained credence, it of course becomes a matter of the utmost moment for their receivers to find evidence of their being among the elect. Mistrusting feeling, they seek that evidence, chiefly in the life, and that life's fruits. Hence a powerful stimulus to holy living and an enlarged charity. Equally devoted is this family to the religious training of the young. Their catechisms are text books in the household, and, in addition to catechization on the part of pastors, it is made a parental duty. Family piety and the domestic altar receive an earnest advocacy and general adoption. We unhesitatingly ascribe the prosperity of the churches of Genevan origin, to their devotion to the three great principles of a church's vitality we have been illustrating.

The Methodist family of churches commenced their career by the simple, earnest preaching of a crucified Savior, and by insisting on vital religion. God prospered them by multiplying their churches, and used them as a scourge to rouse the dormant zeal of older established communions. The day of their simple faith has departed, and though their numbers may have increased, their average piety has declined. They commenced as pioneer churches, and their material was mostly the 'poor and ignorant. The untutored mind is always, with the exceptional cases of phlegmatic dispositions, connected with an ardent heart, and feelings that are boisterous in their expression. It is so in grief, so in joy, and so in its religious sensibilities. Meanwhile, the measure of their intelligence has advanced, but the type of their religious life has stood still; rapturous feelings and high-wrought frames have become the settled evidences of conversion, and, as a natural consequence, the better educated members are occupying a false position. Here is the secret of the conflict that agitates that church. Many of this class are leaving her fold, others demand a better educated ministry and a participation in the government of the church. With a ministry that has risen as a class no higher than to the "little learning," which "is a dangerous thing," there is nei-

ther the simplicity of the fathers, who were content to preach the simple truths of the cross, nor is there the ability to vary those truths with the themes best calculated to establish and perfect faith. With a false standard of conversion, there is much spurious piety in their membership. In a neighboring town, over seventy persons were received to church membership last winter, and the lapse of a few months produced the lapse of all but six of that number, their own pastor being witness. With an almost total neglect of the young, until they arrive at what is deemed a convertible age, there is another element that detracts from the steady vigor of their churches. The success they enjoy is proportioned to the fidelity with which a justifying faith is preached, and to the systematic development of their benevolence, by means of their classes and meetings. Their future hope is in a more thorough intellectual training for their pastors, and the intellectual and moral education of their membership, including their babes and lambs, as well as adults.

The numerical strength of the Baptist church is no doubt owing, in part, to the fact that adult baptism is regarded as a meritorious work. This feeling has gathered thousands of the untutored negroes of the South into her communion. The Campbellites make no pretension to any other conversion than that effected by water; faith is a willingness to submit to be dipped. On the other hand, where the doctrinal system of the church is clearly felt and apprehended, it is the prominence given to the necessity of an individual faith, that has given her her true vitality. Whenever the truth, "*He that believeth, and is baptized, shall be saved,*" is insisted on, the effect must be favorable to genuine piety. We regard this feature, this individualizing in their system, as its feature of most promise for the glory of God. Their neglect of the young, their not commencing the saving work from the cradle, is, on the other hand, the occasion of much imperfect piety.

We have cursorily traced the existence of the three great principles, which we have selected as of primary importance to a church's prosperity and spiritual power, through the general and denominational history of the church of Christ. In conclusion, we would present the bearings of these same principles upon the Lutheran church, as she exists in our land. We have the great fundamental truth of Christianity most clearly set forth in our standards; we have herein the Pauline theology. They exalt Christ in his person and dignity, and herein adopt the theology of John. They contain, therefore, all that the Bible asks on the subject of a justifying Savior.

We lack a practice corresponding to this confessional teaching. The deficiency, we apprehend, consists in this, that there is not sufficient prominence given to the influences and agency of the Holy Spirit, in the production of this justifying faith in Christ. We have the second person of the glorious Trinity sufficiently exalted, but not the third; ours is the theology of the Son, rather than that of the Spirit. The word and sacraments, and church are, by many, exalted to an importance beyond their due, in engendering faith, and the energizing agency of the Holy Ghost is overlooked. Means of grace are clothed with objective power, theoretically by some, practically by infinitely more. Doubtless several branches of the American church have gone into too great minuteness in tracing the operations of the Spirit, in leading a soul to spiritual life, and have forgotten that Christ has said, "The wind bloweth where it listeth," &c. They have stereotyped religious experience, whilst God has exhibited diversity in unity, in the creation of man, body and soul. But on the other hand, the churches of Genevan origin have left too much out of view the truth: "The letter killeth, but the Spirit giveth life." Let any one consult "*Haupt's Repertorium der Predigt-Entwürfe*," and he will discover how very meagre are the headings on the subject of the Spirit and his agency. Our own experience, in examining into the spiritual condition of Christians from the fatherland, has been to rest our opinion of the genuineness of their faith upon their views of Christ, and feelings towards him, and not upon their knowledge of the process by which they have been engendered. And yet it cannot be denied, that since Christ's ascension, we live under the dispensation of the Spirit, and that experimental religion is the religion of the Bible. The calling of the Spirit, his agency in producing evangelical repentance and faith, and his subsequent testimony and fruits, should be pulpit themes often presented and faithfully urged. We repeat it, we need practice, constant, faithful and solemn, always proclaiming Christ as the Savior from sin, and the Holy Ghost as the producer of faith, through the means of grace. Such preaching will convert individuals, and build up the church.

Again, we need the development of the idea of holy love and practical benevolence. We lack this element of growth and vigor more than either of the other two. Our church is but awakening to duty here, and even then, is only casting her eyes upon some department of her work. The establishment of our Seminaries and Colleges, Education and Mission-

ary, and Church Extension Societies, have given life and vigor to our church. But if this small investment of benevolence has done so much, why not multiply the instalments? Put the question in the form of a problem, and work it out by the rule of proportion, and contemplate the result. It reads: As is the investment of, say two hundred thousand dollars: to ten seminaries and colleges, four hundred well educated and successful ministers, one thousand churches planted and edifices built, fifty thousand communicants gathered, piety advanced, unnumbered revivals enjoyed, souls converted by thousands, and heaven made jubilant with their songs, children reared for God, and aged saints comforted, a successful Foreign Mission established, an increase of twenty Synods, one in heathen India—all this done and more :: then what would the investment of one million produce? Answer. Glory to God, more than we can trust imagination to sketch. We want this million, and God wants it. "The silver is mine, and the gold is mine, saith the Lord of hosts." It is not enough to profess conversion, and pray fervently, it is but a one-sided development of the child of God. "To do good and to communicate, forget not," is the text for the times in our church. But in all these enterprises we provide only for the souls of men; whereas they are complex creatures, with bodies as well as souls. As God provides for both, so must we. Any one that reads the life of Christ attentively, will discover that he ministered to the bodies of men full as often as to their souls. One of the first official acts of the Apostles was the appointment of seven deacons, to care for the widows and the poor. The dignity of the office has been infinitely lowered, when it amounts to taking up the pennies in our churches to pay for lights and fuel. The Protestant church has neglected the poor, surrendering their care to the State or private charity. Rome has done better, and we repeat the sentiment that God will bless that church until a purer one awakes to duty. Why the very issues of the final judgment are made to depend upon the feeding of the hungry, and clothing of the naked, the visitation of the sick and the prisoner, and even the gift of a cup of cold water. God's poor have rights, and among them is the right to Christian fellowship and protection, or Christ's words must be belied, for he said, "The poor ye have always *with* you," and no commentator will say that means in some godless, prayerless poor-house, where, sometimes, well cuffed and cursed, half-starved and hard-worked, the Christian pauper finds charity at last; a grave as good as kings, unless the resurrectionists steal his body.

Might not some modifications be made in the management of our beneficiary education system? We would suggest the attachment of a male orphan house to every college we have, and thus two departments of Christian benevolence might be attended to at once. We would provide for the orphan, and, under the pious influences brought to bear upon them, the transfer from the orphan home to the seminary, would be but natural.

And again, might we not adopt a feature in the beneficiary system of the middle ages? Every one praises the good Shunammite of Magdeburg, Madam Cotta, who so generously received Luther into her family, when as a poor student, he sang from door to door, to secure his bread; there are too few that imitate her example. Are there no Christian families in the places where our institutions are located, that could afford to save to the struggling student the heaviest item of expense in his course, his bill for boarding. The Presbyterian church have located their Western Seminary at Danville, Kentucky, and about seventy families, in their two churches in that place, volunteered to adopt this very plan. Doubtless many of them will take in angels unawares; not with wings, but angels to their growing families. If there is no truth in the doctrine of the intercession of saints in heaven, there is value in it on earth. Such a family will have the intercessor who ever liveth, and one too in some chamber of their dwelling or at their family altar.

We have the practice of educating the young in Christian doctrine and duty, and can claim this element of a church's vitality as one that is, in some measure, peculiar to us. Yet care must be exercised, lest this good thing be evil spoken of, lest mere knowledge be deemed a sufficient passport into the church's fold. Our fathers never designed it to be thus employed. The proof may be found in the liturgy of 1786, and had we space, we would not deem it unprofitable to translate some of its instructions. A converted heart and instructed conscience are the requisites for worthy fellowship with Christ, and only such as enter his fold thus, add to its power and genuine prosperity. We return to the sentence, "The kingdom of God is within you." But we need more of this instruction in the family. It dare not be made a delegated work. The rotation of saving influences, should be the baptismal font, the family altar, and parental prayers and discipline and instruction, the Sabbath school and catechetical class, the church, Christ their object here, and heaven hereafter.

Brethren in the ministry, let us exalt these great principles of individual spiritual life and growth; they will exalt our church as God would have her exalted, in piety and aggressive power. Let our ideal of the church be drawn from the life of her Head and our Master. "He was holy, and harmless, and undefiled, and separate from sinners." Preach a living faith in him, and individuals, and therefore the church, will become like him. "He went about doing good;" teach his disciples individually to follow his footsteps, and the church will become an embodied messenger of mercy. "And he took them (children) up in his arms, put his hands upon them and blessed them;" let every one that can say, "Lord, thou knowest that I love thee," feed his lambs, and his church will become a nursery for heaven. Then, like the bridegroom will be the bride, and the day will dawn, when as the voice of mighty thunderings, "a great multitude shall say, Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted, that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

ARTICLE VIII.

INFIDELITY: ITS METAMORPHOSES, AND ITS PRESENT ASPECTS.

By the Rev. H. I. Schmidt, D. D. New York.

INFIDELITY seems to have, in all ages, followed, like a dark shadow, close upon the true religion which God has given to man: it is the shadow cast by corrupt human nature shone upon, but not enlightened and renewed, by the rays of truth.

We use the word infidelity, in its most comprehensive sense, to denote the disbelief, however modified, of the truth of God, and to designate any form or system of belief disagreeing or conflicting with that great body of sacred truth, revealed to mankind by God himself, and set forth in his word. It is thus a generic term, embracing every variety of species, comprehending every speculative system, every practical life development, that sets itself up in opposition to the word divine. The distinction is an obvious one, and fully recognized as such in

the great work, of which the title is given in the margin,¹ and which we intend here to review.

There is a great sameness in the speculations and exhibitions, the dreams and utterances, of this infernal spirit, which is of the father of lies. Like Proteus, it has the power of assuming different forms; but, unlike him, it has but very few forms to assume. Old forms are perpetually coming forth again, with their old masks newly painted and varnished, and their old garments trimmed and dyed after some new fashion, by way of accommodation to some new phase in the development of that depraved race, which so loves to forget and deny the living and just God. But, whatever trumpery they may flaunt, they are still the same hideous offspring of that same ugly old beldam who hath, in all ages, wagged her head with serpents hirsute, and poured from her envenomed tongue her bitter hate, at the volume which reveals the infinite and adorable God. If, in former ages, some one form of infidelity wooed the popular ear and heart, and sought to lure men to its deadly embrace, it seems to have been reserved for our day to see them all, equally vigorous and rampant, striving for the mastery of the world: if in aught some differ from their earlier disguises, it is in that they wear a semblance of piety, and prate with mock reverence of christianity and its divine author. However, there is perhaps yet another peculiarity to be noted in the infidelity of our day, and that is, its attempts at construction. In its former manifestations, exhibited most prominently by the British and French Atheists of the last century, and by the rationalists of Germany, it appears mainly under the form of a gross and trenchant skepticism, whose occupation is negation and destruction, with little or no care to give us aught in return for what is sought to be wrested from us. In the place of this process we now meet with an attempt to construct a system of purely ethical spiritualism, which, most conspicuously represented in this country by Emerson, is the genuine offspring of the intellectual audacity and the practically self-sufficient spirit of the present age. But the attempt to indemnify us for the good old Bible-religion, which we are, with great coolness, expected to give up, gives us very small encouragement to hope that we should do any better for accepting this modern improvement. The positive features of this system are, that (though its advocates do not so word it)

¹ *Infidelity; Its Aspects, Causes and Agencies: being the Prize Essay of the British Organization of the Evangelical Alliance.* By the Rev. Thomas Pearson, Eyemouth, Scotland. New York: Robert Carter and Brothers, No. 285, Broadway.—1854.

every man is his own God; and that, if only he be true to himself and the divinity within him, he has all in himself to make him pure, and good, and happy. This, as well as other systems of philosophy falsely so called, will be fully considered hereinafter. For the present, we must give an account of the work before us, and offer a reason for our making it the basis of the present article.

We had, for some time, entertained the purpose of writing for our Quarterly, an article on the different systems of infidel philosophy of our day; but, before we could find time to begin, Pearson's admirable work was issued from the press of the Carters', and placed in our hands. We resolved at once to write a review of this work, in which the task which we had proposed to ourselves had already been much more ably performed than we could have done it, and, while presenting to our readers an abstract, as copious as possible, of its contents, to interweave and add such observations as may seem proper and necessary. We proceed, without further preamble, to our task.

This work, as the title-page informs us, is the prize essay of the British organization of the Evangelical Alliance; and we render our most hearty acknowledgments to that association, for the valuable and brilliant production, which their enlightened zeal to remedy the diseased and corrupt state of mind in all countries nominally christian has called forth. And we rejoice to find, that the end proposed has called up a writer who is, by intellectual vigor and appointments, and by profoundly enlightened piety, so competent to exorcise the ghastly spectres that haunt the beauteous temple of our holy faith. The author has brought to his work the highest qualifications for accomplishing it in a manner worthy of the noble object for which champions, such as he, are summoned to the lists. He has acquitted himself like a strong man knowing perfectly the character of the foe whom he was to encounter, and armed at all points for the combat. And he had need of all the skill, and all the strength that he could bring. For though the adversary be a false and lying traitor, to call him hard names will not put him down; he is no craven, to slink away at the first flourish of trumpets. Immeasurable self-conceit makes him daring, and reliance on the perverseness and corruptness of human nature, gives him strength. It is necessary to meet him with thoroughly tested armor, and with a sword keener than his own, even the invincible sword of truth. But he must be met upon his own ground. It boots not to assail the infidel with the authoritative word of scripture; he has

disowned the sacred volume, and with derisive yells and disgusting slang his vulgar followers, with scornful smile and metaphysical jargon his refined disciples, repel the announcements of him who speaks in the language of the written word. The war must be carried into his own domain: with philosophy his philosophy must be met and confuted. And to this end his philosophy must be thoroughly known, and perfectly understood: i. e. so far as this may be; for we are quite convinced, that some of those who, at the present day, imagine they have the deepest philosophic insight into the highest truths concerning God and mankind, do not understand themselves. The infidel systems of philosophy must be scrutinized, analyzed, dissected, rent into fragments: their false premises must be exposed: their false logic, where they start from truths stolen from the Bible, must be shown to be false: their unsound but specious reasoning must be shorn of its trumpery of high-sounding phrase, stripped of its vestments of learned verbiage, by which a profound obscurity or obscure profoundness is effected, and the credulous are mystified, brought within the compass of tangibility from its airy flights above the clouds, and put into comprehensible language, that its emptiness and worthlessness may be apparent; and the falsity of its conclusions must be clearly and satisfactorily demonstrated; and when all this has been done on philosophic grounds, and the claims of God's word to unquestioning acceptance by all rational mortals vindicated and established by reasoning which none but fools, incorrigible in their metaphysical hallucination, or downright knaves, can gainsay, then the authority of that word may be brought forward in all its force. And this process has been most ably, most skilfully, most effectually employed by our author. A Scotchman himself, he belongs to the Scottish school of philosophy, which has certainly proved itself in a high degree competent to encounter the abstract idealism, the versatile rationalism, and, in general, to meet, on the firm basis of rigid induction from what is positive and subject to actual observation and experience, the wild vagaries of the baseless speculations that flourish, and follow each other in rapid succession, on the continent. He has evidently explored thoroughly the whole ground on which philosophy has hitherto displayed its evolutions. Master of his subject, he applies himself to the work of confuting the prevalent systems of false philosophy, all, without exception, arrayed against revealed religion, with the calm composure of one who has measured the dimensions of his adversary, carefully surveyed the field of conflict, and donned the impenetrable armor of truth. He

makes no pigmy-attempts to pick, with feeble tool, a trifling breach here and there in the intrenchments of the enemy; but taking a large and comprehensive view of the grand issue before him, he marshalls his forces, opens on the hostile camp the booming heavy artillery of a sound philosophy, and demolishes one detachment after the other of the foe's embattled hosts. Let us follow him in his victorious career; now, however, dropping the language of metaphor.

The divisions of the work are as follows: "Part the First. Infidelity in its various aspects. Chap. I. Atheism; or, the Denial of the Divine Existence. Chap. II. Pantheism; or, the Denial of the Divine Personality. Chap. III. Naturalism; or, the Denial of the Divine Providential Government. Chap. IV. Spiritualism; or, the Denial of the Bible Redemption. Chap. V. Indifferentism; or, the Denial of Man's Responsibility. Chap. VI. Formalism; or, the Denial of the Power of Godliness. Part the Second. Infidelity in its various Causes. Chap. I. General Cause. II. Speculative Philosophy. III. Social Disaffection. IV. The Corruptions of Christianity. V. Religious Intolerance. VI. Disunion of the Church. Part the Third. Infidelity in its various Agencies. Chap. I. The Press. II. The Clubs. III. The Schools. IV. The Pulpit. Appendix. Our readers will not be surprised that, with such a plan, the work before us should be an 8vo. volume of 620 pages.

The first chapter, after a suitable introduction, accordingly treats of Atheism; and regarding infidelity generally as a system of negations, the author opens the chapter with the following paragraph: "Here the negation is complete. The work of demolishing things esteemed sacred, has advanced so far, as to leave nothing more for the destroyer to do. He has reached the dreary brink from which many destroyers, by no means craven-hearted, have shrunk back. And from that bad pre-eminence he looks upwards to the heavens, vacant at first in his wishes, and now in his creed, and with as much boldness as if he had travelled through the realms of space, and beheld all dark and desolate, says, There is there no God. He looks down to the gulf of annihilation, and amid the troubles of his godless existence, feels something like a morbid satisfaction in the thought, that the grave is an eternal sleep, and the present scene the whole of man. He looks abroad upon the mass of human society, ill at ease, and yearning after an enjoyment that it has never found, and to the question, 'Who will shew us any good?' he has only one answer, 'Let us eat and drink, for to-morrow we die.' No religion is his religion.

And he struggles against the aspirings of his better self, to rest in the dark dogma that the highest being is man." He then refers to the opinion so often expressed by wise and good men, that there is no such thing among mankind as absolute atheism, as Dr. Arnold expressed it: "I confess that I believe conscientious atheism not to exist;" and expresses his conviction that this is an error. "Absolute atheism," says he, "is no man of straw that controversialists have set up, that they may knock him down. It is an embodied, living reality." If any one doubts this, he needs only become acquainted with the thousands of infidels infesting this vast city, and read their infamous papers parading openly, in the light of heaven's sun, and before all mankind, a vile, gross, unblushing, scoffing, ferocious atheism, breathing forth fierce hatred of religion and the church, to satisfy himself of the revolting reality. The thing is, indeed, fast becoming as common here as it ever was in France; and it is this ever renewed return of the hydra with new heads, which compels the friends of truth ever and again to crush it into the dust.

After specifying and describing the prominent exhibitions of atheism since the days of Pericles at Athens, and Augustus at Rome, down to its horrible demonstrations in France, and the frightful desolations which, during the time of the Revolution, it wrought in the character and affairs of the French nation, and after briefly discussing certain interesting points connected with general infidel and atheistic tendencies, speculative and practical, that are ever and again working up to the surface of society, he returns to atheism as the complete negation of infidelity. But before he proceeds to notice the positive proof for the existence of God, he presents, in extenso, an initial consideration of no little importance to the subject; and this is, the immense knowledge requisite, in certain cases, to establish a negative. We cannot give here his remarks in full; but our readers will perceive the drift of the argument, if, in place of the author's very apt illustrations, we give the following: there is not now, and there never was, in the city of N. York, a human being lineally descended from the great Arminius (Herman). To any one who will look closely at this subject, and consider it well, it will be obvious at once what an immeasurable and utterly impossible amount of knowledge, extending over both a vast space and a great portion of time, I must possess, in order to substantiate my negative. We quote in full the language of the author, in applying his elaborately unfolded illustrations to the existence of God.

“These remarks will enable us to see what extraordinary attainments must have been made before an individual would be entitled to say, there is no God. It is a negative proposition which no finite mind can enunciate, without being guilty of the most astounding presumption; and the man would only betray his folly, who should attempt to demonstrate it. The sceptic may express his doubts of the Divine existence, and give reasons for his doubting, but beyond this, scepticism can achieve nothing. In order to substantiate the affirmative proposition, that there is a God, nothing more might be necessary than to point to some of the footprints of the Creator, which are visible in the heavens and the earth. If there be a God, only a very small amount of knowledge and experience would be requisite to prove it. The evidence might lie, as we say that it does lie, in a flower of the field, in a leaf of the forest, in a single hand, or in a single eye. But the negative proposition could be substantiated within no such compass. Even were there no indications of the Creator in that wondrous microcosm, the human eye, or in the waving leaf, or in the blooming flower, still it were an illegitimate inference, and a manifestation of high presumption, to conclude that there is no God. He must needs have traversed, not only every part of ‘this dim spot which men call earth,’ but he must have wandered from star to star, made himself thoroughly acquainted with all worlds, have searched into the record of all ages, and have found throughout all space and all time no evidence for design, before an individual could be entitled to say that the universe is without a God. This idea is forcibly expressed by John Foster,¹ and eloquently illustrated by Dr. Chalmers.² ‘The wonder then turns,’ says the original-minded author of the Essays, ‘on the great process by which a man could grow to the immense intelligence which can know that there is no God. What ages and what lights are requisite for THIS attainment? This intelligence involves the very attributes of Divinity, while a God is denied. For unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a Deity, by which even *he* would be overpowered. If he does not know absolutely every agent in the universe, the one that he does not know may be God. If he is not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he is not

¹ Essays, 15th ed. p. 35.

² Institutes of Theology, vol I. p. 63.

in absolute possession of all the propositions that constitute universal truth, the one which he wants may be, that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be God. If he does not know every thing that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes all other divine existence, by being Deity himself, he cannot know that the Being whose existence he rejects, does not exist. But he must *know* that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection and acts accordingly.' Atheism is thus shown, at the very outset, to be illogical, and to rest on a monstrous assumption, so that we are prepared to welcome whatever evidences offer themselves for the truth of the proposition, that there is a God." p. 31. sqq.

"But," continues our author, "not only is the proof of the non-existence of God an intellectual impossibility. His existence is felt to be an intellectual necessity. The mind of man is so constituted that it cannot be satisfied without it, and hence the monstrous violence done to his intellectual and moral nature, when he attempts to banish from him the idea of a First Cause." Man is compelled, by an intellectual necessity, to reason from the phenomena of nature up to nature's God. If he refuses to do this, it is because he *will* not do it: because he *will*, in this case, proceed in a manner just the reverse of that in which he proceeds in all other cases: he does violence to his intellectual constitution, by refusing to employ its powers in their constitutional manner and direction: in fact, by refusing to exert them in the manner in which their very nature demands that they shall be exerted, he ceases to reason at all, just as much as a man who should walk on his hands, and plow the mud with his nose, and pass his food to his mouth with his toes, would cease to act like a human being: he inverts the whole order of adaptation and fitness in his constitution. Nor is "the idea of a great First Cause derived originally from the phenomena of nature around us, but assumed in our investigations into these phenomena." For, of course, there is nothing in these phenomena per se, to evoke this idea, if there be not an element in the structure of the mind, which, postulating the great truth, could trace its proofs and illustrations in those phenomena. Accordingly, "it is an axiomatic truth which every sound reasoner carries along with him in his ascent from effects to their apparent causes, and to which the mind, from a felt necessity, fully surrenders itself, when it has

reached the last link in the phenomena of nature. The Greek logician has said, 'all that moves refers us to a mover, and it were only an endless adjournment of causes, were there not a primary immovable Mover.' Such an endless adjournment of causes can never be resorted to, without doing great violence to our mental constitution, and forcibly thwarting its natural tendencies. It is just a perpetual armed attempt to thrust the mind away from the rest to which, from the law of its being, it is ever aspiring. 'Our minds cannot be satisfied,' remarks Professor Whewell,¹ 'with a series of successive, dependent causes and effects, without something first and independent. We pass from effect to cause, and from that to a higher cause, in search of something on which the mind can rest; but if we can do nothing but repeat this process, there is no use in it. We move our limbs but make no advance. Our question is not answered but evaded. The mind cannot acquiesce in the destiny thus presented to it, of being referred from event to event, from object to object, along an interminable vista of causation and time. Now, this mode of stating the reply—to say that the mind *cannot thus be satisfied*, appears to be equivalent to saying, that the mind is conscious of a principle in virtue, of which such a view as this must be rejected;—the mind takes refuge in the assumption of a First Cause, from an employment inconsistent with its own nature.' 'That First Cause, indeed,' observes Dr. Harris,² 'must be immensely different, both in rank and *in nature*, from the subordinate physical causes to which it has imparted motion; but still the mind feels the necessity for such a cause with all the force of an intellectual instinct. The mind was constituted to feel this necessity, and thus to supply the last link in the chain of reasoning from itself, as much as it was made and meant to find the preceding links in the phenomena of nature.'" p. 34. sqq.

Certainly, the argument from our mental constitution is here well and forcibly stated. But it seems to us that, in connexion with it, it will be well to show, into what a dismal vacuum the mind must ultimately sink, if it refuses thus to rest in a great uncaused First Cause. We repeat then, what every one accustomed to observe and analyze his mental processes will admit, that the human mind, except it casts its constitution to the winds, and renounces its nature and its laws, must be led by the consideration of phenomena to inquire into their cause, and to prosecute this inquiry with deepening interest and grow-

¹ Indications of the Creator, second edition, p. 198-9.

² Pre-Adamite Earth. p. 151.

ing satisfaction (and this we consider a momentous fact), the farther back it goes—the nearer it approaches the point where the inquiry may cease, and rest in a final cause that satisfies all its demands. I look at myself, at the intricate mechanism of my whole frame and organism, with all its wonderful adaptations: I look forth over the wide empire of nature, and into the vastness of space radiant with worlds and systems: and the constitution of my mind imperatively demands to know: whence am I? Whence are all these existences? If my will attempts to put down the inquiry by an arbitrary command to be still, my reason rebels: it can be neither satisfied nor silenced in this way. There is no alternative: I *must* go on. I begin then with the lowest, nearest cause, where it can be known: where it cannot, the resistless impulse within, drives me to assume one hypothetical cause after the other, until I have found one that satisfies my mind; as respects the universe itself, irrespective of its continued changes and developments, simply as regards its existence, I there stand at once at the extreme verge of inquiry. I proceed, then, and follow up, link after link, a long chain of causes, until I can no farther go, because I have reached the last that the human understanding can deal with. And now the constitution of my mind inexorably demands, that beyond that cause last perceived, should either come an uncaused First Cause, or that, supposing there be others yet beyond, not subject to human ken, the chain should end, or rather begin, with such an absolute, infinite First Cause. If otherwise, then I must end with self negation, for my nature, the very law of my mind's being, has proved to be a monstrous lie. For if here the conviction, the certainty could, in some inexplicable way come to me, that this constitutionally necessary and irrepressible demand of my reason is a falsum, a mere brain-fog, an impertinence, an unfounded requisition which there is nothing to satisfy, my mind would necessarily recoil and collapse upon itself: would stand in the midst of the wide universe, a self-conscious, a thinking, feeling, desiring, hoping nonentity, because an absurdity, a self-contradiction. For the same constitutional necessity and logical consequence, which before compelled it to reason up to a great First Cause, would, such an one being in some way discovered not to exist, compel it to retrace its steps, and argue downward: if God (a great First Cause) is not, then no cause is, for dependent causes cannot cause themselves: then nothing is: then I am not: then I do not really think, and feel, and desire, and purpose, and hope. I only think that I think, and do all these things: nay, I do not even think that I think;

for, as *I* am not, I do nothing: all this is nothing more than an unintelligible, intangible, inexplicable vibration of nothing, within and with reference to nothing. Now, is not all this superlatively and ridiculously absurd? And yet some such process must be gone through by the mind of him, who denies the existence of a great uncaused First Cause, even the Lord God Almighty, or it must take refuge in some other wild conceit, such as the self-existence and eternity of matter, which would, in fact, follow from the other, because, notwithstanding that downward train of reasoning, myself and the world would still be here; and the absurdity of which is just as demonstrable as the other.¹ But if there be, as doubtless there is, a great truth enunciated in Des Cartes famous primary axiom: "cogito, ergo sum," then, as this thinking Ego has not caused itself, and cannot be thought as *absolutely to commence*, with sound and consequent reasoning all the other sequences necessarily follow, which lead us up from nature to nature's God. This axiom suggests a train of argument not had in view by Des Cartes, important and interesting, which however, for want of space, we must forbear to enter upon: the more readily, as it will be touched upon in the exhibition now to be given in a brief abstract of the author's discussion of the *á priori* and the *á posteriori* argument for the existence of God.

Our author justly remarks, "that too exclusive an importance has been attached to each of these two celebrated forms of proof, as if the one were absolutely independent of the other." The argument which has here been exhibited is, in fact, of a mixed nature. It proceeds from an intuitive belief, from an inevitable hypothesis, not arbitrarily assumed, but forcing itself

¹ Our whole being, in all its processes, physical and intellectual, as well as the universe around us, comes under the category of the *conditioned*. "Now the phenomena of causality," says Sir Wm. Hamilton, "seems nothing more than a corollary of the law of the conditioned, in its application to a thing thought under the form or mental category of *existence relative in time*. We cannot know, we cannot think a thing, except under the attribute of *existence*; we cannot know or think a thing to exist, except as in *time*; and we cannot know or think a thing to exist in time, and think it *absolutely to commence*. Now this at once imposes upon us the judgment of casuality," &c. [Philosophy, p. 501.] Hence the man who denies the existence of God, the great uncaused First Cause, refuses to obey the fundamental law of his mental constitution, and thus forfeits all claim to be regarded as a thinker: hence also, he is bound to deny that any thing exists. It is through the inexorable operation of this imperative law, that he who refuses to believe what his reason demands must exist, must either decline thinking at all, or wilfully believe all sorts of unreason, and, professing to despise and reject the credulity of those who believe in God, become himself immeasurably credulous in believing every variety of absurdities. And hence, lastly, he who says that there is no God, is, according to the emphatic declaration of Scripture, a fool.

upon the mind, as the necessary product of experience, of an immeasurable series and aggregate of innumerable observations accumulated through all time, and furnishing the key with which to open, the light by which to read, the rule by which to explain, the mystery which so often attends the observation and experience of our finite minds: from a belief, or judgment, therefore, as unavoidable as this, that the earth and the other planets revolve around the sun, was, when a great multitude of observations came to be scanned by a mind competent to perceive and appreciate the force of their united bearings. And there is a point in the *á posteriori* proof, where the argument *á priori* is required; but it is a point where the accumulated mass of varied evidence bears with such force upon our reason, as to leave it but one alternative: either to prey, with dismal desperation, upon itself, or to make the final conclusion, now no longer a *salto mortale*, but easy and alone rational. The argument exclusively *á priori*, which deals in nothing but vague abstractions, we therefore leave to modern German philosophers, who, having an utter horror of everything concrete and tangible, and preferring to argue, as we shall see hereafter, from hypotheses arbitrarily assumed, refuse to deal with anything but the offspring of their own brain or imagination. But if the old *á posteriori* proof is not sufficient by itself alone, it is the only one that conducts us to the very portal of the temple, and then, with the aid of the other, lifts the veil before the glorious image of truth. The argument from effects to causes and a primary cause; from the evidences of contrivance, exhibiting power, wisdom and goodness, to a contriver powerful, wise and good; from our moral consciousness to a moral source of our being, is conclusive, and though "it has not given us the great First Intelligent Cause, it has conducted us so far that, by our very mental constitution, we repose in the conviction, that beyond the series of merely mechanical causes and effects, is the Infinite Cause of all. Sir Isaac Newton has truly said, 'though every step made in this philosophy brings us not immediately to the knowledge of the First Cause, yet it brings us nearer to it.' Let the chain of material causation be lengthened out ever so far, we only feel, however, at the topmost link, what is felt throughout all the lower links, the necessity of a cause above all others in nature and rank, a cause uncaused and the cause of all. Induction points to this, but it does not give it. Call it an intuitive sentiment, a primitive judgment, an intellectual necessity, or what you will, the mind is so constituted, as in the reasoning process to supply it and rest in it. The starting-point of the *á*

posteriori argument, which is the idea of design or causality, is an á priori belief, and from the argument itself, we pass necessarily to the conviction that there is a First Cause, differing essentially from all others, whose name is God. So that it is in vain to assert an exclusive claim for either argument, since they involve and aid each other." p. 39.

Our author now notices the indications of the Creator that lie without the field of revealed truth: the evidences of design in the material universe, pointing to the great Designer: the enlarged scope given to these evidences by the discoveries of physical science: the theory of Laplace, which traces backward the earth and the whole solar system, to an extremely diffused nebulosity that gradually cooled down and condensed, which theory has not only been brought into great discredit by recent discoveries of the telescope, but leaves us actually just where we were before, as the existence of that nebulous mass and its luminousness still remain to be accounted for: the old unphilosophical and absurd assumption of an eternal succession of finite beings; and shows that, whereas from nothing nothing can proceed, "something must have existed before all finite beings, or whence came these beings into existence? *That Something* must be self-existent, underived, necessary, and eternal." He then expatiates, in extenso, on the argument upwards from the laws of our mental constitution to the Infinite Mind, the Parent Source of the whole, to which, until Lord Brougham and Dr. Chalmers so ably supplied the omission, scarcely any attention had been paid. This argument, based upon the mind as a created effect, totally distinct from matter, and which no combination of mechanical forces could ever have produced, is exceedingly beautiful, and very admirably and forcibly exhibited. Preëminently striking is the proof for a First Cause, whose moral nature must be absolutely perfect, derived from our moral constitution: from that "most striking phenomenon in our mental constitution, conscience; the man within the breast," that "sovereign *de jure*, even where it is not sovereign *de facto*." He concludes this argument with the following quotation from Morell's History of Philosophy: "If you want argument from design," says Morell, "then you see in the human frame the most perfect of all known organization. If you want the argument from *being*, then man, in his conscious dependence, has the clearest conviction of that independent and absolute *one*, on which his own being reposes. If you want the argument from reason and morals, then the human mind is the only repository of both. Man is, in fact, a microcosm; a universe in himself;

and whatever proof the whole universe affords, is involved, *in principle*, in man himself. With the *image* of God before us, who can doubt of the divine type?" p. 46, sq.

And then, opening with this sentence: "The argument then for the being of a God, is neither exclusively *á posteriori*, nor exclusively *á priori*, but partakes of both," he presents a lucid summing up of the whole argument. In conclusion he brings in the testimony of the Bible, as crowning the theistic argument, authenticating the deductions of enlightened reason, and confirming those primitive judgments, whereby we repose in the belief that God is, and that He is what He is. Referring our readers to the book itself, we must proceed to consider other forms of infidelity, which seem to demand, in our day, a more extended and searching investigation, than the old worn out and a thousand times repeated absurdities of atheism. Next in natural order follows Pantheism, which is accordingly the second taken up by our author; and with this, therefore, we shall have to deal in our next number.

ARTICLE IX.

OUR THEOLOGICAL SEMINARY AT GETTYSBURG.

As there seems to be a growing interest felt in the institutions of the church, and one design of the Review is to furnish information in reference to every subject connected with the history of our Zion, the writer proposes, in the present article, to give a sketch of the *Theological Seminary of the General Synod of the Evangelical Lutheran Church in the United States*, in the hope that the service may prove acceptable to the friends of the institution.

Long before the establishment of this School of the Prophets, the church deeply lamented the want of such an institution, and saw with deep regret the serious disadvantages under which the candidates for the sacred ministry labored in the prosecution of their studies. Our earlier ministers, reared in the theological institutions of Germany, were convinced of their utility, and frequently expressed a desire to found one in this country. But various causes delayed their purpose. Ministerial duties were numerous and laborious. The pecuniary resources of our

people were, at that time, limited, altogether inadequate to maintain and endow a Seminary. The thoughts and efforts of the church were principally engrossed with making provision for the supply of the destitute places with the preached gospel. For years the position of the Lutheran church in this land was, to a great extent, that of a missionary church. The funds, that were collected, were chiefly devoted to the erection of houses of worship, and to the support of the gospel in our feeble congregations. The consequence was, that young men with very slender preparatory attainments, after spending only a year or two in the study of theology, and then frequently with the most inadequate helps, assumed this most responsible and holy office. Our ministers too, who undertook to give instruction, were so much occupied with their pastoral labors, often having charge of several congregations, that it was not to be expected, that students could claim a large share of their attention. The sentiment every year more and more prevailed, that something must be done to supply the church with a learned and able ministry. It was seen that other christian denominations were putting forth efforts to remove the obstacles which impeded their progress, and had established Theological Seminaries with the happiest results; the feeling was therefore increasing, and the conviction deepening, in our own communion, among those who were interested in the prosperity of the church, that unless something were done by us, to remove the difficulty, we must suffer as a denomination, and fail to occupy the position to which we were entitled; unless we could secure for our candidates for the ministry, more extensive and efficient training than they had previously enjoyed, our influence would necessarily be diminished, and our efforts to do good crippled. The subject, privately and publicly, began to be agitated in different quarters. It was discussed at some of the Conferences in the church, and several of our ministers in Maryland and Virginia had lifted collections for the purpose. Various plans were suggested, and sundry preparatory measures adopted by independent Synods. These did not, however, produce the desired effect. The question was frequently revived and then abandoned. As early as the year 1820, the convention which assembled at Hagerstown, Md., to organize the General Synod, appointed a committee, composed of J. G. Schmucker, D. D., G. Lochman, D. D., C. Endress, D. D., F. W. Geisenhainer, D. D., and H. A. Muhlenberg, D. D., to devise a plan for the proposed Seminary. The next convention, which met at Frederick, Md., did nothing more than recommend, that sea-

sonable efforts be commenced, in anticipation of so important an undertaking ; that our congregations, in the meantime, be prepared for the enterprise, and that arrangements be made for securing a well selected and extensive library for the Seminary. At the next meeting of the General Synod, in 1823, there was no action. This occasioned dissatisfaction, and was regarded by many of the friends of the contemplated institution, as a virtual abandonment of the enterprise. Still they were not discouraged. They were disposed to make a renewed and persevering effort to accomplish an object, in which they cherished so deep an interest, and which they supposed would be so fruitful in usefulness to the church. It was not, however, until the meeting of the General Synod, which convened at Frederick in the fall of 1825, that any prompt and decisive steps were taken to bring the institution into existence. At this convention, the proposition was again introduced, and the resolutions, recently adopted by the Synod of Maryland and Virginia, presented. The expediency of immediate action was discussed, and met with general favor. The opinion prevailed that it was the duty of the General Synod, imposed upon them by their constitution, and due from them to their God and to the church, to provide for the proper education of men of piety and of talents, for the gospel ministry. The whole subject was then submitted, with instructions, to a committee consisting of B. Kurtz, D. D., S. S. Schmucker, D. D., Rev. J. Herbst, Rev. B. Keller, Messrs. Harry and Hauptman, who subsequently reported the following series of resolutions, which were unanimously adopted :

Resolved, 1. That the General Synod will forthwith commence, in the name of the Triune God, and in humble reliance on his aid, the establishment of a Theological Seminary, which shall be exclusively devoted to the glory of our Divine Redeemer, Jesus Christ, who is God over all, blessed forever. And that in this Seminary shall be taught, in the German and English languages, the fundamental doctrines of the Sacred Scriptures, as contained in the Augsburg Confession.

2. That this Institution shall be under the sole government of a Board of Directors, which shall regularly meet semi-annually, and as often at intermediate times as they may think expedient. This Board are not, in any respect, under the control of the General Synod ; but each member is responsible, individually, to the Synod by which he is elected.

3. That this Board consist of five Directors, viz : three pastors and two laymen from each Synod, which is connected

with the General Synod, and contributes pecuniary aid to the support of the Seminary.

4. That the General Synod elect the first Board of Directors agreeably to the preceding article, whose term of service shall be determined by their respective Synods; after which, the several Synods shall elect their Directors in such manner, and for such time, as may be deemed most expedient by themselves: *Provided always*, That one-half of their quota of Directors vacate their seats at one and the same time.

5. That after the aggregate sum of ten thousand dollars has been collected, each Synod shall be entitled to an additional Director, for every five hundred dollars which it may subsequently contribute, until its number of Directors shall be NINE; after which, it shall be entitled to an additional Director for every thousand dollars, until its number of Directors amount to FOURTEEN.

6. That a Professor shall be elected by the General Synod, after which the Board of Directors shall for ever have the exclusive authority of electing additional Professors, and filling up all vacancies.

7. Any Professor may be impeached, at any time, for fundamental error in doctrine, immorality of deportment, inattention to the duties of his office, or incapacity to discharge them; and, if found guilty, may be dismissed from office, by two-thirds of the Directors present: *Provided always*, That a motion for impeachment be made at one semi-annual meeting, and lie over for consideration until the next; and that the Secretary of the Board of Directors be required to give written notice to every Director absent from said meeting, within four weeks after the meeting at which such motion was made.

8. That the Board of Directors shall frame a Constitution in consonance with the principles fixed by the General Synod; and may, from time to time, form such By-laws as they may deem expedient; and as are in accordance with the Constitution.

9. Any alteration in the Constitution of the Seminary, or any election for a Professor, must be proposed at one semi-annual meeting of the Board, and cannot be acted on before the next semi-annual meeting. A fair copy of every such proposed measure, shall be forwarded to each Director, who may have been absent from said meeting, whose vote must be accepted, whether by proxy or by letter.

10. The Directors are responsible for their conduct to the respective Synods, by which they were elected, and may be re-

moved for such causes, and in such manner, as said Synods shall specify.

11. The Board of Directors shall establish a Treasury, into which all contributions and bequests for the Theological Seminary shall be paid, and said Board shall have the sole control of the Treasury.

The first Board of Directors was then constituted, and the following individuals were chosen: *From the Synod of West Pennsylvania*; J. G. Schmucker, D. D., Rev. J. Herbst, Rev. B. Keller, Messrs. P. Smyser and J. Young. *From the Synod of North Carolina*; Rev. G. Schober, Rev. C. A. G. Storch, Rev. J. Walter, Gen. P. Barringer, and W. Keck, Esq. *From the Synod of Maryland and Virginia*; J. D. Kurtz, D. D., C. P. Krauth, D. D., B. Kurtz, D. D., Messrs. J. Harry and C. Mantz.¹ In accordance with the resolutions adopted, the Synod proceeded to elect a Professor, the vote resulting in the choice of Samuel S. Schmucker, D. D., a native of Hagerstown, Md., at the time pastor of the Lutheran church, New Market, Va. Numerous agents in different parts of the church, were likewise appointed to obtain funds, in order that the Seminary might immediately commence operations, and Benjamin Kurtz, D. D. was selected to visit Europe, for the purpose of soliciting contributions in money and books for the infant institution. Doctor Kurtz was absent from this country nearly two years. Everywhere among our transatlantic brethren he was kindly received, and the successful results of his agency will long be gratefully remembered by the church.

The General Synod determined that the Board of Directors should meet at Hagerstown, Md., the first Wednesday in March, 1826, to decide at what place the Seminary should be

¹ The different Synods, in connexion with the General Synod, contributing to the pecuniary support of the Seminary, have since been represented in the Board, by the following individuals: *Ministers*—D. F. Schaeffer, D. D., C. F. Heyer, J. G. Morris, D. D., J. Ruthrauff, J. Reck, J. W. Heim, A. Reck, J. N. Hoffman, D. P. Rosenmiller, F. Ruthrauff, J. Medtard, Emanuel Keller, J. Winter, J. Oswald, S. D. Finckel, J. P. Cline, A. H. Lochman, D. Gottwald, C. F. Schaeffer, D. D., R. Weiser, S. W. Harkey, D. D., C. Weyl, E. Keller, D. D., J. Albert, S. R. Boyer, W. M. Reynolds, D. D., T. Stork, D. D., J. R. Keiser, A. Babb, P. Rizer, S. Sprecher, D. D., L. Eichelberger, D. D., J. Few Smith, D. D., Prof. F. W. Conrad, G. Diehl, J. L. Schock, P. Sahm, H. Bishop, J. Heck, J. Ulrich, G. Parson, C. Porterfield Krauth, S. Sentman, A. C. Wedekind, J. T. Williams, F. Benedict, Prof. C. A. Hay, R. A. Fink: *Laymen*—F. Nusz, Hon. G. Smyser, G. Trostle, C. A. Morris, G. Hager, L. Medtard, D. Gilbert, M. D., I. Baugher, J. A. Bentz, W. Kemp M. D., Col. L. Kemp, J. L. Snyder, J. Baker, J. W. Smith, D. Luther, M. D., M. Buehler, G. Shryock, J. W. Eichelberger, M. D., D. A. Buehler, H. Jacobs, G. W. Householder, J. Beaver. We have given the names of only those Directors, who were *qualified* and took their seats as members of the Board.

located, and to make any other arrangements that might be deemed necessary. The meeting was accordingly held, at the time and place designated. There were in attendance, J. G. Schmucker, D. D., B. Kurtz, D. D., C. P. Krauth, D. D., Rev. B. Keller, Rev. J. Herbst, and Messrs. P. Smyser, J. Young, J. Harry and C. Mantz. The Board, having been organized by the appointment of Dr. Schmucker as President, and Dr. Krauth as Secretary, attended to the important and responsible duties assigned them. The first question that claimed their consideration was, the selection of the location. The citizens of several towns¹ had sent in proposals, and great interest was manifested in the decision. The Board, after having maturely discussed the relative advantages afforded by the places named, and imploring the guidance of Heaven, selected Gettysburg, Adams Co., Pa.,² not only because it had made the highest pecuniary offer, but principally in consequence of its being the most central to the great body of the Lutheran church. At this meeting also was presented, and unanimously approved, the Constitution³ of the Seminary,

¹ Hagerstown, Md. offered \$6635 in money, the payment of which was pledged. Carlisle, Pa., proposed to give \$2000 in money, the residence of the Professor for five years, and \$3000 towards the erection of a building for the Seminary. In addition to this, a lot was promised, provided the proposition of the Trustees of Dickinson college was not accepted. The Trustees offered the use of a lecture room in the college edifice, a convenient and eligible building lot, one hundred feet square, situated in the college campus, the gratuitous use of the library to the students, and also the privilege of attending the lectures of the college Professors; with the understanding, however, that the Seminary Professor serve as Professor of Hebrew and Oriental Literature in the College. Gettysburg, Pa., offered \$7000 in money, and the Trustees of the Academy the use of that building, until suitable accommodations could be provided for the Seminary.

² Gettysburg was selected on the second ballot. It was previously decided that a majority of the whole vote should be necessary to a choice.

³ This is here given, in an accessible form, for future reference :

Art. I. Design of this Institution.

SECT. 1. It is proper to make a summary statement of the objects aimed at by the founders of this institution, and of the benefits expected from it, in order that its design may be made known to the public, and that it may always be sacredly kept in view by its Directors, Professors and Pupils. It is designed :

2. To provide our churches with pastors who sincerely believe, and cordially approve of, the doctrines of the Holy Scriptures, as they are fundamentally taught in the Augsburg Confession, and who will therefore teach them in opposition to Deists, Unitarians, Arians, Antinomians, and all other fundamental errorists.

3. To meet the exigencies of our churches, many of which require Ministers capable of preaching in both the German and English languages.

4. To educate for the ministry poor young men of piety and talents; by affording them gratuitous instruction, and, as far as the funds will admit, and their necessity requires, defraying also their other necessary expenses.

which the Professor elect had been directed to prepare in consonance with the principles adopted by the General Synod.

5. To make the future Ministers of the church devoted and deeply pious men; by educating a number of them amid circumstances most favorable to the growth of genuine godliness, and affording the most powerful stimulus to its attainment.

6. To make the future ministers of the church zealous and learned men; workmen that need not be ashamed, being qualified rightly to divide the word of truth, and to give unto each hearer his portion, both of instruction and edification, in due season.

7. To promote unanimity of views and harmony of feelings, among the ministers of the church, by having a large number educated by the same teachers, and in the same course of study; and thus to enable them to co-operate more effectually in promoting the kingdom of the Redeemer.

8. To increase the number of ministers, and make it commensurate with the increasing wants of the church.

Art. II. Board of Directors.

SECT. I. That the Board of Directors shall be chosen by the different Synods which are connected with the General Synod, and contribute pecuniary aid to the support of the Seminary, according to Statutes three, four and five. And so soon as any other Synod, not now comprehended in the General Synod, shall enter into regular connexion with said body, it shall be placed on an equality with the Synods, which were concerned in the original formation of the Seminary, and to which the fourth Statute particularly refers: that is, after having resolved to patronize the Seminary, and after having made some contribution to its funds, each such Synod shall be entitled to three clerical and two lay-directors: and after its contributions shall amount to three thousand three hundred and thirty-three dollars (the average sum paid by the original Synods in making up the aggregate ten thousand) then, for all contributions subsequently paid into the general fund, each such Synod shall be entitled to additional Directors, according to the ratio specified in Statute five.

2. Every Director, before he takes his seat as a member of this Board, shall solemnly subscribe the following formula, viz: "Sincerely approving the design of the Seminary of the General Synod of the Evangelical Lutheran Church, in the United States, as detailed in Art. 1. of its Constitution, and of the provisions of the Constitution and Statutes of said Seminary, I do solemnly declare and promise, in the presence of God and this Board, that I will faithfully endeavor to carry into effect all the provisions of said Constitution and Statutes, and thus promote the great design of said Seminary."

3. There shall be two regular semi-annual meetings of the Board in each year, the one at the end of the Summer session, and the other at the end of the Winter session. The transaction of the business of the Board, shall commence immediately after the conclusion of the examination of the students, at which it shall be the duty of the Directors to attend. Seven members of the Board shall form a quorum, *Provided always*, that five of this number be ministers of the Gospel, and two laymen.

4. The Board shall annually choose out of their own number, a President, Vice-President and Secretary, who shall always be re-eligible. In the absence of the President, the Vice-President shall preside, and in his absence, the Board shall elect a President pro tempore.

5. A special meeting of the Board shall be called by the President, or in case of his death, or inability to act, by the Vice-President, whenever a written request for such a meeting is presented to him, signed by at least two clerical and one lay Director from each Synod in connexion with the Seminary. The mode of calling a special meeting by the President or Vice-President, when thus lawfully requested, shall be by a circular addressed to each Director, specifying the time of meeting, and the business to be transacted.

The Synods of West Pennsylvania and Maryland were, by a vote of the Board, requested to contribute, each one hundred

This letter shall be sent at least fifty days before the time of said meeting, and no business can be transacted except that specified in the notice.

6. The Board of Directors shall elect some suitable person as the Treasurer of the Board, who shall be required to give sufficient bond and security. The Treasurer shall receive all moneys to be paid into the Treasury, and shall hold them and his office subject to the exclusive direction of the Board. He shall in no case whatever, pay out any money, except when ordered by a vote of the Board, and shall render to them at every semi-annual meeting, a faithful statement of his accounts.

7. Every meeting of the Board shall be opened and closed with prayer. And at every stated meeting in the spring, the whole of the Statutes and Constitution shall be read before the Board of Directors, in order that they distinctly keep in mind the design of the institution, and the duties incumbent upon them.

8. The Board shall inaugurate the Professors, and give direction what exercises shall be performed on such occasions. They shall prescribe the course of instruction to be pursued by the Professors : and any Professor wishing to introduce any important change in his department of the course, shall first submit it to the Board for their approbation.

9. The Board of Directors shall inspect the fidelity of the Professors, as well with regard to the doctrines actually taught, as to the manner of teaching them. If any just reason be given them to suspect either the orthodoxy or piety, or habitual diligence, or capacity of a Professor, or his devotedness to the Lutheran Church, it shall be their sacred duty to institute an investigation at the next regular meeting, or, if the case be one of fundamental heterodoxy, they shall call a special meeting for the purpose. If, after candid and deliberate examination, they shall judge any Professor guilty of either of the above charges alleged against him, it shall be their sacred duty to depose him from office, to appoint immediately some suitable minister of our church to conduct, *pro tempore*, the instruction of the Seminary, (requiring of him the same doctrinal profession, and oath of office, as of the Professor) and to take the earliest constitutional measures to elect a new Professor.

10. It shall be the duty of the Board of Directors to keep a watch over the conduct and interests of the students, to redress their grievances, to review and sanction, or reverse the decisions of the Faculty.

11. At every stated meeting of the General Synod, the Board shall forward to said body in writing, a detailed and faithful account of the state of the Seminary. The General Synod may recommend to the Board any measures which they deem conducive to the welfare of the institution ; and every such recommendation shall be considered at the next regular meeting of the Board, and may be accepted or rejected, as the majority of the Directors present shall see fit. *Provided always*, That on every such measure recommended by the General Synod, those Directors who are absent may vote by proxy or letter.

12. If there should, at any time, be a doubt with regard to an applicant for a seat in this Board, whether he is lawfully entitled to such seat according to the Constitution and Statutes of this Seminary, the existing members of the Board shall decide the point by a vote.

13. In their efforts to promote the grand designs of this Seminary, and in short, in all their official acts, the Directors shall conform to the Constitution of the Seminary, and the Statutes on which it is founded : and if, at any time, they should act contrary thereto, or transcend the powers therein granted them, the party deeming itself aggrieved, may have redress by appeal to the Judges of the Supreme Court of the State of Pennsylvania, who are hereby constituted and authorized to judge in such cases, and a majority of whom may declare null and void any decision of this Board, from which an

and fifty dollars to the immediate relief of the Seminary, until the funds were adequate for the maintenance of the Professor,

appeal is made to them, and which, after mature deliberation, they believe to be contrary to the Constitution of this Seminary, or the Statutes on which it is founded, and with which it must ever harmonize.

Art. III Of the Professors.

SECT. 1. No person shall be eligible to the office of Professor; who is not an ordained pastor of the Evangelical Lutheran Church, of high repute for piety and talents. And no person shall be eligible to the Professorship of Didactic and Polemic Theology, who has not, in addition to the above qualifications, officiated as pastor in the church at least five years.

2. Every Professor elect of this institution shall, on the day of his inauguration, publicly pronounce and subscribe the oath of office required of the Directors, and also, the following declaration: "I solemnly declare in the presence of God and the Directors of this Seminary, that I do *EX ANIMO*, believe the Scriptures of the Old and New Testament to be the inspired word of God, and the only perfect rule of faith and practice. I believe the Augsburg Confession and the Catechisms of Luther to be a summary and just exhibition of the fundamental doctrines of the word of God. I declare that I approve of the general principles of church government adopted by the Lutheran Church in this country, and believe them to be consistent with the word of God. And I do solemnly promise not to teach anything, either directly or by insinuation, which shall appear to me to contradict, or to be in any degree more or less remote, inconsistent with the doctrines or principles avowed in this declaration. On the contrary, I promise, by the aid of God, to vindicate and inculcate these doctrines and principles, in opposition to the views of Atheists, Deists, Jews, Socinians, Unitarians, Arians, Universalists, Pelagians, Antinomians, and all other errorists, while I remain a Professor in this Seminary."

3. The preceding declaration shall be repeated by each Professor at the expiration of every term of five years, in the presence of the Directors: and at any intermediate time, if required to do so by a vote of the Board of Directors. And no man shall be retained as Professor who shall refuse to make and repeat this declaration, in the manner and at the times above specified.

4. Each Professor shall, if practicable, have at least six lectures or recitations in a week. Each lecture and recitation shall be accompanied by prayer.

5. The salary of the Professors shall be fixed by the Board, and shall be equal to a comfortable support and provision for a family.

6. Should any Professor wish to resign his office, he shall give the Directors six months previous notice of his intention.

7. The Professors of the Seminary shall constitute a Faculty, of which each member shall have an equal vote, and of which the Professor of Didactic and Polemic divinity shall, when present, be *ex officio* chairman. The Faculty shall convene at the request of any one of its members. They shall keep a record of their proceedings, which shall be laid before the Directors at every regular meeting.

8. The Faculty shall have power to determine the hours of recitation; to examine and decide on all cases of discipline and questions of order; to admit Students; to determine the rules of decorum and duty, which rules shall be publicly read to the Students at the commencement of each session; to admonish and dismiss any student, who shall prove immoral, or disobedient, or unsound in his religious views, or whom they shall judge on any account a dangerous or unprofitable member of the institution.

9. The Professors, together with the Students, shall stately worship with the Church established in the place in which the Seminary is located; and

and Hon. Charles A. Barnitz, of York, Pa., was appointed Treasurer.¹

an arrangement shall be made, under the direction of the Board, by which each Professor shall preach to the Students once in each month: but the Professors shall have no connexion with the church, nor perform any pastoral functions whatever, unless they are requested by the regular pastor of the church, and find it consistent with their professorial duties and their disposition to do so.

Art. IV. Course of Study, Examinations and Vacations.

SECT. 1. The regular course of instruction and study in the Seminary shall embrace the following branches: Greek and Hebrew Philology, Sacred Geography, Sacred Chronology, Biblical and Profane History connected, Jewish Antiquities, Philosophy of the Mind, Evidences of Christianity, Biblical Criticism, Exegetical Theology, Biblical Theology, Systematic Divinity, Practical Divinity, Ecclesiastical History, Polemic Theology, Church Government, Composition and Delivery of Sermons, and Pastoral Theology.

2. The time requisite for a complete course of study is three years: though students may be received for a shorter time.

3. Each student, who has the necessary physical and mental capacity, will be expected to pay a reasonable attention to sacred music.

4. At the close of each session, there shall be a regular examination of all the classes on the studies of that session, conducted by the Professors, in the presence of such of the Directors, and other literary gentlemen as may be present. And at the close of their course, the senior class shall, in like manner, be examined on all the studies of the whole course. The theses of the senior class, shall be assigned them by the Faculty, three months before the time when they are to be publicly defended.

5. Particular attention shall be paid to the German language, and the course of studies shall be so regulated, that a due portion of them may be pursued in the German language by all the Students who wish.

6. There shall be two vacations in each year, of six weeks continuance each, to commence on the third Thursday of April and September. When the third Thursday of April falls into the week of Good Friday, the spring vacation shall begin one week later.

7. All students shall be in their respective rooms during study hours, and no student shall be absent from recitation or lecture, without having previously obtained the permission of the officiating Professor.

8. Every student shall be required to read an original composition, on such subjects as the Professors may appoint, at least once a month in the junior year, once in three weeks in the second year, and once in two weeks in the senior year. And once a month during the whole course, each student shall commit to memory a piece of his own composition, and pronounce it before the Professors and students.

Art. V. Of the Devotional Exercises of the Students.

SECT. 1. "It ought to be considered as an object of primary importance by every student of the Seminary, not to lose that inward practical sense of the power of godliness which he may have attained," nor to suffer his intellectual pursuits at all to impair it; but on the contrary, to aim at constant growth in piety and enlightened zeal for the interests of religion: ever remembering that without this, all his other attainments will be of little value, and must ultimately prove detrimental to the church. "He must remember too, that this is a species of improvement, which must necessarily be left, in a great measure, to himself, as a concern between God and his own soul."

2. Religious exercises shall be performed every morning and evening during term time, either by the Professors, or such students as they shall ap-

¹ Charles A. Morris, Esq., of York, Pa., and Frederick Smith, Esq., of Chambersburg, Pa., have since served in the same capacity.

On the 5th of September, 1826, the Directors convened at Gettysburg, when Professor Schmucker, who had since his ap-

point. In the morning, a devotional chapter or psalm shall be read, and a prayer offered up. In the evening a hymn shall be sung, and the services concluded with prayer.

3. Every student shall constantly, and punctually, and seriously, attend these religious exercises: as well as all the stated public worship in the church. All tardiness or absence from these exercises, shall be noted by Monitors, whom the Faculty shall appoint for the purpose.

4. During winter term, morning prayers shall be attended at seven, and evening prayers at five o'clock; and during summer term, at six o'clock, morning and evening.

5. It is, moreover, expected that each student will, in private, spend a portion of time every morning and evening in devout meditation, self-examination and prayer; and in reading the Holy Scriptures solely for the purpose of practical application to himself. The whole of every Lord's day shall be spent in devotional exercises, either social or secret. The books read are to be practical, and all intellectual pursuits not immediately connected with devotion or the religion of the heart, are on that day to be forborne. It is also recommended, that the first Wednesday of every month be set apart for special prayer and self-examination, and for exercises calculated to promote a missionary spirit.

6. If any student shall be chargeable with levity, or inattention to practical religion, he shall be admonished by the Professors; and if, after due admonition, he persists in his course, he shall be expelled by the Faculty.

7. The Professors shall regard it as their most sacred duty, by every means in their power, to promote genuine piety and true devotion among the students, by inculcating them in all their lectures and instructions, and by warning their pupils against cold formality on the one hand, and enthusiasm on the other.

Art. VI. Of the Students.

SECT. 1. This Seminary shall be open for the reception of students of all Christian denominations, possessing the qualifications hereafter specified.

2. Every applicant for admission shall produce satisfactory testimonials that he possesses good natural talents; is of prudent and discreet deportment, and in full communion with some regular church; that he has passed through a regular course of academical study, or wanting this, he shall submit himself to an examination of his preparatory attainments.

3. Every student, before he takes his station in the Seminary, shall make and subscribe the following declaration: "I declare it to be my serious intention to devote myself to the work of the Gospel ministry: and I solemnly promise that, so long as I remain a member of the Theological Seminary, I will, in reliance on divine grace, faithfully and diligently attend on all the instructions of this institution, that I will conscientiously and vigilantly observe all the regulations of the constitution and by-laws, and that I will pay due respect and obedience to the Professors, treat my fellow-students as brethren, and all other men as becomes the gospel of Christ.

4. Each student shall be considered a probationer during the first six months after his matriculation. If, after the lapse of this time, he shall have proved himself, in the opinion of the Professors, unfit to proceed, they shall report the fact to the Directors, who, if they are of the same opinion, shall dismiss him from the Seminary.

5. Habitual diligence and industry in study shall be required of all the students, unless the want of health prevent, for which the Professors shall make due allowance.

6. Every student shall be expected to treat his teachers with the greatest deference and respect, and all persons with civility; and all students shall yield a prompt and ready obedience to all the lawful requisitions of the Professors and Directors.

pointment been successfully engaged in procuring subscriptions for the institution, was inaugurated with the customary

7. Cleanliness in dress and habit shall be observed by every student ; but all excessive expense in clothing is strictly forbidden.

Art. VII. Of the Library.

SECT. I. The acquisition of a select and comprehensive Theological Library, shall be considered as an object of the highest importance to the Seminary.

2. The Directors shall, therefore, from time to time, make such arrangements as they shall deem best calculated to attain the object in view : and so soon as the state of the funds will admit of it, they may make some appropriations for the purchase of the most necessary works.

3. A Librarian shall be appointed by the Directors for such time as they may think proper.

4. A suitable room shall be appropriated for the Library ; and shelves shall be erected and divided into alcoves. If any Synod or individual shall nearly or entirely fill one of the compartments, the name of the donor shall be conspicuously placed over it.

5. The Librarian shall keep a correct catalogue of all the books belonging to the Library, and of all the donors who have made contributions to it.

6. No person shall have a right to borrow books, except the Professors and students of the Seminary.

7. The Librarian shall form a detailed system of regulations, embracing the items specified in this Constitution for the management of the Library ; which, after having been sanctioned by the Directors, shall remain in force, subject to the amendment or revisal of the Board.

8. The stated time for loaning and returning books, shall be from one to three o'clock, of every Saturday afternoon, in term time. Nor shall the Library be opened in the intermediate time, excepting by the Professors, to whom the key of the Library shall at any time be given.

9. A list of the most necessary books shall be presented to the Directors by the Professors, in order that those which are most needed, may be purchased first.

10. Books which are of such size and nature, that they ought rarely to be taken from the Library, shall be used in the Library, during Library hours ; *Provided always*, that they may be taken out by the Professors or by a student, who shall have obtained a written order from a Professor. The Faculty shall give the Librarian a list of the books referred to in this section.

Art. VIII. Of the Steward and Commons.

SECT. 1. The Steward shall be employed by the Directors, and shall hold his station under such stipulations as may be agreed on by them.

2. All Theological Students shall board in commons, special cases excepted, of which the Faculty shall take cognizance.

Art. IX. Of Beneficiaries.

SECT. 1. One of the prominent objects of this institution shall be, to defray either in whole or in part, the necessary expenses of indigent young men, destined to the gospel ministry.

2. The Directors shall therefore, as early as possible, devise such measures as may appear to them calculated to effect this object.

3. No person shall be received as Beneficiary, who does not furnish satisfactory testimonials that he is possessed of distinguished natural talents and piety. And if at any time it shall appear to the Professors, that any Beneficiary of this institution does not make such progress in learning and piety as might be expected, he shall no longer profit by the charitable funds of the Seminary.

4. Poor students shall pay nothing for room-rent in the Seminary, and shall be exempted from all the other expenses of the Seminary, as far as the state of the funds will admit.

solemnities, and entered at once upon the duties of his office. He delivered on the occasion an appropriate inaugural address *on Theological Education, with special reference to the Ministry*, which, together with the charge pronounced by David F. Schaeffer, D. D., of Frederick, was published in the German and English languages, and extensively circulated. At the opening of the first session of the institution, eleven students applied for admission. In determining the course of instruction, the Directors thought it best to assume elevated ground, to adopt a high standard of theological culture, and to require of applicants for admission, as many preparatory attainments as were demanded in any other similar school in the country. "To the adoption of this course," say they, "we are impelled by the conviction, that it is not only best calculated to promote the interests of the Redeemer's kingdom, but it is also imperiously called for by the exigencies of our rapidly extending church." They were right in the position they assumed. Experience has shown the wisdom of their decision. If the *priest's lips were of old to keep knowledge*, if the ministers of the gospel are bound to *feed the people with know-*

Art. X. Of the Funds.

SECT. 1. The funds of this institution shall at all times be kept entirely separate and distinct from all other funds or moneys whatever; and the Directors shall deposite them into the hands of such Corporation, or dispose of them in such other manner for safe-keeping and improvement, as they may see proper.

2. The Directors shall endeavor from time to time, to devise means for the gradual enlargement of the funds, until they become adequate to the necessities of the institution.

3. It shall be the duty of the Directors sacredly to execute the intention and directions of testators or donors, in regard to moneys, or other property, left or given to the Seminary.

4. All moneys collected, or funds obtained, shall be paid into the general fund, until provision is made for the support of the Professors, and the erection of the necessary buildings: *Provided always*, that any number of individuals not greater than ten, may at any time found scholarships.

5. After the two fundamental objects mentioned in the last section, shall have been attained, any congregation or Synod, may also found scholarships.

6. Any congregation or Synod, which shall found one or more scholarships, may, if it see fit, reserve to itself, forever, the privilege of nominating the persons to be received on said scholarships. And the nomination of persons to be received on scholarships, founded by a number of individuals not greater than ten, may be reserved by said individuals to themselves, during their life-time, after which it shall be vested in the Directors, and ever remain with them.

7. If, at any time, no applicant possessing the qualifications specified in Article VI. Sect. 1., shall be nominated by the parties in whom the privilege of nomination is vested, then the Directors may nominate such applicant, who may continue the full course of three years. And if no properly qualified applicant be at the disposal of the Directors, the proceeds of said scholarship, during its vacancy, shall be paid over to the general funds of the Seminary.

ledge and understanding, then it is plain that ignorance, next to the want of piety, is one of the most serious defects in those who minister at the altar of God. Personal piety is the most important qualification, an indispensable requisite to the office. Nothing can atone for its absence. Intellectual endowments can never supersede the higher agency of the Holy Spirit. Human learning cannot be substituted for grace. An unsanctified ministry is the greatest curse ever inflicted upon the church. Unless ministers of the gospel be eminently pious, they cannot go before the people and urge them on, to high attainments in the Christian course. They cannot instruct others, when they themselves have never known the way. Where piety is languid and faith weak, ministerial duties will be tasks, and ministerial results will be small. But piety alone is not sufficient! Christianity demands not only an evangelical and pious ministry, but likewise men of highly cultivated mind, possessing intellectual as well as moral qualifications. An enlightened as well as a sanctified ministry is required. The extent and permanency of ministerial influence is, under God, proportionate to its intellectual power. We must train up those who will be mighty in the Scriptures, and able rightly to expound, defend and enforce them. It must be remembered that the words of the Holy Ghost have been communicated in dead languages, which should be understood by those who sustain the relation of spiritual instructors. They, who are set for a defence of the gospel, are often called to encounter subtle and learned adversaries, active opposers of sound doctrine, who will rejoice in an effort to overwhelm the truth, unless their folly is made manifest. Error and infidelity prevail in the land, the enemies of Christianity everywhere abound, and objections to the truth are presented in new forms, and urged with great plausibility. These are to be met and successfully handled. Their sophistry is to be detected, and their absurdity exposed. The Apostolic injunction is, *Lay hands suddenly on no man*. The advice to Timothy was, *Give attendance to reading: Meditate upon these things, give thyself wholly to them, that thy profiting may appear unto all*. But we have wandered from our subject farther than we intended. In the opinion expressed we are, however, confident we have the concurrence of the church generally. Even those, whose advantages have been the fewest, experiencing the want of the requisite intellectual furniture, are most ready to endorse the sentiments we have uttered.

To proceed therefore with the narrative, at a meeting of the Board, held in the spring of 1827, the Directors finding that

some of the applicants for admission into the Seminary were deficient in Academic training, and believing that a properly conducted classical school would be highly conducive to the prosperity of the Seminary, associated themselves together, with the view of establishing such an institution. The Gettysburg Academy was subsequently purchased for the purpose, and Rev. David Jacobs appointed the instructor. In 1829 the school was enlarged, and changed into a Gymnasium, a scientific department having been connected with it, under the care of Rev. M. Jacobs. In 1831 it received a charter from the State of Pennsylvania, and was erected into a collegiate institution. From this humble beginning rose gradually into importance Pennsylvania College, which has already been a source of abundant good to the church, and which promises so much for the elevation of our ministry.¹

In the report of the Directors, submitted to the General Synod at its meeting in 1829, reference is made to the munificence of Rev. G. Schober, in kindly presenting to the Seminary between two and three thousand acres of land in North Carolina, and although it has not yielded much, yet the gift was an evidence of the deep and kind interest felt by this venerable father for the institution. A donation of fifty dollars, about the same time, is gratefully acknowledged from our Moravian brethren, at Salem, North Carolina, as an expression of their good feeling and warm sympathy for the enterprise in which we were embarked. Mention is also made of the successful agency of Dr. Schmucker in the Eastern cities, in the collection of funds, and of the warm reception, with which Dr. Kurtz was everywhere greeted, in his mission abroad. It is also stated that an act of incorporation from the Legislature of Pennsylvania, had been secured for the Seminary.² This was

¹ *Vide* the Evangelical Review, Vol. II., p. 539, for the history of this institution, and the benefits it has conferred upon the Church.

² The articles of incorporation are given for reference :

SECT. 1. *Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by authority of the same,* That the Theological Seminary of the General Synod of the Evangelical Lutheran Church in the United States, located at Gettysburg, in the county of Adams, is hereby erected into a body politic and corporate, in deed and in law, by the name, style and title of "The Theological Seminary of the General Synod of the Evangelical Lutheran Church in the United States," and by the same name shall have perpetual succession, and be able to sue and be sued in all courts of law or elsewhere, and shall be able and capable in law and equity to take and hold lands, tenements, goods and chattels, of whatever kind or nature or quality, real personal and mixed, which are now or hereafter shall become the property of the said Seminary, by gift,

accompanied with considerable difficulty, as at that time there was in the State a strong opposition to chartering religious in-

grant, bargain, sale, conveyance, assurance, will, devise, bequest or otherwise, from any person or persons capable of making the same, and the same to grant, bargain, sell or dispose of, and to have and use a common seal: *Provided*, That the yearly value or income of said real and personal estate shall not at any time exceed the sum of six thousand dollars.

SECT. 2. *And be it further enacted by the authority aforesaid*, That the affairs of the corporation shall be managed and superintended by a board of directors, to be elected by the several contributing Synods constituting or which may constitute the General Synod aforesaid, in such manner and at such times as the several Synods may prescribe; and the persons who are now directors shall be directors until others are elected by such several Synods, according to their respective regulations; and the number of directors to be elected by each Synod, shall not be less than five nor more than fourteen, according to the circumstances and regulations mentioned in the statutes now established by the General Synod, and their seats shall be vacated according to the provisions contained in said statutes; and said directors shall annually elect from among their number, a President, Vice-President and Secretary, who shall always be re-eligible; in the absence of the President and Vice-President, a President pro tempore shall be elected by the board; they shall also elect a treasurer from time to time, who shall give security as the directors may require, for the trust reposed in him.

SECT. 3. *And be it further enacted by the authority aforesaid*, That there shall be two semi-annual meetings of the board in each year, one at the end of the summer session, and the other at the end of the winter session, and special meetings as the by-laws may prescribe; and when met seven members shall constitute a quorum, five being ministers and two lay-members; and they shall have power to enact the necessary by-laws, rules and regulations for the well ordering and government of said Seminary, the same being not inconsistent with the constitution and laws of this State, of the United States, or of the constitution calculated for the government of said Seminary; and a record of the transactions of the board shall be kept in a book provided for the purpose; and the funds shall be applied to promote the objects of the institution, as the directors may deem expedient from time to time.

SECT. 4. *And be it further enacted by the authority aforesaid*, That it shall not be lawful for the said corporation to appropriate any of its surplus funds, if any it may have or acquire over and above defraying the usual and necessary expenses thereof, to any object other than those of a charitable or religious purpose, and which shall be necessary or proper for the well being of the said Seminary.

SECT. 5. *And be it further enacted by the authority aforesaid*, That the legislature reserve the right of modifying or resuming the powers and privileges hereby granted.

JOSEPH RITNER,
Speaker of the House of Representatives.

ALEXANDER MAHON,
Speaker of the Senate.

APPROVED, *April 17, 1827.*—J. ANDREW SHULZE.

stitutions. The application was, however, successful, through the untiring and active exertions of Hon. Charles A. Barnitz, J. G. Schmucker, D. D., and Rev. J. Herbst, into whose hands the matter had been committed.

The erection of a suitable edifice was contemplated by the Board from the very beginning, but the question was postponed from time to time, in consequence of pecuniary difficulties. At a meeting in 1829, the inconveniences, resulting from the want of proper accommodations, were regarded as so great, that the Directors determined at once to undertake the project, and to erect an edifice, which should contain all the necessary public apartments and comfortable rooms for the students. On the 26th of May, 1831, the corner-stone of the new building was laid with appropriate religious services, in the presence of a large concourse of citizens and strangers. The exercises on the occasion were conducted by J. G. Schmucker, D. D., C. P. Krauth, D. D., D. F. Schaeffer, D. D., Rev. J. Uhlhorn, Rev. A. Reck, Rev. J. W. Heim, and Rev. C. F. Heyer. The next year the house was sufficiently completed to admit of its occupancy by the students. It is a fine building, about a half mile from Gettysburg,¹ situated on an elevation of ground, commanding an interesting and extended prospect of the country, with beautified walks, and a densely shaded grove in the rear. The edifice is of brick, four stories in height, and is one hundred feet in length, and forty in breadth. Besides the necessary apartments for the chapel, library, recitation rooms, and accommodations for the steward and his family, sixty students can be lodged. A large number of rooms have been furnished for the young men by congregations and benevolent individuals in the church. On each side, at a short distance from the Seminary building, two neat and comfortable dwellings, as residences for the Professors, were erected by the Board in 1833.

During the first four years after the organization of the institution, Professor Schmucker performed all the labor of instruction. This was, however, only a temporary arrangement, and it was intended that additional force should be provided so soon as the finances of the Seminary would justify the measure. The initiatory step was taken by the West Pennsylvania Synod, at a meeting held in York, in 1828, when individual

¹ The site of the building was selected by a committee of disinterested persons, not living in Gettysburg, previously appointed by the Board, viz: Hon. C. A. Barnitz, of York, Pa., George Hager, of Hagerstown, Md., and Frederick Sharretts, of Carlisle, Pa.

subscriptions of one hundred dollars were started, for the support of the second Professorship. Accordingly, in May 1830, Ernest L. Hazelius, D. D., a native of Germany, but more recently Professor in the Hartwick Seminary, New York, was unanimously elected Professor of Biblical and Oriental Literature, and of the German language. The following September he was solemnly inducted into office, in the presence of the Board and a large assemblage; J. D. Kurtz, D. D., of Baltimore, delivering the charge to the Professor, who, after having read and signed the declaration required, pronounced an interesting address *On the History of our Church in this country*. Dr. Hazelius' connexion with the institution was of short duration. In 1833, having received a call to the Theological Seminary of the Synod of South Carolina, at Lexington, he resigned his chair, very much to the regret of the Board of Directors, who in their minutes testify to the zeal and industry with which he had discharged the duties of his office. In the fall of 1833, Charles P. Krauth, D. D., originally of Montgomery Co., Pa., and for several years a resident of the State of Virginia, but at the time of his election Pastor of St. Matthew's Church, Philadelphia, was chosen Professor of Biblical and Oriental Literature; and as the funds of the institution were not adequate to sustain two Professors, it was agreed that part of Dr. Krauth's time should be devoted to imparting instruction in Pennsylvania College, with the understanding, that so soon as the proper arrangement could be made, his duties should be entirely confined to the Seminary. At the following session of the Board, Benjamin Kurtz, D. D., of Baltimore, Md., was appointed Professor of German Literature and Ecclesiastical History, to whom also a chair was assigned by the Trustees of the College, whence it was proposed part of his support should be derived. Doctor Kurtz declined the position to which he had been invited.

The institution, at this period of its history, appeared to be steadily increasing in favor, and gaining the confidence of the church. Its hold upon the affections of the people was strengthening. Its usefulness was extending, and the enterprise was considered no longer an experiment. It enjoyed uninterrupted success. The smiles of Heaven seemed to rest upon the school, and to accompany the efforts of the brethren.

For a series of years succeeding, no changes were made in the instruction, and nothing of special importance occurred. In 1838, Dr. Krauth, who had, for four years, been filling the Presidency of Pennsylvania College, resigned his Professorship in the Seminary, in consequence of his duties in the college

requiring all his attention. John G. Morris, D. D., of Baltimore, was elected as his successor, but being unwilling to accept the appointment, Doctor Krauth, at the earnest request of the Directors, consented to withdraw his resignation, and to continue to give instruction in the Seminary, so far as his collegiate duties would allow. At the meeting of the Board in 1839, Henry I. Schmidt, D. D., a native of Nazareth, Pa., and for several years pastor of a German congregation in Boston, Mass., who had previously been elected a member of the Faculty in College, was chosen Professor of German Literature in the Seminary. In 1843 he resigned, having accepted a situation in the North. His departure was an occasion of deep regret, but under the circumstances it was necessary. There seemed to be no other alternative, as the income of the institutions was not adequate to sustain all, who were engaged in the work of instruction.

The opinion generally prevailing in the church, that the Seminary ought to be more fully endowed, and the entire time of two Professors devoted to the institution, the Alumni held a convention at Gettysburg in the Spring of 1844, for the purpose of devising some plan of relief, and extending aid to their *Alma Mater*. A large number assembled on the occasion, animated with a noble zeal and an earnest desire to do something, in order that the means of instruction might be enlarged, and the institution made more useful to the church. A deep and enthusiastic interest was awakened in this effort. All felt that a permanent endowment must be secured, and that the present was the most propitious time for action. It was therefore determined by the Alumni, that a vigorous effort should be made; that subscriptions should be taken, to be paid in annual instalments for five years, for the immediate support of a second Professor, and operations commenced to raise funds to be invested on landed security, with at least double the amount thus invested, for the permanent endowment. The Directors confidently relying upon the success of the Alumni effort, which was most auspiciously commenced, at their meeting in September, 1844, proceeded to elect Rev. Charles A. Hay, a graduate of Pennsylvania College, and an Alumnus of the Seminary, at the time pastor of the Lutheran church, Middletown, Md., Professor of Biblical Literature and of the German Language. At the beginning of the winter session he was inaugurated, and at once entered upon his duties. Professor Hay remained in office until the Spring of 1848, when he resigned, and resumed the pastoral office. On the occasion the Board passed resolutions, commendatory of his

character and qualifications, and of the fidelity, with which he had discharged the duties of the station. As the effort for the permanent endowment of the institution, so far had only partially succeeded, and was not yet completed, the Directors, in 1849, made overtures to the Synod of Pennsylvania to unite with them more fully in the support of the Seminary, and proposed to give to this body the right of nominating the incumbent. The Synod acceded to the proposition, expressed a willingness to contribute to the pecuniary support of the Seminary, and immediately placed in nomination Charles R. Demme, D. D., Pastor of the Collegiate German Lutheran Churches in Philadelphia. The nomination was unanimously confirmed by the Board, and the hope was generally entertained that the Doctor would feel it his duty to accept the appointment. It was, therefore, an occasion of sincere regret, when it was ascertained that he could not consent to occupy the position to which he had been called, and for which he was regarded as so eminently qualified.

Doctor Krauth, in compliance with the wishes of the Board, continued, as in former years, temporarily to give instruction to the Theological students, until the session of the Board in 1850, when the finances of the institution appearing to justify the step, he was appointed full Professor, with the understanding, that his labors be entirely withdrawn from the College. A permanent arrangement has, at length, been effected, and the entire time of two Professors secured for the institution. The object so earnestly desired from the beginning, has been attained, and provision is made for instruction in all the branches usually taught in similar schools. The various departments, at the present time, are filled by the respective Professors, as follows: S. S. Schmucker, D. D., Professor of Didactic, Polemic and Homiletic Theology and German Literature. C. P. Krauth, D. D., Professor of Sacred Philology, Biblical Criticism, Ecclesiastical History and Pastoral Theology. An addition to the Faculty will probably be made, during the coming year, and an individual of acknowledged ability appointed to fill the German Professorship, now in process of completion by the Synod of Pennsylvania, through the successful agency of Rev. B. Keller, the design of which is to afford the students of both institutions facilities for the acquisition of the German language. This arrangement will furnish unusual advantages to those who are desirous of becoming acquainted with the noble language of our fathers. And as the tide of immigration from Europe into this country is so great, many years must elapse before we can dispense entirely with German ser-

vices in our church. To us will these immigrants look for ministers. Upon us they have claims. We are, in a measure, responsible for the spiritual training of a large proportion of our foreign population, and we will be recreant to our duty, if we do not put forth the effort to send them men, who will be able to break unto them the word of life in their vernacular tongue.

The library of the Seminary is extensive and well selected, one of the most valuable, in many respects, probably, in the United States. It embraces nearly nine thousand volumes, and is, from time to time, receiving important accessions.

The finances are in a better condition than at any previous period in the history of the institution. Besides the real estate, which consists of the Seminary edifice and the two buildings occupied by the Professors, there is, according to the report presented to the last convention of the General Synod, a fund of upwards of thirty thousand dollars permanently invested for the support of the Professors.

The whole number of students, connected with the Seminary since its foundation, is two hundred and eighty-three. Of these, seven have served as Presidents, and ten more as Professors in our Literary and Theological institutions; two have labored as Foreign Missionaries in connexion with our mission in India; six have been employed as editors of periodicals; ten have been engaged in preaching the gospel among other denominations, whilst the great body of the Alumni have labored as Home Missionaries, or settled pastors within our own borders, most satisfactorily answering the design for which the institution was reared, and fulfilling the ardent expectations of its pious founders.

Has not the church reason to feel encouraged in the contemplation of the past? How much is there in the history of this institution to claim our devout gratitude? Difficulties the most formidable have been overcome, and evils the most serious, removed. The Great Head of the church, from whom cometh all good, has kindly watched over its interests, and blessed its efforts! Who can adequately estimate the influence for good, the salutary, conservative and saving influence exerted through this instrumentality, during the brief period of its existence? Although thirty years have not elapsed since its career commenced, yet how many have been permitted to sit under its shade and partake of its valuable fruit? From this fountain have issued streams to refresh the waste places of Zion, and to *make glad the city of God, the holy place of the Tabernacles of the Most High*. For a long period this was almost

the only source, to which our destitute congregations could look for supplies. What would be the present condition of the church, if this institution had never been planted? Would the same number have entered the ministry, or could they have entered upon its duties as well prepared for the service? Could the demand for faithful pastors have been met to the extent of even the present partial supply? We rejoice in the prosperous advances our church has made of late years. A great change is perceptible! A vast improvement has taken place. New life has been infused into her whole being. She has manifested a more active spirit, and presented a more attractive character. Her strength has been developed, her resources unfolded, and her energies called forth. How much of this change is to be ascribed to the influence of the Theological Seminary of the General Synod, they who are conversant with facts, in the history of the church, must decide! The church, we believe, does appreciate its value, and seems sensible of the service it has rendered. Although other institutions of a similar character have since been established within her pale, yet the very thought that they were successful or flourishing at the expense of the one at Gettysburg, would occasion general regret, and excite painful solicitude. Who does not cherish this School of the Prophets with deep interest, with an affectionate regard? Who is not concerned for its prosperity? Who will not labor for its advancement?

The expediency of Theological Seminaries can no longer be regarded as a doubtful experiment. The church seems to have settled down into the conviction, that in this way the most appropriate and extensive, the most thorough and complete instruction can be secured. There may be some evils connected with the present system, we admit, but the superior advantages, it affords, greatly counterbalance any inconveniences that are experienced. If we were permitted to suggest a change in the present arrangement, we would combine the two systems, uniting the private with the public instruction. We would propose a plan similar to the one now adopted by our Medical schools, by which the student could spend half the year in attendance upon the instruction of the Seminary, the other half in the study of a private clergyman, learning there the practical part of his work, and acquiring an acquaintance with pastoral duties. We believe an arrangement of this kind would be a great improvement, and productive of the highest good. It would be a benefit to the student physically; his health would be invigorated, his pecuniary resources replenished. It would contribute greatly to his moral culture,

and promote his growth in grace. We cannot, however, dispense with the Theological Seminary. The best instructors can thus be secured, whose whole time and undivided exertions can be devoted to the work. When studies are pursued in private, they are often directed by incompetent men, totally unfit for the responsible business; or if qualified, in the multiplicity of their pastoral engagements, they have not the leisure to do them justice. Many of our private ministers are indifferently supplied with books, which are constantly needed by the student for reference. He must have access to a suitable library, if he would pursue his studies with profit. Young men by being brought together in the class room are improved. Mental excrescences are removed, and the rough corners knocked off. The sympathy, that is awakened, is of great use in the acquisition of knowledge. The excitement is wholesome. As iron sharpeneth iron, so mind in contact with mind leads to closer and more persevering application, to a more intimate acquaintance with its own powers and defects, to richer and more solid results. Besides, that which is left to individual enterprise and caprice, although it may be well managed, will not be directed with uniformity. Candidates for the sacred office should be trained under the eye of the church. She should at all times inspect and control their education. She should see that the instruction is faithful and sound. She should feel it her duty to counsel the instructors, and should propose such changes, as at any time may be deemed desirable. She should carefully watch over these precious fountains, and if ever they become poisoned, promptly apply an effectual remedy. A heavy responsibility rests upon the church. She is bound to make provision for a pious and able ministry. If she is indifferent to the education of her ministers, or is negligent in the performance of this duty, she must be considered faithless to her own most vital interests, and guilty in the sight of the Great Head of the church.

The ministry of reconciliation has exerted, and is destined to exert a most important influence upon the world. It is most closely connected with the glory of God, and the highest welfare of mankind. It has a great and powerful result to secure, a glorious work to perform. Let us, then, not only earnestly pray *the Lord of the harvest, that he will send forth laborers into his harvest*, but let us put forth corresponding efforts, that the church may be furnished with approved watchmen on Zion's walls, with workmen that need not be ashamed, rightly dividing the word of truth. God will not be unmindful of the work of faith and labor of love we render to His

name. He will be with us, and crown our efforts with abundant success. He will be pleased graciously to employ us in his service for the accomplishment of his glorious purposes, for the diffusion of human happiness, and the advancement of the Redeemer's kingdom!

ARTICLE X.

NOTICES OF NEW PUBLICATIONS.

Philosophy of Sir William Hamilton, Bart. Professor of Logic and Metaphysics in Edinburg University. Arranged and edited by D. A. Wright, Translator of Cousin's "History of Modern Philosophy." For the use of Schools and Colleges. N. York: D. Appleton and Company, 200 Broadway.—MDCCCLIII.

WE welcome this publication as presenting, in its "Philosophy of Common Sense" something far more definite, positive and satisfactory, than we have been wont to find in the speculations of most philosophers. In vindicating "our primary beliefs considered as the ultimate criterion of truth," against the contradictory absurdities of a skeptical philosophy, and in exposing the many gross mistakes which have been made in the conception and application of the doctrine of Common Sense, Sir William Hamilton secures a fixed and unshifting starting-point, and clears the way, for a train of metaphysical speculations as clear and convincing as they are profound and ingenious. In the Second Part we have an ample elucidation of Reid's doctrine of perception, and a very discriminating and triumphant defence of this doctrine against Sir Thomas Brown: a defence in which Reid's fundamental correctness and general accuracy are conclusively made out, whilst his numerous erroneous conclusions, and the errors in his analysis of consciousness are made equally plain, and accurate statements, sound conclusions, and consistent ratiocinations are given in their place. The Third Part, the "Philosophy of the Conditioned," whilst it exposes the utter absurdity and the dismal perniciousness of sensuism and materialism, is mainly a consummately effectual refutation of Cousin's doctrine of the Infinito-Absolute, in which is thus also exposed the complete unsatisfactoriness, nay, to use a pardonable tautology, the emptiness of that vast vacuum, German rationalism, more properly termed Intellectualism, of which Cousin is the apostle in France. It is almost needless to add that Sir William Hamilton is an humble christian, and though (we should say, because) a profound philosopher, a devout learner in the school of the Great Teacher. To the lovers of philosophy this publication will be a most valuable acquisition, and its introduction, as a text-book, in colleges, can be fruitful only of good. It is the production of a mind of uncommon depth and vast reach of thought, of a logician thoroughly

and rigidly consistent, of a most acute and discriminating critic, and a scholar of most imposing erudition ; and its influence on the state and progress of speculative science here and elsewhere cannot but be highly beneficial. We conceive it is only through a misapprehension of his meaning, that any conclusions unfavorable to religious truth can be drawn from aught that he has said.

Discussions on Philosophy and Literature, Education and University Reform. Chiefly from the Edinburg Review ; corrected, vindicated, enlarged, in Notes and Appendices. By Sir William Hamilton, Bart. With an Introductory Essay by Robert Turnbull, D. D. New York : Harper and Brothers, Publishers, 329 & 331 Pearl Street, Franklin Square.—1853.

THIS volume is, in the main, essentially different from the one just noticed, which contains the author's philosophical writings only. Like the latter, it contains the Philosophy of the Unconditioned, and the Philosophy of Perception ; but the remaining and ample space is filled up, in part, with papers more attractive and interesting to general readers and literary men. There is an article on Johnson's Translation of Tenneman's Manual of the History of Philosophy : a long one on logic, reviewing the recent English Treatises on that science : an exceedingly interesting one on the "Epistolæ Obscurorum Virorum : " a long and most able one on the study of Mathematics as an exercise of the mind, unfavorable, and, as we think, very justly so, to the science ; and a number of others, all exceedingly valuable and interesting ; our main objection here being, that in the article on the question : "Do religious tests insure religious teachers ?" the unfortunate affair of the Landgrave Philip of Hesse is, as it appears to us, unnecessarily introduced and ventilated. The Introductory Essay by Dr. Turnbull is a valuable addition, and the appendix contains a great deal of important and interesting matter, especially on sundry educational subjects. Though we may object to some things in the volume, we are assured that it cannot be otherwise than highly instructive and interesting to educators, students, and literary men.

The Mud Cabin ; or, The Character and Tendency of British Institutions, as illustrated in their Effect upon Human Character and Destiny. By Warren Isham. Second Edition. New York : D. Appleton and Company, 200 Broadway, and 16 Little Britain, London.—1853.

THIS is not, as the title, "The Mud Cabin," might lead the reader to suppose, a work of fiction. This title was "chosen solely from its identification with the sober facts and reflections with which its pages are filled. These facts and reflections are the result of careful investigation and research, continued through a period of eighteen months, and challenge the severest scrutiny." We are free to acknowledge, that we have long entertained a very unfavorable opinion of the character and tendency of British institutions, and of their influence upon all classes of Society. This opinion has here been confirmed and justified by a mass of evidence perfectly overwhelming.

The book is dedicated "to the workingmen of the United States of all professions and pursuits;" and all Americans, excepting only our worse than ridiculous moneyed aristocracy, will learn from it more highly than ever to appreciate our free institutions, by which the rights of all are equally honored and protected. The book is deeply interesting: while it proves, by an appalling multitude of facts, that the masses are in a most deplorable condition in Great Britain, it also shows, that a better state of things is gradually approaching in that misgoverned country. It is replete with instruction, and we hope it may do good, both here and abroad.

On Miracles: By Ralph Wardlaw, D. D. New York: Robert Carter and Brothers, No. 285 Broadway.—1853.

THE name of Dr. Wardlaw is so well known, and his character and abilities are so highly appreciated in the religious and theological world, that it seems needless to recommend any elaborate work proceeding from his pen. His design in preparing the present work for the press, was, to meet and counteract the abounding skepticism of the time. It manfully encounters this skepticism, both in its old and its new phases, discusses the general question under all its various aspects, examines the view of miracles held by German rationalists, the explanation of them by the myths of Strauss, the estimate of them by Spiritualists, and also exposes the absurd claims of the pretended miracles of the Romish church. In all this the most extensive knowledge and thorough research, sound criticism, severe logic, philosophic acumen, and altogether, the most consummate ability to meet and do full justice to the momentous questions involved in this great subject, are exhibited. In these days, in which infidelity displays such extraordinary ingenuity and activity, works like this have a special and inappreciable value, as they serve to instruct and establish the doubting and wavering, and to arm believers against the specious reasonings of the versatile enemies of the christian faith. To christians generally, as well as to clergymen, we most cordially recommend it as a most valuable contribution to the apologetic literature of the church.

Abbeokuta; or, Sunrise within the Tropics: An Outline of the Origin and Progress of the Yoruba Mission. By Miss Tucker, author of "The Rainbow in the North." New York: Robert Carter and Brothers, No. 285, Broadway.—1853.

THIS is an exceedingly interesting and delightful volume, thoroughly imbued with the gentle and loving spirit of our holy religion. It gives a pretty full account of divers African nations, of Yoruba and its people, of the foundation of Abbeokuta, of matters and things connected with the general subjects, such as manners, customs, superstitions, &c., of Africa, but chiefly aims to gladden the hearts of christians by its narrative of the introduction of christianity among the people of Yoruba, especially at Abbeokuta, and of the grateful and joyful reception given to the Gospel by the sable denizens of that Tropical region. The book abounds with facts and incidents of deep interest, and describes labors and results of great importance. It is illustra-

ted with maps and engravings. The volume has strong claims upon the interest of the christian community.

Theory of Politics : An Inquiry into the foundations of Governments, and the Causes and Progress of Political Revolutions. By Richard Hildreth, author of "The History of the United States of America," etc. New York : Harper and Brothers.—1853.

THIS is a most searching examination and thorough discussion of all the elements entering into the idea of government, and of all the facts exhibited in its practical developments from the earliest times. In all European countries the church has hitherto, unfortunately, occupied, in all these concerns, a false position. Hence the mystical power, as the author terms the influence proceeding from the church, is not here viewed, and so far as the past is concerned, cannot in some respects be viewed, in a favorable light. We have failed to make out the author's actual position as regards christianity and the church, from what he says in this work : we have some doubt as to its being satisfactory and just. It would certainly have been worth while for him to show the proper relation of the church to the body politic, the beneficial influence indirectly exerted upon it by christianity, and to exhibit the importance of the strict application of truly christian principles in the establishment and conservation of a righteous and beneficent system of government. The work, however, is written with great ability, and affords evidence of the author's extensive knowledge, of his sound thinking, his correct principles, his conservative republicanism, and his liberal philanthropy, and deserves to be carefully studied and pondered in our agitated and distracted times.

Elements of Rhetoric. By Richard Whately, D. D. Archbishop of Dublin. Reprinted from the seventh (octavo) Edition. New York : Harper and Brothers.—1853.

THIS work is already so well known, that it is not necessary to enlarge upon its merits. Like the other writings of Archbishop Whately, it bears witness of the distinguished abilities of its author. It is not as easy to use as a school-book as Dr. Blair's, but it is immeasurably superior to his in intrinsic merits, in depth of thought, in correctness of judgment, in acuteness and consistency of reasoning. While it may justly be said to present the true philosophy of rhetoric, it is by no means merely a dry abstract dissertation : it is composed in an elegant style, and its illustrations are both copious and exceedingly appropriate. To those who desire fully to understand the great art of speaking and writing, this work cannot be too strongly recommended.

The Homes of the New World ; Impressions of America. By Frederika Bremer. Translated by Mary Howitt. In two volumes. New York : Harper and Brothers.—1853.

THESE two stout volumes, relating Miss Bremer's travels in the United States, and giving her impressions and notions of men and things, of politics and churches, of public institutions and domestic life, &c., &c., in our country, will doubtless be read with great avidity throughout the length and

breadth of the land. They have deeply interested us, but not added to the high opinion which we had previously entertained of the author. There is much that is valuable and instructive, and much that is very delightful, in the work; but there is entirely too much gossip about families and individuals, about men and women, distinguished and obscure, duly labelled and paraded before the public. Her opinions on many subjects are very correct and just, on others excessively absurd: her religious views, though she often discourses the language of truth and sound doctrine, and exhibits deep devotional feeling, seem yet to be very loose and unsettled: her religion has evidently a deep tinge of latitudinarianism and rationalism: although she differs from Channing, and Emerson, and Bellows, and the Quakers, she raves about them with a sort of extravagant hero-worship, and hears their discourses, and reads their writings with excessive delight: she sympathizes with all sorts of isms; with the advocates of woman's rights: even Mormonism finds some favor with her: only the spiritual rappers and media she cannot away with: her own church, as existing in America, she almost ignores, and repeats the oft-told tale, that the church of Unonius in Chicago, is a Lutheran church. With the exception of some subjects, she paints every thing "couleur de rose," and is often sweet usque ad nauseam. Yet, with all its faults, it is exceedingly entertaining, and throughout highly interesting. It is evidently the unaffected utterance of a sincere mind. On many matters of general interest, on divers institutions, on sundry national peculiarities, she expresses very correct and just views, and sometimes deservedly severe censures. Take it all in all, it is a very interesting mélange of sound sense, liberal and hopeful speculation, good feeling, mistaken views and imaginary facts, instructive and entertaining to all readers alike.

History of the Insurrection in China; with Notices of the Christianity, Creed, and Proclamations of the Insurgents. By Messieurs Callery and Yvan. Translated from the French. With a Supplementary chapter, narrating the most recent events. By John Oxenford. With a Fac Simile of a Chinese Map of the course of the Insurrection, and a Portrait of Tien-te, its Chief. New York: Harper and Brothers.—1853.

OF this work we need only say, that it faithfully fulfils the promise of the title-page. The authors are French protestants, one formerly a missionary, and afterwards interpreter to the French embassy in China, the other, physician to the same embassy. It presents a full and detailed account of the causes, character, progress and prosperity of this extraordinary insurrection, as well as of the principal persons concerned in it, and of those connected with the reigning dynasty. The authors have had perfectly reliable sources of information; and as that important movement is still going on, and evidently hastening to its successful termination, their little volume cannot fail to be read with deep interest.

A Manual of Greek Literature, from the Earliest authentic Periods to the Close of the Byzantine Era. By Charles Anthon, LL. D., Professor of the Greek and Latin Languages in Columbia College, Rector of the Grammar School, etc., etc. New York: Harper and Brothers.—1853.

THIS latest work from the never resting pen of that profound and elegant classical scholar, Dr. Anthon, has already met with a cordial appreciation among all competent judges. It betrays, like all the Doctor's other works, a complete mastery of his subject, and leaves little or nothing to be desiderated. As a class-book, it cannot but supersede all others in the same department, and to general scholars its copious stores of knowledge will prove most acceptable. In the introduction a large amount of valuable information is, among other important matter, communicated respecting the Indo-Germanic languages. The work must command the admiration of all who examine it.

Louis XVII: His Life—his Sufferings—his Death. The Captivity of the Royal Family in the Temple. By A. De Beauchesne. Translated and edited by W. Hazlitt, Esq. Embellished with Vignettes, Autographs and Plans. Two volumes. New York: Harper and Brothers.—1853.

THIS work, of which an abridgment, duly noticed by us, appeared some time ago, contains in full the painfully sad story of the last years of Louis XVII., and his family, more especially the mournful biography of the unhappy dauphin. The author has spared no pains in obtaining all accessible information, which he presents in a happy arrangement and an easy narrative style. The work possesses a deep interest, which is heightened by a great number of embellishments, or rather, of illustrative engravings, &c. The work is a valuable contribution to the history of human folly, and passion, and misfortune, particularly to the history of that most frightful event, the French Revolution.

Life of Benjamin Robert Haydon, Historical Painter, from his Autobiography and Journals. Edited and compiled by Tom Taylor, of the Inner Temple, Esq. Late Fellow of Trinity College, Cambridge; and late Professor of the English language and Literature in University College, London. In two volumes. New York: Harper and Brothers.—1853.

THE biography of Haydon, long celebrated as a historical painter, is, in many respects, a most remarkable one; and these two volumes place before us, in a vivid light, his life and studies, his aspirations and disappointments, his struggles and triumphs, his misfortunes and successes, his self-exaltation and his genuine worth, his imprudences and his very peculiar piety, and concludes with his death by suicide, committed when in an unsound state of mind, and with an estimate of the man and of his relations to art. It was a strange life, full of inconsistencies and impracticable schemes, of high purposes and some very high achievement, and, amid all its vagaries, adorned by many excellent traits of character, especially in his relations as husband

and father. His constantly maintained practice and habit of prayer exhibits some singular phenomena. To all, this life will carry a grave moral and an important lesson. As a mere biography, it is deeply interesting, and often very entertaining; but it is still more interesting, and highly instructive, as a study of character: as such it deserves to be read attentively, and with sober reflection. The editor has performed his duty with great fidelity, with good taste and sound judgment, and his two volumes are an important contribution to the philosophy of human life and conduct.

Stuyvesant, a Franconian Story. By the author of the Rollo Books. New York: Harper and Brothers.—1853.

THIS is the seventh volume of Abbott's Franconian Stories, upon which we have already, more than once, bestowed due commendation. The series is justly valued by parents, as affording very profitable as well as entertaining reading to their children.

History of the Captivity of Napoleon at St. Helena: From the Letters and Journals of the late Lieut.-Gen., Sir Hudson Lowe, and Official Documents not before made public. By William Forsyth, M. A. Author of "Hortensius," and "History of Trial by Jury." Late Fellow of Trinity College, Cambridge. In two volumes. New York: Harper and Brothers, Publishers—1853.

To those who desire to form their own opinion and estimate of "the mighty Corsican," by giving witnesses on both sides a patient and candid hearing, these volumes will be of eminent importance. For a number of years, and down to the death of Napoleon, Sir Hudson Lowe held the unenviable office of governor of St. Helena, and keeper of the great captive. During the continuance of his office, and long after the death of Napoleon, reports reflecting most severely upon his official character and the manner in which he discharged his very unpleasant duties, were everywhere circulated by the friends and partizans of Napoleon. These volumes are, in a great degree, designed to vindicate the governor's aspersed character, by giving a full and minutely detailed account of every thing that occurred during his governorship, with and in reference to the dethroned emperor. To the student of history, to all who admire the genius, whatever they may think of the character, of Napoleon, this narrative will possess a powerful interest, and it must be admitted that the minute details, recorded by a most competent and conscientious secretary, as the facts transpired, serve to place Sir H. Lowe in a vastly more favorable light than that in which he has been generally regarded, while the profound respect for him, at all times expressed by many of the most distinguished men in Europe, give evidence of the high character which he had always sustained. We have made these remarks because, though our prepossessions have always been in favor of Napoleon, we think it only fair, that misjudged characters should have an opportunity of righting themselves, and because, for this reason, we wish to commend these volumes to our readers. But not for this reason alone: as a section of a most important life and history, and as a study of human nature, they are exceedingly valuable and deeply interesting.

To us these volumes have an additional and a melancholy interest, as the last which, for a while, we shall receive from the publishers. A few days after we had received them, the magnificent establishment from which they had proceeded, was a vast heap of smouldering ruins. We have the pleasure of numbering the publishers among our most esteemed friends; if we respected them in their high prosperity, we have learned even more highly to honor them in the calamity which has befallen them, and which, receiving it as sent by a wise Providence, they bear with truly christian fortitude and resignation. Our own feelings did not permit us to omit the present opportunity of paying this brief tribute to men, whom none that know them can otherwise than admire and respect.

This unexpected calamity will, however, only for a short time interrupt their extensive business operations. Their Magazine for January will perhaps appear a few days later than under ordinary circumstances; and we here again express our great admiration of the excellent articles on many highly important social and moral questions which, for a year past, have adorned its pages. We wish them the blessing and guidance of heaven in the honorable career still before them.

The Prophets and Kings of the Old Testament: A Series of Sermons preached in the Chapel of Lincoln's Inn. By Frederick Denison Maurice. Chaplain of Lincoln's Inn, and Professor of Divinity in King's College, London. Boston: Crosby, Nichols and Company. New York: Charles S. Francis and Company.—1853.

THESE sermons combine elements different from those which ordinarily appear in this class of writings. They are designed to trace history and prophecy in their relation to the theocracy of Israel, and to show their general bearing. Though by no means light reading, they will reward careful perusal, and may be characterized as both able and instructive.

The Child's Matins and Vespers. By a Mother. Boston: Crosby, Nichols and Company, 111 Washington Street.—1853.

A beautiful devotional book, written for children, which cannot fail to be popular.

Das Leben des Johann Huss, was er gelehrt, und wie er auf dem Concilio zu Costnitz wider kaiserliches Geleite und päpstliches Versprechen, um der Wahrheit willen zum Feuertode verurtheilt und lebendig verbrannt worden ist. *The Life of the Martyr John Huss, &c.* Published by Conrad Baer, Buffalo.

MR. Baer is the publisher of a periodical, with which we have been much pleased, as it has appeared in successive numbers. It is not restricted to religious topics, but embraces others of an instructive character. Its title will indicate its design: *Schul und Haus Freund*. The life of Huss from the same source, will be an acceptable contribution to the Germans, who read

with interest the memoirs of eminent saints, called in the Providence of God to act heroically on a public theatre.

The Heavenly Home ; or, the Employments and Enjoyments of the Saints in Heaven. By Rev. H. Harbaugh, A. M. Author of "Heaven, or the Sainted Dead," and "The Heavenly Recognition." Second Edition. Philadelphia: Lindsay and Blackistone.—1853.

ANOTHER, the third in a series of treatises on the Heavenly World. These books have been received with much favor, and doubtless are edifying to those who read them, in the right frame. It is natural that the author should improve as he progresses, and derive additional unction from his long sustained communion with his subject.

History of the Apostolic Church, with a General Introduction to Church History. By Philip Schaff, Professor in the Theological Seminary at Mercersburg, Pa. Translated by Edward D. Yeomans. New York: Charles Scribner, 145, Nassau Street.—1853.

WE are pleased to see this admirable work in an English dress. It will, in this form, become much more extensively useful. It has been much enlarged. The version is smooth and reads well. Without a comparison with the original, we are satisfied that it is faithful. Our judgment having been fully expressed on the appearance of the German edition, remains the same. The gifted author has produced a work which will command high and general admiration, and he will be followed, in his European tour, with the best wishes of many sincere friends in the land of his adoption.

ARTICLE XI.

LITERARY INTELLIGENCE.

GERMANY.—We are indebted to Messrs. *Garrigue and Christiern* of New York, (No. 2, Barclay St.) for a copy of the semi-annual “Catalogue of books, periodicals, maps, atlases, &c., published in Germany from January 1 to June 30, 1853.” This is a stout volume of 286 pp. 12mo., being the regular German booksellers’ catalogue for the period just mentioned. We are glad to learn from the contents of this volume, that Germany is gradually returning to its normal state of literary life. The number of distinct publications announced in this catalogue, is something like four thousand five hundred, which, with equal activity during the remainder of the year, would show a total of but little less than ten thousand volumes, great and small. These are very well divided among the various departments of literature, Theology having a list of over four hundred volumes; devotional writings, sermons, &c., nearly three hundred; works on education not much short of four hundred; classical and Oriental literature about two hundred, and other departments of literature in proportion. The most interesting announcements which we here notice are, the third and last part of *Bruno Bauer’s* “Kritik der Paulinischen Briefe,” and a second edition of his “Kritik der Evangelien u. Geschichte ihres Ursprungs.” The tenth volume of *Cardinal Bellarmin’s* controversial writings, translated into German by Dr. Victor Ph. Gumposch. This will, of course, be a welcome work to all the adherents of the church of Rome, and will be read with interest by Protestant divines, who have not access to the original, which is now becoming rare, except in public libraries. The whole work is to be completed in fourteen volumes, at the price of 12 rthlr. *Bunsen’s* “Hyppolytus u. seine Zeit,” can scarcely be called a German book, having been published simultaneously in English by its author, although it could not well have been written by any one but a German. Its argument is anything but flattering to the pretended successors of St Peter in the earlier period of Papal history, if such we may call the history of the church of Rome in the second and third centuries. The opposition with which the book meets from high churchmen and sympathisers with Rome generally is, therefore, perfectly natural. *Ewald* has brought out a second edition of his “Geschichte des Volks Israel,” and *Gieseler* a new edition of his “Lehrbuch der Kirchengeschichte.” *Hagenbach* also has a new edition of his “Christliche Kirche der drei ersten Jarhrh.,” and a third improved edition of his “Lehrbuch der Dogmengeschichte.” *Dr. Noack* is becoming one of the most prolific writers of the day. We notice no less than three volumes of from three to four hundred pages from his pen, advertised at once; two compends of “Dogmengeschichte” and “Geschichte der Philosophie,” and the third “Die Theologie als Religious-philosophie in ihrem wissenschaftl. Organismus dargestellt.” The Evangelical Book Associ-

ation has published a new edition of *Spener's* "Erklärung der christlichen Lehre nach der Ordnung des kleinen Katechismus Dr. Martin Luthers," which is sold for one-third of a rthlr., twenty-two cents, which we recommend to the attention of all Lutheran ministers, and suppose that if printed in proper form, it would meet with a very ready sale among the members of the church generally, who read German. *Dr. Stahl's* address on "Protestantism as a political principle" (Protestantismus als polit. Princ.) originally published in the "Theologische Studien u. Kritiken," appears as a separate tract. *G. C. H. Stip*, well known for his labors for the restoration of a sound church psalmody, publishes as an appendix to his "Sängerin unverfälschtem Liedersegen," a little work (pp. v and 77) under the quaint title of "Kirchenfried u. Kirchenlied," which will, no doubt, repay the perusal, although its author is rather ultra in his attachment to the hymns of a particular period. We are not acquainted with *Prof. Theile's* character as a theologian, but from the titles of two tracts that he has recently published, presume that he would satisfy the most progressive opponents of confessions of faith. One of these is in Latin, with the following title: "Pro confessionis religione adversus confessionum theologiam;" the other, "Zur ethischen Fortbildung der evangelischen Dogmatik. 1. Grundlinien e. Systems des christlichen Rationalismus vom Standpunkte des Religiosismus. 2. Grundlinien e. Kritik des Augsburg Confession. 3. Vergleichendes über die Aufgabe der Dogmatik in der Gegenwart." Rather a large title for a "little book" of fifty odd pages! *Dr. Tholuck* still continues his literary activity, notwithstanding his advanced age and delicate health. Besides two addresses upon different public occasions, and a new (fifth) edition of his delightful "Stunden der Andacht," he has also brought out a second edition of the fifth volume of his sermons ("Predigten über Hauptstücke d. christlichen Glaubens u. Lebens"). The number of school and educational books, and books for youth, is also on the increase. *Barth, Claudius, Schmidt* and *Schubert*, still continue to amuse and instruct the children and youth of Germany, and every teacher "vom Fach" must, once at least in his life, make a new book of some kind, if it is only an A B C book, or "a new system of grammar." In classical and oriental literature and antiquities, some valuable additions have been made to the already rich stores of German industry and genius. *Döderlein* has brought out the second volume of his Homeric Glossary (Homerisches Glossarium) *K. W. Osterwald* a volume of "Homeric Investigations" (Homerische Forschungen) also published under the title of "Hermes-Odysseus," a mythological exposition of the Ulysses' saga. *Meineke* has brought out editions of the *Persae* and *Prometheus vincetus* of *Aeschylus*, with the *Medicean scholia* (pp. IV and 60, and XII and 59); and *J. A. Hartung* metrical German translations of the same pieces, along with the original text, notes, &c., pp. 344, 12mo, as well as the works of *Sophocles* in the same form. The fifth volume of *Schneidewin's* edition of *Sophocles*, embracing the "Elektra" (pp. 166) is published by *Weidmann*, of *Leipzig*, at one-third of a rthlr. per volume, or one rthlr. and twenty seven ng. for the whole five. *Klotz's* edition of *Cicero* has reached its third volume, which embraces the orations for *P. Sestius, Milo*, &c., and the fourteen *Philippics*, &c., under the

general title of "Ciceronis Scripta quae manserunt omnia. Recognovit Reinh. Klotz," 8vo. Lipsiae, Teubner. Dr. Mühlmann continues Crusius' edition of Livy, and has just brought out the tenth book, under the title, "T. Livii Patavini Historiarum libri V-X. Mit erklär. Anmerk. von G. C. Crusius," &c. We are also glad to see that Ritschel has got out the fourth volume of his valuable and highly critical edition of Plautus, as well as the second volume of his school edition of the same author. Lepsius, besides continuing the publication of the "Monuments of Egypt and Ethiopia" (Denkmäler aus Aegypten u. Aethiopien etc.) has just brought out a monograph "on the twelfth Egyptian dynasty" (Ueber die zwölfte ägyptische Königs dynasty) originally read before the Royal Academy of Sciences at Berlin. Hammer-Purgstall has brought out the fourth volume of his "Literary History of the Arabs" (Literatur Geschichte der Araber), which is intended to cover the whole ground previous to the origin of Mohammedanism, and from that down to the twelfth century of the Hegira, that is, to the beginning of the present century, and has now proceeded as far as the reign of the Khalif Mottaki, that is, to the year 333 of the Hegira, or A. D. 944.

Vandenhöck and Rubrecht of Göttingen, advertise the publication of the eighth part of Dr. H. A. W. Meyers' Commentary on the New Testament, which also appears under the title of "Krit. exeget. Handbuch üb. den Brief an die Epheser." Dr. J. G. Reiche has also brought out a Commentary of a somewhat peculiar character, which, if properly executed, would meet a want long felt by scholars, namely, an elucidation of the more difficult points of sacred criticism, without a constant repetition of that with which all students of the Bible are familiar. The title is "Commentarius criticus in N. T. quo loca graviora et difficiliora lectionis dubiae accurate recensentur et explicantur." The first volume embraces the Epistles to the Romans and Corinthians.

Dr. Wolff, author of the "Hausschatz deutscher Poesie," has just brought out a popular volume entitled the "Classischer Hausschatz" (Home treasury of the classics) intended to give German readers a lively conception of Grecian and Roman poetry. It consists of discussions, biographical sketches and translations, which can scarcely fail to give a very interesting view of the subject matter.

The third number of the Zeitschrift für lutherische Theologie u. Kirche for 1853 scarcely maintains the established character of that periodical. None of the articles possess a very high interest. Stip's "Liturgische Fragen" merely discusses the single point of the *litany*, in regard to which, as everything else, he seems to think that the original Lutheran model of 1529-1546 should be followed without variation. Biarowsky's article on the "New proposition for a Lutheran hymnbook for Bavaria," possesses little more than a local interest. The third article by Deltisch on "Neptunism and Vulcanism," intended as a sort of supplement to his commentary on Genesis, is written with his usual ability, and is a valuable contribution to the geology of the Bible. Wetzel's short article of two or three pages, entitled "Das Unterschied des Luth. u. Reform. Lehrsystems," though written in a good spirit, is nothing more than a friendly endorsement of Dr. Guericke's "Ver-

söhnendes über brennende Kirchenfragen nnseres Tages." *Strobel's* "Defence of the truth against H. Latzel," affords melancholy evidence that Germany can produce defenders of the faith as violent and reckless as any that we have in America. The Bibliographical department has its usual richness and variety.

The fourth number of the "Studien u. Kritiken" for 1853 possesses unusual interest. The first article by *Dr. Gieseler*, on "Hippolytus," is an able discussion of the subject, coinciding, in general, with the views taken by Bunsen. The second article, by Professor *Niedner*, discusses a most important point in the construction of church history, namely, "the indication of the compass of the matter necessarily embraced in the general history of christianity," and cannot but be read with interest by all students of church history. *Creuzers* "Retrospect of Josephus" is the third article. In the "Gedanken u. Bemerkungen," Ullmann's "Historical reminiscence in regard to private confession," based upon a discussion of that subject by Dr. Ackermann, of Meiningen, is written in a very good spirit, and Kindler's "Lord's Supper of the Reformed church, in its relation to the Lutheran church," is an admirable presentation of the state of the question, and of the most important points of agreement and disagreement, as well as of the means and difficulty of their reconciliation. The other articles by *Lutterbeck*, *Ullman*, and *Heppe*, we have not yet had time to examine.

AMERICA (U. S.) *Prof. Schaff* has withdrawn from the editorial management of the "Kirchenfreund," which is to be transferred from Mercersburg to Philadelphia, where it will henceforth be edited by the *Rev. W. J. Mann*, one of the pastors of the German Lutheran church in that city. There is, we presume, but one opinion, among its intelligent and unprejudiced readers, as to the great ability with which *Prof. Schaff* has, ever since its establishment, edited the "Kirchenfreund," of which he was also the originator and proprietor. Differing as we do from his peculiar views in regard to the relations of Protestantism and Romanism, we have ever admired his learning and ability, and especially his vigor and fertility as a writer, of which his "Kirchenfreund," no less than his "Church History," give abundant evidence. The German press of this country has never had enlisted in its service a more active mind, as would have been more readily and generally acknowledged, had not *Prof. S.* placed himself in such decided antagonism to the general tendencies of the press in this country. *Prof. Schaff* is about returning to Germany, from which he has been absent ever since his entrance upon the duties of his professorship at Mercersburg, some eight years since, both for the purpose of revisiting his friends, and in order to recruit his health, which, we are sorry to learn, is somewhat impaired. We congratulate the German public of America upon the happy choice which *Prof. Schaff* has made, as regards his successor in the chair editorial. *Mr. Mann* is well known as one of the most genial writers in the German church of this country, a ripe scholar, and a sound theologian. We are inclined to think that the "Kirchenfreund" will lose none of its interest in his hands, and that its sphere of usefulness and influence will be greatly enlarged by *Mr. Mann's* connection with the Lutheran Church, as *Prof. Schaff* very truly

observes in his parting remarks to his readers, "embraces a larger body of ministers, and a greater amount of German material, than any other denomination in America." We most cordially recommend the "Kirchenfreund," which will hereafter be published by the well known booksellers, Schaeffer and Koradi, Philadelphia, not only to our German friends, but also to that steadily increasing body of our English theologians in this country who desire to cultivate an acquaintance with German literature and theology.

Prof. M. Schele De Vere, of the University of Virginia, has just published an interesting addition to our literature, under the title of "Outlines of Comparative Philology, with a sketch of the languages of Europe," &c. pp. 434, 12mo. Putnam & Co., New York.—\$1.25. Dr. N. West of Pittsburg, has just brought out "A complete Analysis of the Holy Bible, containing the whole of the Old and New Testaments," on the basis of Talbot's celebrated work. Royal 8vo. pp. LXIV, 958. Published by Charles Scribner, New York.—\$5.00. The Protestant Episcopal Society for the Promotion of knowledge, republishes Goode's "Doctrine of the Church of England as to the effects of Baptism in the case of infants." With an Appendix containing the baptismal services of Luther and the Nurenburg and Cologne Liturgies 8vo. pp. 564. R. Carter and Brothers announce the republication of Pearson's "Infidelity; its aspects, causes and agencies; being the Prize Essay of the British Organization of the Evangelical Alliance." 8vo. pp. 620—\$2.00. Dr. Hawks has translated from the Spanish, the "Peruvian Antiquities of Rivero an Tschudi," which is published by G. P. Putnam, N. York. 8vo. pp. XXII, 306. Ticknor, Reed and Fields, of Boston, announce "Ling's Gymnastic free Exercise; A systematized course of Gymnastics without apparatus," &c. 8vo. pp. 45—63 cts. J. V. Jewett and Co. have in press a republication of Dr. Cummings' "Scripture Readings on the books of Genesis and Exodus;" to be followed by other books of the Old and New Testament. The Biddles, of Philadelphia, announce a new edition of Prof. Cleaveland's "English Literature of the Nineteenth century," which, if we may judge from his "Compendium of English Literature," is a book of great value, not only to the youthful student, but also to the great body of readers who can spend but an hour or two a day in that most delightful of all relaxations—reading. Lippincott, Grambo and Co., of Philadelphia, announce two works that will make an important addition to the history of the aboriginal races of North America, viz: "Schoolcraft's Indian Tribes of the United States," and Mrs. Eastman's "American Aboriginal Portfolio." The former is published in three volumes. 4to, with over 200 illustrations upon steel, and will cost \$7.50 per volume. Mrs. Eastman's work is in one volume folio, with twenty-six steel engravings by the best artists of the country—price \$6.00. J. W. Moore has in press a translation (by the Rev. George Frost) of "Weiss' History of the Protestant Refugees from the revocation of the edict of Nantes to the present time." Gould & Lincoln, of Boston, announce the republication of another work by Hugh Miller; "My School and Schoolmates; or, the Story of my Education." Also, "The Mission of the Comforter. By Charles Jules Hare;" one vol., 12mo. "Noah and his Times, embracing the consideration of various in-

quiries relative to the antediluvian and earlier postdiluvian periods, as well as discussions of several of the leading questions of the present day. By Rev. J. Munson Olmsted, M. A. ;" one vol. 12mo. "A treatise on the comparative Anatomy of the Animal Kingdom. By Profs. C. Th. Von Liebold and H. Stannius." Translated from the German, with Notes, Additions, &c., by Waldo J. Burnett, M. D., Boston. 2 vols., 8vo. Murphy & Co., of Baltimore, the leading Roman Catholic publishers, advertise among their recent publications, the following: "The Power of the Pope in the Middle Ages. Translated from the French of the Abbe Gosselin." 2 vols. 8vo.—\$3,75. "Cardinal Wiseman's Essays on various subjects," 3 vols. 8vo.—\$6,50. "Dr. Dixon's Introduction to the Sacred Scripture," 8vo.—\$2,50. Concilium plenum totius Americae Septentrionalis Foederatae. Baltimori habitum anno 1852, 8vo., 37½ cts. This last is nothing more, we presume, than the "Minutes of the late General Synod of the Roman Catholic church, held at Baltimore in the year 1852." The Canons of the American! Roman Catholic church, are to be given in a publication which Murphy and Co. announce as in press, under the title: "Decreta Conciliorum Baltimoriensium Provincialium et plenarii, pro majori cleri Americani commoditate simul collecta."

We have just received and hastily examined: "The Children of the New Testament," by Dr. Stork. Published by Lindsay and Blakiston, Philadelphia.—1854. It is a neat volume, and interesting in its contents.

ERRATA.

- Page 160, 16th line from top, after understand, insert "it."
 " 166, 4th " bottom, for in, read our.
 " 172, 21st " top, for provides, read furnishes.
 " 174, 14th " bottom, for most, read more.
 " 179, Note 2, omit communion.
 " 181, 21st line from bottom, after still, read less.
 " 187, 26th " " after service, insert ,
 " 305, 10th " " for , while, read . While.

CONTENTS OF NO. XX.

Article.	Page.
I. INFIDELITY : ITS METAMORPHOSES AND ITS PRESENT ASPECTS.	451
By the Rev. H. I. Schmidt, D. D. New York.	
II. CONSTITUTION AND CHARACTERISTICS OF THE CHURCH.	478
By Rev. L. Eichelberger, D. D., Professor of Theology in the Lutheran Theological Seminary, Lexington, S. C.	
III. REMINISCENCES OF LUTHERAN CLERGYMEN.	515
IV. PREACHING.	527
By Rev. George Diehl, A. M., Frederick, Md.	
V. A COLLEGIATE EDUCATION.	541
By the Rev. D. F. Bittle, A. M., President of Roanoke College, Salem, Va.	
VI. NOTES ON PROPHECY,	564
By Rev. J. Oswald, A. M., York, Pa.	
VII. THE SONG OF SOLOMON.	578
VIII. THE CHILDREN OF THE NEW TESTAMENT.	586
IX. NOTICES OF NEW PUBLICATIONS,	589
The United States Grinnell Expedition.	
The Czar and the Sultan.	

Memoirs of John Abernethy.
Homiletics; or the Theory of Preaching.
A Week's Delight; or Games and Stories, &c.
The Life and Labors of St. Augustine.
The Hearth-Stone.
Alcohol and the Constitution of Man.
A Grammar of the Spanish Language, &c.
The Invalid's own book.
On the use and abuse of Alcoholic Liquors, &c.
Tholuck on John's Gospel.
Thesaurus of English Words.
Sepulchres of our Departed.
Evangelical Review.

THE
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NO. XX.

APRIL, 1854.

ARTICLE I.

INFIDELITY: ITS METAMORPHOSES AND ITS PRESENT
ASPECTS.

By the Rev. H. I. Schmidt, D. D. New York.

II. PANTHEISM.

IN Germany, the home of speculative philosophy, theistic rationalism has had its day: it is not dead; but it has been thrust forth ignominiously from the high places which it occupied so long, and is now vaporing about, sadly out at the elbows, among petty cliques, or prosing at drowsy tea-parties, or hearing its voice reëchoed from the walls of forsaken lecture-rooms, or depositing its sublimated criticism in stupid books which nobody reads: it has been forced to vacate the seat of power, to make room for another aspirant to supremacy in the empire of German abstractions. This new power is pantheism, which has, under various disguises, succeeded in mastering and controlling, on the European continent, the speculative tendencies, and to constitute itself the dominant prejudice of the age. It is the offspring of an utterly mistaken view of philosophy and its aims. We mean, of course, the false notion prevailing in Germany and France, that philosophy is to be purely speculative, free from all empiricism, independent of those tangible facts and positive experiences which serve as the basis of the inductive philosophy, elabo-

rating from some primary fundamental axiom, given or assumed, irrespective of all concrete realities, by a rigidly logical process, a complete and perfectly connected system of the universe, its author included, with which the reality is then imperatively demanded, *nolens volens*, to correspond: thus constructing a regular Procrustean bed for the entire aggregate of existence. It is, indeed, true, that the grand fundamental question which philosophy has set itself to solve, is, what is the relation between the infinite and the finite, between the absolute or unconditioned and the conditioned. But, instead of proceeding from the primitive judgment or primary, intellectually necessary belief of a Great First Uncaused Cause of all things, pantheism starts from the purely gratuitous assumption, that the relation which the infinite, or God, sustains to all finite existence, is that of *Immanence, non-transcendent inclusion, substantial identity*. Instead of taking for its starting-point the notion of the *Absolute* considered primarily *in the abstract*, considered *negatively* as unrelated, in which, because self-existent, there are, as yet, neither *opposites* nor distinctions, but which, although independent of the world, includes, at the same time, all opposites (we use the word in its philosophical, not moral, signification) and distinctions, the fulness of all life and being, the immeasurable abundance of positive qualities, and the numberless forms of determinate relativity, and then proceeding, by logical *á priori* reasoning, to evolve its necessary sequences, and connecting and harmonizing, as it advances, its results with the exhibitions of the *free* action and interposition of a *personal* infinite being, it starts, at once, with an arbitrary definition of the Absolute, and assigns its being and operative manifestation an *imperatively necessary modus*: a process absolutely ruinous to the coveted result, if the concrete reality refuses, as it has always inexorably done, to conform to the abstract theory or system, and to stretch itself upon, or rather to cramp itself into, the bed of Procrustes.

Ere we proceed to consider the subject before us in its varied features and details, we premise a brief, general definition of pantheism. Pantheism considers God, not as existing independent of the world, but as *being* the totality of the world, and perfectly one or identical with it: in other words, pantheism consists in considering the totality of existence, of things (*το παν*), or the world, in its widest sense, as God, and in not assuming or recognizing a being different from the world, as its author or originator, and hence, in representing God as immanent, included in the world, and God and the world as

identical. Though this doctrine may be the product of purely intellectual speculation, such are the consequences to which it must logically and quite obviously lead, that its extensive adoption and wide-spread prevalence furnish evidence of the alarming degree to which the public mind, in nations and communities nominally christian, has been morally debauched. From the studies and lecture-rooms of a few philosophers, this infidel doctrine has descended to lower and even the lowest social strata, and poisoned the hearts of masses, of those who have not heard enough to perceive its absurdity, and to confute it.

But the doctrine is not new : it thoroughly pervaded, not in its modern abstract, but in a concrete practical form, the religious systems of pagan antiquity. Hindooism and Buddhism are instinct with it. In its full logical development, in its abstract completeness, in its nude and grotesque hideousness, Spinoza is, among modern philosophers, its father ; for, whatever were the tendencies of Descartes speculations, he was not himself a pantheist. Spinoza was followed, in the same track, but by a different method, by Leibnitz. Then came Schelling, with his thoroughly elaborated "*doctrine of identity*," or, "*Philosophy of the Absolute*." And last in this succession of acute and ingenious thinkers, stands Hegel with his school. Although this philosopher makes use of such expressions as, "the wisdom of God," any one acquainted with his system must know, that this means something widely different from what those who believe the scriptures understand by the wisdom of God. However worthy of admiration the acuteness of speculation and the severe logic with which his system is elaborated, we are not at all ashamed to acknowledge that to us it appears a wild maze of fanciful inventions, very logically strung together in what Toby Lumpkin would call "a concatenation accordingly ;" for, notwithstanding the rigor of its dialectics, its basis is purely visionary, as every system that refuses to start from results of observation and experience in the sphere of the real and concrete, results obtained by intelligent and comprehensive generalization, and embodied in a primary axiom which may command the assent of sane reason, assuming, instead, some arbitrary hypothesis, must of necessity always be. We must despair of putting his definition of "The Absolute Spirit" into intelligible English. In the place, therefore, of any attempt to translate his most singular verbiage, we quote the following from Menzel : "It is a self-apotheosis of Hegel, for he makes no distinction between himself and God ; he gives himself out for God. For he says

expressly, God cannot know himself, as he cannot exist, but in men must first come to a self-consciousness, to a dim consciousness that makes itself known typically, in representations only, in other men, for example, in Christ; but to a clear consciousness, to the fulness of his existence, first in the philosopher who has the only right philosophy, therefore in himself, in the person of Hegel." In the words of our author: "He denied the existence of both subject and object, and left only a universe of relations. Every thing, with him, is a process of thought, and God himself is the whole process. The Deity is not a self-existent reality, but a never-ending self-dissection [Ausereinander: Andersseyn, are his own words], which never realizes itself so fully as in the human self-consciousness." Now it is perfectly clear that this, however his language may often mystify his readers, is pantheism, and that, whatever notion he may have had of nature and of God, the one is absorbed in the other, and the two are identical. As a form of infidelity, pantheism is usually designated as "The Denial of the Divine Personality." Theoretically it acknowledges the existence of God, defines the mode of his existence, and talks a great deal about him. And yet it is quite obvious, that the doctrine of Hegel (carried out to its grossest extreme by Feuerbach) amounts virtually to atheism. This we shall endeavor to show, before we proceed to consider it under its general aspects, as the denial of the divine personality.

It is perfectly obvious that, upon this system, God is not a self-existent, and, as such, self-conscious being: that he has no independent existence of his own, distinct from and prior to all other existence; and that hence also he is not the great original Cause of all. He has no self-consciousness until, in the self-evolution of things, man appears: hence, if man had never happened to be evolved, God would never have become conscious of his being at all: and as his self-consciousness can become clear and perfect only in the philosopher who has the true philosophy, and as Hegel claimed to be that philosopher, the self-consciousness of God would have forever remained dim and imperfect, if Hegel had never happened, and thus furnished the desiderated complement.¹ Hence, of course, God could not really have had anything to do with the crea-

¹ We are perfectly justifiable in stating the case in this way: for, if God is not a self-existent, independently self-conscious and self-determining being, and the creative Cause of all existence, then nature or the world is nothing but an eternal process of fortuitous self-evolution: introduce into the process intelligence, design, wise adaptation, and that instant you recognize a being distinct and different from nature, and shiver the whole system to atoms.

tion of the world: certainly, no agency in the matter, for an agent destitute of self-consciousness, is *no* agent; and his connexion with the world must have been very slight and unimportant, unless the illustrious Hegel came to his aid, to complete what was wanting in his self-consciousness. For a creator and governor of a world, incontrovertibly replete on every hand with evidences of design and unfathomable wisdom, himself destitute of self-consciousness, acting therefore without knowing that and what he acts, is a contradiction in terms. What then is left of God? Nothing but some vague, undefinable relation in the midst of a huge mass of relations: probably some dynamic element like electricity, tending perpetually outward in never-ending discession, until the luminous intellect of Hegel furnishes the inward tendency, the concentrative motion, the result of which is self-consciousness. What is all this but a modified form of materialism, of the doctrine of the eternity of matter, and therefore atheism? The modification, of course, going for nothing, as it is an impossible one; for it denotes the gradual evolution, not only of self-conscious intelligence, wisdom and goodness, but of these properties in an infinite degree, out of inert matter differing utterly in nature or kind from the nature here said to be thus evolved; which is, in the very nature of things, absurd. It is useless to allege, that this process is effected through the medium of the human intellect; for not only does the difficulty just stated present itself equally in the case of man as in the case of God, involving therefore the same absurdity; but, admitting even the possibility of the process, it would necessarily be a long time in reaching the point of human self-consciousness and self-determination, and therefore, up to that point, there would be no God at all, unless we accept as God some dynamic principle originating nowhere; for, as we have already said, a God without absolute and perfect self-consciousness is *no* God. It is quite evident, therefore, that when these philosophers talk of God, they mean something not only immeasurably different from the Lord God Almighty, our Jehovah Father, but something that cannot by any discernible possibility, exist anywhere but in their own imagination.

But we have a few more words to add, before we proceed to examine pantheism in its ordinary acceptation, in its several lineaments, and in its tendencies. Hegel says, that God is a never-ending self-discession. How came he to know this? Who communicated to him this alarming fact? An object whose self is subject to a perpetual process of discession (*ausserinander, andersseyn*), must needs, we conceive, eventually

disappear entirely, or at least become, in the end, entirely otherwise. (This Germanism must be forgiven on account of the connexion). But, leaving all inferences to others, we contend that this doctrine is purely an arbitrary assumption, rein aus der Luft gegriffen. Did Hegel ever *prove* it true? Can any of his disciples prove it true? Suppose, however, that we should go to work in the same way, and with equal pride of intellect assert, that God is a never-ending *intro*-cession, the product of a perpetual process of centralization and consolidation in nature: of course we do not pretend that we can prove such a foolish assertion true; but could Hegel, can anybody, *disprove* it? Certainly not by any process known or possible to modern speculative philosophy; and we are vain enough to imagine that, when notes are compared, the preponderance of probability is on the side of our assumption: that history, geography and geology would be in our favor, if these venerable sciences could ever be induced to countenance the inventions of a fitful fancy. However this may be, we have as good a right as Hegel or any philosopher, to set up arbitrary assumptions and build systems upon them. And what then? Who is to decide between us? Who to determine which of us is right, provided either of us be right? We do not see how the matter could come to any other denouement, than that which was witnessed, more than once in ages past, in the Romish church: two anti-popes in the domain of speculation, excommunicating and anathematizing each other. Truly an edifying spectacle, whereof the republic of philosophers has already furnished instances not a few. But perhaps some devoted disciple of the great sage of Stuttgard will say, that we have misapprehended, that we do not at all understand Hegel. Perhaps so. It is credibly related that Hegel, when dying, lamented that there was but one man in Germany who understood him, and that *he did not* understand him. Whence it would appear that, at the worst, we are not worse off than the rest of mankind.

But let us not entirely forget the book which we have undertaken to review. The author, after pointing out with much accuracy the difference, as respects theory and doctrine, between atheism and pantheism, proceeds to expatiate in very forcible and beautiful language, upon the mixture of error with some truth, in this delusive system. "Every error in religion lies upon or side by side with some truth. Pantheism has within it an element of godliness, but, like the food in the fatal dish, it is overborne and rendered destructive by the element of evil. Or rather, pantheism looks like a good princi-

ple severed from another which is necessary to keep it sound and healthy, and in its isolated state transformed into a bad principle. The principle to which we allude is the omnipresence and all-pervading energy of the Creator and Governor of the universe. It is a truth, the vivid recognition of which is essential to piety, that God is everywhere present throughout the vast creation. All nature is full of him." This thought is then carried out in a strain of high poetic imagery, the paragraph concluding with this brief sketch of the fundamental heresy in the pantheistic philosophy: "It is the principle of personality, that the pantheist sinks or loses sight of. The world, so to speak, is full of vitalities. God is present in them in the immensity of His essence whereby He filleth all things. That is a true devotional principle. God is nevertheless as distinct from them as the soul of man is distinct from his body. That is another true devotional principle. Both must be held fast in order to our having right views of the relation subsisting between the infinite and the finite, the Divine nature and the divinely-created and divinely-sustained universe. Seize hold of the former principle and let go the latter, recognize a divinity in the vitalities which appear in the world around you, but withhold your recognition of a divinity essentially distinct from these vitalities, and what have you but these collective vitalities for a God. This is pantheism."

He then shows that "pantheism and polytheism are in fact but a higher and a lower, a more refined and a more vulgar way, which men have taken when they have ceased to walk in a spiritual relationship with God:" the learned and philosophic regarding the collective energies and agencies of the visible world as God, and thus becoming pantheists, while the unlearned and vulgar looked at creation in its smaller divisions, and recognizing a distinct energy in every distinct kind of phenomena, assigned a distinct divinity to the hills and the vallies, to the woods and to the waters, and thus became polytheists. The remarks which follow this discussion we quote in extenso:

"It is this very comprehensiveness, this embracing nature of its principles, which distinguishes pantheism from polytheism, that renders it in Christian lands the most dangerous foe to Christianity. 'Never did a philosophical system take such an attitude towards the Christian faith; it does not make it a superstition, as did atheism; it does not neglect it as does our popular philosophy; it does not scout its mysteries, as does an irrational common-sense; nor does it attenuate it into a mere ethical system; but it grants it to be the highest possible form

of man's religious nature, it strives to transform its grandest truths into philosophical principles, it says that only one thing is higher, and that is pantheism.' 'There is no fear of men becoming polytheists in a country where paganism has been rooted out, and the influences of the gospel have been deeply and extensively felt. But pantheism flourishes in the very heart of communities called Christian, and coils its pliant form around the very faith whose author and finisher is the Brightness of the Father's glory, and the express Image of His Person. The coil indeed is fatal: for however fair to look upon may be the sinuous folds, it poisons the truth, and destroys everything that is distinctively Christian. 'It weaves its subtle dialectics around everything, that thus it may drag all into its terrific vortex. It has a word for almost every man, excepting for the Christian established in his faith. By the very extravagance of its pretensions it seduces many; by its harmony with the life of sense it attracts those who love the world; and by its ideal character it sways such as would fain be lifted above the illusions of sense and the visions of imagination, and the contradictions of the understanding, into a region of rarer air where reason sways a universal sceptre. Its system includes all things. God is all things; or rather all is God; he that knows this system knows and has God.' It, accordingly, has its attractions for all men who have ceased to walk in communion with the living personal God, and who yet feel the want of something in the shape of religious faith. The philosopher revels in it as in a region of boundless speculation; the poet and the artist find therein a beautiful dwelling-place where they can wander at their own sweet will; and the half-thinking artisan is pleased with a creed which interferes so little with material interests, and summons him so seldom to look at things unseen and eternal. Many such persons, in our day, are pantheists."

And now, showing how this infidel doctrine which has only been modernized and refined, not originated, by Spinoza, Schelling and Hegel, he passes in review the philosophy of the Eleatics, which was substantially pantheistic, and the philosophies of India, Hindooism and Buddhism, which, being simply philosophies of religion, teach the same specious doctrine, there being "indeed, a striking coincidence between the One substratum of the Eleatics, the Brahm of the Hindoos, and the World-spirit of the modern German." That we may not exceed our limits, we must refer our readers to the book itself for these very lucid discussions.

Our author now turns to Germany, "of all the countries of modern Europe the most prolific soil of pantheism," whence it is imported not only into Great Britain and other European states, but also into our own country. Here also we cannot follow him in his extended observations: we must content ourselves with giving the substance of them quite briefly. Philosophy, not the inductive and experimental as in Great Britain, especially in Scotland, but the speculative and idealistic, is natural to the German mind. The German philosophers, discussing over and over again the great questions, laboring to solve the same great problems, which employed the ancient schools, have fallen into the same errors, with this important difference, that while the pantheism of Greece and India sprang up and flourished in the absence of an authoritative revelation, that of Germany has risen and spread in contempt of it, the German becoming a pantheist with the Bible in his hand, and his foot in the birth-place of the Reformation, and planted the poisonous tree of a false philosophy in the beautiful garden of scriptural theology, to blast and wither all around it. The French philosopher, Descartes, derived existence from thought; Spinoza identified them, referring both to the one infinite substance, of which everything else is a mode or manifestation. Teaching that God is the only reality in the universe, the one universal existence that underlies all other existences, so that everything is in and from God, he annihilated the distinction between the Creator and his works, and presented the pantheism which others had held as a vague dreamy doctrine, in a rigid logical form. Of his successors, Schelling and Hegel, we have already spoken. These men discarding all the treasures of knowledge which observation contributes, and valuing only those of abstract reason: setting at nought the evidence from design so fully illustrated by English and Scotch writers on Natural Theology, pretend to prove all existence by laying down *à priori* axioms, and starting from them in a course of stern logical argumentation. From the Subjective Idealism thus developed by Fichte, which left nothing but the moral order of the world for the world's God, the German mind shrunk back, only to welcome the pantheistic system, as reproduced in an attractive form by Schelling. He identified the subject and the object, and made them manifestations of God or the Absolute [*Das Wesen des Denkenden und Seienden, der Seele und des Leibes, ist ein und dasselbe, und diese sind mithin nur Formen eines und desselben Wesens*]. "The whole phenomena of the universe have proceeded in one

strict chain of necessary evolution; and God has only come to realize himself, and attain self-consciousness, in man. Every thing, according to this system, exists in God, and He is of necessity the All one. The system, in so far as it is intelligible, proclaimed the universe to be God." One step farther remained, to reach the climax, and this step was boldly taken by Hegel, who, as we have already shown, denied the existence of both subject and object, and left only a universe of relations. Hegel, by his philosophy, transformed Christianity into a system of regularly evolved ideas, the value of which is altogether independent of historical tendency. Thus the door was opened wide for the illustrious David Frederick Strauss and his school to enter the arena, and to commence the final process of destruction. Strauss represents the far left of the Hegelian party, and can scarcely be regarded as anything else than an atheist, although his language and avowed doctrines are pantheistic in the extreme. "God is with him a process of thought. He has no separate individual existence. Apart from the universe, or out of that process which is alleged to be eternally unfolding itself, and which attains the highest state of consciousness in the mind of the philosopher himself, there is no God. No room whatever is left in the system for the intervention of a personal God, and in the system a personal God has no existence. Hence his mythical theory. The historical Christ of the Gospels, according to him, was the personified ideas of the church. The divine Redeemer was a process, a personality gradually formed out of elements contributed by Old Testament history, rabbinical tradition, and the state of the popular mind at the time when the Messiah was expected. In other words, Christ was the creation of the church, not the founder of it. Such a person as Jesus, it is admitted, lived and died, who believed himself to be the Christ. Strauss recognized a small historical element in the person of Jesus, a kind of skeleton which the church gradually clothed with flesh and blood, the distinguishing attributes of which were an investment thrown around it from the mind of the church itself. The fully developed Christ of the Gospel was thus made the embodied aggregate of the conceptions of the first Christians, and the thoughts of the past. This is the latest shape, with the exception perhaps of Feuerbach's, which German infidelity has assumed, the extreme point to which pantheism¹ has been carried, and where it becomes almost, if

¹ The author has not, in this place, expressed himself with his usual accuracy. There can be no doubt about Strauss's pantheism; but the process

not altogether, identical with atheism. It leaves no God, but a vague personification of human consciousness. The existence of a divine consciousness separate from the human is ignored. It sweeps the world clean of an historical Christianity. It binds up all the physical and moral movements of the world in one unbroken chain of necessary development. And having left no Supreme and Independent object of worship, it takes away the Bible, and presents us with nothing in its room but mythological ideas embellishing the shadow of a reality. Pantheism in Germany will be found, then, like other forms of infidelity, to have a variety of shades, so that those who stand at the one extreme may hold some opinions, that are denied by those who stand at the other. Hegel himself was unquestionably a pantheist, though it may be doubted if he would have gone the length of his bold and admiring disciple Strauss. But Spinoza, the founder of this philosophy, and Schelling, Hegel, Strauss and others, who have developed it, agree in this that they sink the personality of God." Page 65 sq.

Passing over the pantheistic philosophy of Cousin, we briefly follow our author in his remarks on the diffusion of these doctrines among the masses. This we consider the most serious and alarming aspect of the whole subject. So long as such doctrines serve only to exercise and exhibit the ingenuity of University professors, and to puzzle the heads of their classes, the harm done is comparatively small. But men have not been wanting, who have made it their business to popularize these philosophic speculations, by stripping them of the veil of mysticism, substituting plain language for learned verbiage, thus presenting the gross results to the masses of the people, and bringing them within the sphere of man's interests and duties. This is done by the socialist propaganda, and the fruits of their work are to be seen in the irreligious and scoffing spirit, in the demoralization, in the character of the recent political agitations and revolutions in Europe, and in the wild notions, the corrupt principles, and the vile character of a very great part of the German and French immigrants into this country. The French disciples of Pierre Leroux, an undisguised pantheist, exultingly proclaim the perfectibility of

here described by Mr. Pearson is not, strictly speaking, the method pursued by the pantheistic philosophy, in dealing with sacred truth: it is rationalism: rationalism employed in the service of pantheism—in sweeping away, by a process of rationalistic argumentation and criticism, the doctrines of revelation, in order to make room for pantheism, or any other infidel system, in the minds of men.

the human race, the human will as the sole, exclusive motive power for man, and God in Jesus Christ just as he is in the French people, as their creed. The great prophet of the German people is Feuerbach, who, as the chief teacher of the more advanced form of socialism, has deified the human race. His doctrines, and, if possible, worse ones, are the staple commodity of most German papers published in this country, and are, in one form or another, delivered to eagerly listening crowds, on Sundays and other days, by itinerant and by settled lecturers who infest our large cities. According to Feuerbach and his disciples, "God is not a being above man, but God is to be found in man. Religion is not a thing that comes to man from without, but the whole contents of religion are derived from human nature itself. Man thus becomes a God to himself. Theology becomes anthropology. And pantheism reaches the point to which it is ever tending, the very verge of atheism. Such has been, and is in a great measure still, the faith of immense multitudes of people on the [European] continent, in the middle of the nineteenth century." In this country, Feuerbachism has, through a German translation of "The Age of Reason" scattered broadcast over the land, entered into a diabolical union with Tom Paineism, of which the hateful fruit is blasphemous atheism. THAT faith was the chief motive power in the late revolutionary outbreaks (excepting only the Hungarian) on the European continent, and in the name of Christianity, the church and humanity, we thank God that they failed: *this* infidelity or atheism is, with sleepless activity, prosecuting its propagandism in this country: the European nations never can be free until they again become christian: *we* may look to it that foreign infidel communism do not rob us of our freedom, by corrupting the public sentiment, and bringing upon us the inevitable punishment of every wicked extreme, and of general national corruption.

If Thomas Carlyle, whose progress backward has of late years been immeasurably rapid, has a fragment of religion left, it is a peculiar, a Carlylish form of pantheism. Full of "a dreamy, exaggerated notion about the human soul," and the might of intellect, he makes literature his religion, and is a man-worshipper, a hero-worshiper. He has done little or nothing in the way of system-building, for he is mainly a destructionist. We cannot spare room for any of his ravings: the reader will find a mass of them presented in the volume before us. But we must not thus pass over a countryman of our own, who has been lecturing a great deal to admiring crowds, both in England and in this country. A dreamy,

self-sufficient visionary, he eschews the processes of logic, and comes before us in the character of a seer, announcing his doctrines in an authoritative style and tone, as though by inspiration. Had he been in the East, we might suspect that he had found again the Delphic tripod, and been afflated by Latona's son. Instead of heaping up quotations from his published teachings, we shall, for brevity's sake, cite entire our author's brief exhibit of this great sage's views:

“In some of the transatlantic productions which are circulating among us, we meet with the system in its poetic or most attractive form. The Emerson school, which numbers many disciples in our land, is unquestionably pantheistic. Emerson himself, with all his gorgeous mysticism, is a pantheist. Man-worship is the philosophy which pervades his speculations. He comes before the world as a reformer. And whether he addresses a class of divinity students, or the members of a literary society, or a mechanics' association, the one prominent doctrine in his orations is the soul of man. Emerson finds everything in man, and he wages war with all systems that lead man out of himself for an object of faith and worship. His complaint is, that ‘the soul is not preached.’ The doctrine of the soul, ‘first soul; and second soul; and evermore soul;’ is, according to him, the grand truth that is to regenerate the world, and he seems to consider himself commissioned to promulgate it. He boldly denies the personality of God. It is the ‘theologic cramp’ that bound Swedenborg, one of his favorite Representative Men, that otherwise ‘colossal soul.’ After the manner of some of the German Transcendentalists, he holds the totality of being to be God, who comes to self-consciousness only in the individual man. ‘The universal does not attract us until housed in an individual. Who heeds the waste abyss of possibility? The ocean is everywhere the same, but it has no character until seen with the shore or the ship.’ Man is at once the worshipper and the object of worship. ‘Standing on the bare ground, my head bathed by the blithe air, and uplifted into infinite space, all mean egotism vanishes. The currents of the Universal Being circulate through me. I am part or particle of God.’ Prayer, in perfect consistency with these notions, is shut out. ‘It is God in us which checks the language of petition by a grander thought.’ Historical Christianity, being a thing from without, is repudiated. Man is a revelation to himself. His soul becomes the fountain of all truth and goodness. And Emerson and his school complain that ‘men have come to speak of the revelation as somewhat long ago given and done, as if God were

dead.' The first defect of Historical Christianity with him is, that it 'dwells with noxious exaggeration about the *person* of Jesus.' For 'the soul knows no persons.' Mr. Emerson, like many others who would destroy the doctrinal system of the great Teacher, professes much admiration for Jesus Christ. He is no longer denounced as an impostor. He is held up as the true model man. 'He saw with open eye the mystery of the soul. Alone in all history, he estimated the greatness of man. One man was true to what is in you and me. He saw that God incarnates himself in man, and evermore goes forth anew to take possession of his world. He said, in this jubilee of sublime emotion, "I am divine. Through me God acts; through me, speaks. Would you see God, see me; or, see thee, when thou also thinkest as I now think."'" But the doctrine of the true prophet was distorted, and Mr. Emerson tells us how. 'Because the indwelling Supreme Spirit cannot wholly be got rid of, the doctrine of it suffers this perversion, that the divine nature is attributed to one or two persons, and denied to all the rest, and denied with fury.'" Man, in short, is thus made the highest being. Every human soul is a wave in the ocean of divine existence. God is the whole sea. And we are divine or a part of God. No wonder then that man refuses to receive truth at second-hand, and is taught to believe that all the virtues are comprehended in self-trust. Know yourself, reverence yourself, rely upon yourself, are the law and gospel of this school that claims to regenerate the world. In this strain does this poetic philosopher discourse to the youth connected with divinity halls, literary societies, and mechanics' institutes." p. 70. sqq. Such dreamy notions, such fanciful dogmatism as Emerson's, have never either extensively or deeply influenced human society; and among an ultra-practical and utilitarian people, as the Americans are, he will be speedily forgotten. From such men as he, we have nothing to fear: from the pantheism of foreign socialists and communists, who flock to this country by thousands, and who hate law and order in the state as bitterly as they hate Christianity, the church and her ministry, everything.

It remains for us to examine more in detail the bearings and tendencies of this form of infidelity. But, ere we proceed to perform this duty, we have yet a few words to say upon the fundamental principles of Schelling's and of Hegel's system. We have seen that Schelling identified the subject and object, and made them manifestations of God or the Absolute.¹ We

¹ "Seine Grundbehauptung ist, dass das Wesen des Denkenden und Seienden, der Seele und des Leibes, Ein und Dasselbe sey (absolute Identität),

are quite aware of the great beauty, roundness and harmony of Schelling's system, *as a system*; and to some it may appear unjust to lay hold of isolated enunciations for the purpose of combating them, without taking into account the mass of thought developed into a harmonious whole. But when these statements convey the general fundamental principle that underlies the whole system, we do no wrong in assailing this by itself. We maintain, then, that Schelling, in identifying the subject and object, thereby virtually denied both; and that Hegel was therefore logically in the right, when he took that inevitable step, and positively denied both subject and object, leaving us only a world of relations. If subject and object are identical, then we may state thus: A is B, and B is A: i. e., A is not A, but B; B is not B, but A: i. e. A is not itself, not what it is, but something else, and B is not B, not what it is, but something else: does not this mean that one nonentity is another nonentity? We must not be told here, that such statements occur, and are unobjectionable, in mathematical science, and in logical formulas: there is nothing parallel between the cases: such statements as A is B, or, B is A, may be very proper in a demonstration where exactly equal magnitudes or quantities, geometrical or arithmetical, are considered; but we are dealing here with subjects between which there is neither parallelism, nor geometrical or numerical equality: with mind and matter: thought and its object: spirit and body: God and the world. But, moreover, we are not by any means ignorant of the difference between equality and identity; and yet, notwithstanding this difference, we can perfectly justify our present mode of argumentation. What do we mean by identity? There are verbal identities, where it is said that one word is, in signification, perfectly identical with another. Here the difference would be formal, not material or real. This sort of identity cannot here enter into consideration, unless it be pretended that the words, God, and the world, are in their signification perfectly identical. And certainly this must be so, if the pantheistic system be true; and then, of course, pantheists ought to use the words, God, and the world, as convertible terms. But this they will not do: although they assert that God and the world are, in substance, or essence, or being, identical, one and the same, they continue to make an intangible, an unintelligible distinction between

diese mithin nur Formen ein und desselben Wesens seyen." "Das Absolute, Gott, ist das Sein und Wissen in der Einheit ohne Gegensatz, oder die absolute Identität, aus welcher alles durch den Gegensatz hervorgegangen, und in welche alles durch seine Wiedervereinigung zurückkehrt."

them, and to speak of them separately; and thus they lay themselves open to the objection which we are here urging, and of which more anon. If there is a *formal* difference between words identical in meaning, nothing of this kind can be affirmed respecting any other aspect under which identity may be exhibited. When I say: This is the identical book or ring which I lost yesterday, or: I am the identical person whom you met last year at Niagara, every body knows that I speak of objects which are not the same as others, but the same as themselves, i. e., that are simply themselves, and nothing else. Hence, when I say, that God and the world are identical, I must mean that there is no difference, and no distinction, and no separateness between them, that they are one and the same thing, and that the two words are simply different terms meaning exactly the same thing; so that, if any difference there be, it is, after all, only the formal difference between two words: between subject and object, or God and the world, as elements of language. And yet, though pantheists do speak thus of God and the world, they still continue to speak of them separately, and, in some sense, to distinguish between them, thus showing that their doctrines are in conflict with their consciousness, or their conscience. And therefore our present mode of dealing with them is not unjust. Thus, then, we may return to the formula presented above, and express it somewhat otherwise, or put it into a different form: A, which is not A but B, B, which is not B but A, are together C. Here the old adage is in place: *ex nihilo nihil fit*; for here we have two nothings combining in the production of a third. We know very well, that this mode of dealing with Schelling's fundamental principle, will be laughed at by the admirers of his philosophy, and that in his own mind, and in spite of his theory; something more substantial probably lurked behind this notion, a dim conviction which, notwithstanding his speculative system, he could not shake off; but it is perfectly fair to deal with his doctrine as he states and unfolds it, and subject it to the test of common sense. And now, when Hegel takes the next and last stride forward, or downward, denying both subject and object, and leaving us only a world of relations, common sense very naturally and pertinently asks: relations between what? What do we mean by relations? The connexion between things, is the only answer that can be given: the connection between subject and object, and between object and object; but, if the things, if subject and object be gone, utterly done away with, what becomes of the relations between them? Let the reader judge.

From our consideration of the pantheistic systems in their abstract form, we proceed to consider briefly the consequences to which they must necessarily lead us; to the conclusions which, from an absolute logical necessity, must be drawn from them.

We have already seen that between the pantheistic God, and the God of the Bible, the Almighty Creator of the Universe, there is not even an analogy: he is identical with the world, develops himself in and with it: can develop himself in no other way, as he has no independent existence; and attains to self-consciousness only in its highest developments, in the speculative reason. With such notions the idea of creation properly so called: of the production of the world by the free determination and act of a self-existent being of infinite intelligence, wisdom, power and goodness, independent of all causes, and Himself the cause of all existence, is, of course, utterly incompatible. And it is therefore, as we have also seen, really absurd for pantheists to talk about God, as they do not mean what that word, in its common and universally received acceptation, is employed to denote, but, at the utmost, some undefined and undefinable dynamic element, unconsciously unfolding itself in the necessary evolution of things, and perhaps unconsciously and involuntarily contributing to its progress: they ought therefore to adopt some new term to designate their deity. This some of the most recent writers have done, in that they prefer the word, *Weltgeist*: World-spirit. We would humbly suggest, whether *yeast* would not answer quite as well. But as pantheists generally have much to say about God, it is necessary to show what their verbiage, when duly carried out to its consequences, amounts to. And here we are glad once again to return to Mr. Pearson's book, which we have so long forgotten, and to quote its apposite and forcible language.

First, then: "*Creation, with the pantheist, is not a free act, but an inevitable necessity.*" It is not a complete effect, but a process that is going on eternally. Hegel says, God did not create the world, he is eternally creating it. Creation is God passing into activity, but neither suspended nor exhausted in the act.¹ Anaximander said substantially the same thing ages before him. And Victor Cousin has repeated it after him. 'The distinguishing characteristic of the Deity,' says the French

¹ This is a fair specimen of the absurd and self-contradictory manner in which pantheists talk of God, who, according to their fundamental principle, is identical with the world.

philosopher, 'being an absolute creative force, which cannot but pass into activity, it follows, not that the creation is possible, but that it is necessary.'¹ And the men of the Emerson school tell us, that the world is 'a projection of God in the unconscious.' Pantheism is thus fatalistic. We, according to enlightened reason and Scriptural truth, have been wont to believe that God existed independently, from eternity, in a state of absolute perfection, and that, of his own good pleasure, he called the universe into being. Moses began his historical narrative by declaring, 'In the beginning God created the heavens and the earth;' and he sung, 'Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.' The pious in all ages, on looking over the creation, have said, 'our God made the heavens.' And the heavenly inhabitants cry, 'Thou hast created all things, and for thy pleasure they are and were created.' But, according to the pantheist, this is all a delusion. The divine free-will is a nonentity. Creation is but the inevitable development of the one Being that is beneath all and in all. Thus are falsified all those clear marks of design in the universe on which men have looked for ages, the world is robbed of all its moral grandeur, the holy emotions of man's religious nature are repressed, and he has nothing to behold but a creation that has sprung from fate and necessity, and nothing to think of behind the whole, but an absolute creative force ever passing, not from a moral but a physical necessity, into activity. We may theoretically distinguish pantheism from atheism, but assuredly the man who looks upon the universe, and says that it is 'a remoter and inferior incarnation of God' [Emerson's *Nature*, p. 53], or that it is God necessarily passing into action, is as much without God in the world, as the man who ascribes every thing to mechanical forces, and says there is no God." p. 82, sq.

We have a few words to add to what has just been quoted. The terms by which some of these philosophers generally designate God, as distinguished from the conditioned, from things or the world, are: the Absolute, or, the Unconditioned (the very terms are abused; for how can that which is an unconscious and necessary development, be absolute, or that which is simply a process of inevitable evolution, be unconditioned); and they have labored hard to devise some definition, which would afford a distinct, as well as correct idea, of what they mean by these terms. But all these efforts have ended in ab-

¹ On this doctrine of Cousin we shall quote Sir Wm. Hamilton, *infra*.

surditities. To return, for a moment, to Schelling, whose doctrine has only been modified, or carried to its extreme consequences, by his successors. Schelling, by an incomprehensible and absolutely impossible process (which, as it is impossible, is therefore simply an arbitrarily assertory definition: a salto mortale over the moon), which he calls intellectual intuition, discovers the absolute in identity, the fundamental principle of his system. He, like other pantheists, was driven to this desperate conclusion by a logical necessity: finding that, if he defined the Absolute as Absolute, "a lone abstraction," he would be unable, without inconsequence, to deduce from it the conditioned, he sought refuge in the monstrous doctrine, that the two are identical. Laboring under the same difficulty, M. Cousin, the French philosopher, endeavors to get over it in another way, and defines the Absolute by a relative; thus, indeed, discovering a method of deriving the conditioned,¹ but, most unfortunately for the effective and satisfactory application of his method, thereby directly denying the Absolute itself; thus rendering his method useless, as that from which the derivation is to be made, is annihilated, and in reality, rendering all further speculation on the subject bootless and absurd. And here we cannot deny ourselves the satisfaction of quoting, in full, Sir William Hamilton's acute discussion of this point.

"The absolute is defined by our author [M. Cousin], 'an absolute *cause*,—a cause which *cannot but pass into act*.'—Now, it is sufficiently manifest that a thing *existing absolutely* (i. e. not under relation), and a thing *existing absolutely as a cause*, are contradictory. The former is the absolute negation of all relation, the latter is the absolute affirmation of a particular relation. A cause is a relative, and what exists absolutely as a cause, exists absolutely under relation. Schelling has justly observed, that 'he would deviate wide as the poles from the idea of the absolute, who would think of defining its nature by the notions of *activity*.' But he who would define the absolute by the notion of a cause, would deviate still more widely from its nature; inasmuch as the notion of a cause involves not only the notion of a determination to activity, but of a determination to a particular, nay a dependent kind of activity,—an activity not immanent, but transeunt. What exists merely as a cause, exists merely for the sake of something else; is not final in itself, but simply a mean towards an end; and in the accomplishment of that end, it consummates its own perfection. Abstractly considered, the effect is there-

¹ Cf. Sir Wm. Hamilton's *Philosophy*: p. 478.

fore superior to the cause. A cause, as cause, may indeed be better than one or two or any given number of its effects. But the *total* complement of the effects of what exists *only* as a cause, is better than that which, *ex hypothesi*, exists merely for the sake of their production. Further, not only is an absolute cause dependent on the effect for its *perfection*,—it is dependent on it even for its *reality*. For to what extent a thing exists necessarily as a cause, to that extent it is not all-sufficient to itself, since to that extent it is dependent on the effect, as on the condition through which alone it realizes its existence; and what exists absolutely as a cause, exists, therefore, in absolute dependence on the effect for the reality of its existence. An absolute cause, in truth, only exists in its effects: it never *is*, it always *becomes*; for it is an existence *in potentia*, and not an existence *in actu*, except through and in its effects. The absolute is thus, at best, a being merely inchoative and imperfect.

The definition of the *absolute* by absolute *cause*, is, therefore, tantamount to a negation of itself; for it defines by relation and conditions that which is conceived only as exclusive of both. The same is true of the definition of the absolute by *substance*. But of this we do not speak.

The vice of M. Cousin's definition of the absolute by absolute cause, is manifested likewise in its applications. He maintains that his theory can alone explain the nature and relations of the Deity; and on its absolute incompetency to fulfil the conditions of a rational theism, we are willing to rest our demonstration of its radical unsoundness.

'God,' says our author, 'creates; he creates in virtue of his creative power, and he draws the universe, not from nonentity, but from himself, who is absolute existence. His distinguishing characteristic being an absolute creative force, which cannot but pass into activity, it follows, not that creation is possible, *but that it is necessary.*'

We must be very brief. The subjection of the Deity to a necessity—a necessity of self manifestation identical with the creation of the universe, is contradictory of the fundamental postulates of a divine nature. On this theory, God is not distinct from the world; the creature is a modification of the creator. Now, without objecting that the simple subordination of the Deity to necessity, is in itself tantamount to his dethronement, let us see to what consequences this necessity, on the hypothesis of M. Cousin, inevitably leads. On this hypothesis, one of two alternatives must be admitted. God, as necessarily determined to pass from absolute essence to relative

manifestation, is determined to pass either *from the better to the worse, or from the worse to the better*. A third possibility, that *both states are equal*, as contradictory in itself, and as contradicted by our author, it is not necessary to consider.

The *first* supposition must be rejected. The necessity in this case determines God to pass from the better to the worse ; that is, operates to his partial annihilation. The power which compels this must be external and hostile, for nothing operates willingly to its own deterioration ; and, as superior to the pretended God, is either itself the real deity, if an intelligent and free cause, or a negation of all deity, if a blind force or fate.

The *second* is equally inadmissible : that God, passing into the universe, passes from a state of comparative imperfection, into a state of comparative perfection. The divine nature is identical with the *most perfect nature*, and is also identical with the *first cause*. If the first cause be not identical with the most perfect nature, there is no God, for the two essential conditions of his existence are not in combination. Now, on the present supposition, the most perfect nature is the derived ; nay, the universe, the creation, the *γινόμενον*, is, in relation to its cause, the real, the actual, the *ὄντως ὄν*. It would also be the divine, but that divinity supposes also the notion of cause, while the universe, *ex hypothesi*, is only an effect.

It is no answer to these difficulties for M. Cousin to say, that the Deity, though a cause which cannot choose but create, is not however exhausted in the act ; and though passing with all the elements of his being into the universe, that he remains entire in his essence, and with all the superiority of the cause over the effect. The dilemma is unavoidable : Either the Deity is independent of the universe for his being or perfection ; on which alternative our author must abandon his theory of God, and the necessity of creation : Or the Deity is dependent on his manifestation in the universe for his being or perfection ; on which alternative his doctrine is assailed by the difficulties previously stated."—Philosophy of Sir William Hamilton, p. 478 sqq.

The second grand objection to the pantheistic system, is, that *it inevitably destroys all moral distinctions, and makes man irresponsible*. This most fatal objection has been urged, time and again, by the ablest theologians of Germany, in most profound treatises. We might here simply insist upon the denial of all free self-determination in man, which denial is the inevitable consequence of the doctrine, that God and the world are identical, that both are subject to an absolute necessity, and that whatever transpires in the world is nothing but man-

ifestations of God, or that the world is the process by which God works himself out into self-consciousness. Within such a system, there can be no distinction between right and wrong: what is *necessary* must be *right*, because all opposites are excluded. 'What is part of God, part of his life, must, for the same reason, also be right. Julius Müller, in his profound and elaborate work on the christian doctrine concerning sin, has so forcibly and conclusively made good this grand objection, that he is regarded by all christian theologians and correct thinkers in Germany as having given pantheism its death-blow. It can haunt the brains of those only who either cannot or will not reason; but unhappily the number of both these classes is legion. But in order not to expand this article beyond all reasonable dimensions, we shall now abstain as much as possible from any remarks of our own, and confine ourselves almost entirely to a cursory view of the remainder of our author's disquisition on the subject before us. He opens his discussion of the second objection above stated, by quoting Bailey's *Festus*, as exhibiting the doctrine of some of our popular literature, in the line: "Evil and good are God's right hand and left." If this line have any meaning at all, it must be, that there is *no moral* evil at all.

If the whole phenomena of the universe be one chain of necessary development; if man and his actions are strictly inevitable pulsations of the one great source of being, then what is properly called moral evil has no existence. The Emerson school tells us, that it lives only in dogmatic theology. "Evil, according to the old philosophers," says Emerson, in his "Representative men," "is good in the making. That pure malignity can exist, is the extreme proposition of unbelief. It is not to be entertained by a rational agent: it is atheism: it is the last profanation. . . . The divine effort is never relaxed; the carrion in the sun will convert itself into grass and flowers; and man, though in brothels, or jails, or on gibbets, is on his way to all that is good and true." Bailey's *Festus* is full of this bad pantheistic theology. Here is a specimen:

"The soul is but an organ, and it hath
No power of good and evil in itself,
More than the eye hath power of light or dark.
God fitted it for good; and evil is
Good in another way we are not skilled in."

Hence the notion, that all religions are good, but that christianity is the best. Accordingly, Bailey says again, in his *Festus*: "all souls shall be in God, and shall be God, and nothing

but God be." Dr. Strauss, moving in the same plane, but far ahead, says: "human kind is impeccable, for the progress of its development is irreproachable. Pollution cleaves only to the individual.¹ It does not reach the race and its history. The human race is the Christ, the Godmade man, the sinless one, that dies, rises again, and mounts into the heavens.² Upon this system, the consciousness of guilt becomes, of course, a silly delusion, which man should, the sooner the better, cast to the winds. The sense of responsibility, which is a fact in the natural history of man, and without which man is the most ferocious of wild beasts, is utterly belied. Accept this doctrine, and you tear out the tongue of that witness which, speaking in and from the recesses of our moral nature, points us from a judge within the breast to a judge without and above. True though it be, that God is ever educing good out of evil, and overruling evil to the advancement of wise and good purposes, the doctrine, that evil has no positive existence, and is only good in another way, is obviously as repugnant to our moral sentiments as it is opposed to christianity. In spite of all such theories, men will, and in the very nature of things must, persist in calling this course of conduct bad, and that opposite course good: we can never act on the belief, that both were alike things of fate and necessity, or that each agent is a structure formed by inevitable laws, and part or particle of God, thus developing himself into self-consciousness. The universal prevalence of this belief would convert this our world into a perfect pandemonium, for it would bring on a deluge of sensuality and crime, in comparison of which the abominations of the ancient polytheism would dwindle into insignificance.

The third great objection to the pantheistic system considered by Mr. Pearson, is, that *it shuts out prayer*. Man will worship, and here the object of worship is self. If the soul knows no persons, and if, as Emerson says, it is itself "wiser than the whole world," it were folly to go out of itself for resources either in the way of a rule of duty or of spiritual influences. We might quote here a number of passages from Mr. Emerson's published teachings, in which he goes much further; but we shall have more to do with him hereafter. Theodore Parker pretends to have found pantheism in the writings of John the Evangelist. Speaking of what he calls the happy condition of the religious man, he tells us that his

¹ This one sentence affords matter on which a whole volume of comments might be written.

² *Leben Jesu*, last chapter.

“religion demands no particular actions, forms, or modes of thought: the man’s ploughing is as holy as his prayer—his daily bread as the smoke of his sacrifice; his home sacred as his temple; his work-day and his sabbath are alike God’s day. His priest is the Holy Spirit within him.” Similar passages occur in Carlyle’s more recent writings: insane ravings about the religious nature and the worship of work. But all this will not do for the millions who fail to attain to such a delirium of soul as these poetic philosophers, and whom they will never bring to believe that the fountain of all good is in themselves, that they are divine pilgrims in nature, and that every thing attends their steps. “No. Men’s minds, which have not been spoiled by a philosophy falsely so called, will ever, as aforetime, go out in a felt sense of want. They will cry, in spite of all this delirious teaching, “who will show us any good?” And experience will continue to attest that man will never possess the satisfying good, until as a *beggar* he say, “Lord, lift thou up the light of thy countenance upon us.”

These are the considerations urged in this connexion, and very fitly urged, by Mr. Pearson. But it is evidently unnecessary to refer to the fantastic ravings of Emerson, Parker and Carlyle on this point. To the pantheist, prayer is an exercise totally out of the question and purely impossible. Whom or what should he address or invoke? Where could he seek consolation or relief under any trials of the spirit, and troubles of the soul? Whence should any such ever come to him? Suppose he does not believe, with Emerson, that he has all he needs to make him good and happy, in his own soul, yet he has no God to whom he can fly, and address his prayers? What! Seek refuge in the operation of an imperative necessity, eternally unrolling itself in inevitable facts and combinations, which there is no power in the universe to control, or alter, or to freight with blessing? Offer supplications to a fixed, inexorable fate, that dashes along over the wide field of existence, like a huge locomotive, having no engineer, and hurling down and rushing over every thing that comes in its way? Address prayers to a dynamic principle, which is gradually working itself out into self-consciousness, and is misnamed God, and which is greater than I, only in that it is the all, of which I and the developments that oppress me are component parts? Absurd: unutterably preposterous: the more so, that the great Hegel is dead, and the self-consciousness of the pantheistic God is therefore, undoubtedly, again under a woful eclipse. No: the author should here have simply insisted, that the pantheist has not, and cannot, by any possibility have, any religion

at all. Of late, says Julius Müller, even the adversaries of religion admit, that it cannot be what in its very nature it is, without the consciousness in man in reference to God, as one who is *personal*, self-conscious, and self-determining.¹ What, as Müller proceeds to argue, could piety seek or obtain from a God too exalted, or rather too abstract and utterly unreal, to be a personal being? Is not religion communion with God? But with an absolute principle, which is not a Me in itself, and therefore neither a Thou for our prayer, there can be no real communion. That love which, considered strictly according to its proper idea, presupposes personality in its object as well as in its subject, loses, in such a system, all its meaning, and into the place of free, filial confidence and self-surrender, which, at the same time, bears within itself the certain hope of a perfect solution of all mysteries, comes the self-restraint that belongs to submission under a rigid destiny, and under the necessary connexion between causes and effects, or that negative self-immersion into the bottomless substratum of all things, in which, moreover, man's consciousness is to consider itself destined to be eventually swallowed up and lost. Is it not then absurd to suppose that, in a system like this, religion can have any place at all?

The fourth and last objection advanced, and very forcibly urged by our author against pantheism, is, that in such a system *individual immortality is absorbed and lost*. It can take no account of those yearnings for existence beyond the grave, which, even in the absence of revelation, men have felt in all ages, and to which the gospel gives a certain assurance, by bringing life and immortality to light. Thus "with all our moral and religious impressions, is blended the conviction of our individual existence being prolonged on the other side of the tomb. We are conscious of our personal being now, our moral nature points to the continuance of our conscious personality hereafter; and an authoritative revelation has not only set its seal to the truth of the personal immortality of man, but shed an illumination all its own on the grave and the world beyond. But life with the pantheist is a dream, and death is absorption. It is like the return of a ray of light to the sun whence it emanated, or a drop of water to the great ocean from which it originally came." (page 88.) Although Hegel has said but little, and that little by no means satisfactory, on the

¹ With this statement Strauss opens, in his *Dogmatics*, the treatise on the Personality of God. Cf. on this point, Julius Müller on the Doctrine of Sin: Vol. II. p. 152. sq. Ed. of 1849.

doctrine of immortality, it is a part of his philosophy, that the Divine Being (the Absolute) is necessitated to send forth existences and to absorb them again. We have presented a concise statement of his doctrine in a note on one of the preceding pages. "Reinhard, who is deemed a fair and competent judge of the system, says, that 'according to Hegel's speculative decisions, the individual personality of man is perishable in its very nature. In his view, reason demands that the thinking individual should acknowledge the nothingness of his individual essence, and willingly meet self-annihilation in view of his entering into that universal substance which, like Chronos in the old mythology, devours all his own offspring.'¹ Strauss and others of the same school, have gone this length. His words are, 'a life beyond the grave is the last enemy which speculative criticism has to oppose, and, if possible, to conquer.'² Here, as in some other points, the extremes of sensationalism and idealism meet. The atheist and the pantheist shake hands as believers in the same black creed. Danton, on his trial, said, 'My name is Danton, my residence will soon be in annihilation, my name will live in the pantheon of history.' And the pantheist says, let us dream on the day of our existence here, for the night is coming when self must return to the great ocean of being, and there be lost forever. Such are the issues of a system that denies the living Personal God." p. 89 sq.

It remains for us to take a brief survey of our author's arguments in proof of the personality of God. As we have amply and, we think, conclusively shown, that pantheism neither has nor can have any God at all, taking that word in its generally received and proper signification, such arguments might now be deemed superfluous. But they are not; they are sound, weighty, and well deserving of serious consideration; for as we have, thus far, been chiefly employed in combating the false doctrines of an infidel philosophy, it certainly is proper and important that we should exhibit the positive side of our scriptural views upon this great subject. Mr. Pearson advances four arguments. I. He argues from our own personality. II. Men, in general, feel in the *most solemn and affecting moments of their lives, that God is a real Person.* III. *The Sacred Scriptures throughout are full of the Divine Personality.* IV. *In Christ Jesus we see the absolute and the personal reconciled.* All these points are forcibly put, and admi-

¹ Dr. Beard's *Voices of the Church*, p. 12.

² Glaubenslehre.

rably unfolded; but our limits do not admit of our presenting any exhibit of them, and we must therefore refer the reader to the book itself: we hope that we have raised a strong desire in all true friends of the religion of the Bible, to read it for themselves. But, as the first of the four arguments here presented is the most important in view of the infidel speculative philosophy, we give it entire in the author's own words.

“In proof of the personality of God, we might, in the first place, argue from *our own personality*. That we are real, intelligent, and responsible persons, is a matter of consciousness. There is a spirit in man. He has understanding, will, moral sentiment, a power to choose between good and evil, and he knows it. It is this which gives us a decided preëminence over the whole visible creation. It separates at an immeasurable distance from us, the flowers of the earth, however beautiful, the stars of heaven, however bright, and the beasts and birds, however wise. Were it possible for us to be divested of our complete personality as moral, intelligent, individual beings, the crown would fall from our heads, and we would descend in the scale of earthly creatures. Personality—living, moral, and intellectual personality—such as man's, is clearly, then, a perfection. And in the very existence of such personal beings, we have an argument for a Personal God. Let it be supposed that by intuition, or argumentation, or both, we had come simply to the knowledge of a First Cause; it is evident that the conception of the possession of perfect personality by Him would render Him a more glorious Being than the want of it. And this being the case, he must possess it; for our conceptions of the greatest Being in the universe, can never surpass, but must always come short of the reality. ‘It is clear,’ says Professor Garbett, ‘that anything which does not possess personality, or possesses it in a low degree, whether it be like the earth, however exquisitely modelled into beauty and sublimity manifold, or the beasts of the field, however marvellous their living powers, must be inferior to ourselves. And, therefore, Almighty God *must* be a person likewise. For if not, He would be inferior to ourselves, contrary to the supposition on which we go. And the very name imports that $\delta\tau\iota\ \pi\acute{o}\tau\epsilon\ \acute{\epsilon}\sigma\tau\iota$, He is, at all events, the *highest* of beings. You may, indeed, if you please, abandon the intellect to the lawless tyranny of imagination! . . . Drunk with the maddening wine of intellectual licentiousness and creative speculation, you may rave eloquently of a Being of infinite power, who pours forth out of his exhaustless bosom, unfathomable as the abyss of space itself, all glory, all living things, multitudinous and diversified

beyond created arithmetic, such as fill the universe. And yet, by the same right of unreason and self-will, you' may lay it down that He has not a self-consciousness, nor a choice, nor anything, in short, of that which makes us to our fellow-men objects of love and hope, of dread and hatred, of joy and of misery. And you may then, piling postulate on postulate into the empty air, till you reach, in haze and mist, the limbo of utter unreality, set up this blind, and dumb, and deaf abomination, with a crown upon its head, on the throne of Him who is, and was, and is to be—the living Jehovah. . . . But this is not a God, according to the supposition; and, of course, is not a living, loving, avenging, awful Deity. Why in such a case, though the spirit within us is clothed in perishable dust and ashes, we should be far superior, in the order of intelligent being, to such a Deity, with all his immensity.'” p. 90 sqq.

It was our original intention to present the entire subject of modern infidelity, under its various aspects, in one article. But the largeness of the theme soon forced us to abandon this purpose. We have devoted an entire article to the consideration of pantheism, because it is, in our day, the most popular and most generally prevalent form of infidelity. We do not for a moment conceive, that we have here exhausted the subject: other important arguments, worthy, as it appears to us, of serious attention, are present to our mind; but want of time and room forbids our carrying this discussion farther. If life and health be spared, and time granted, our feeble efforts to do something, however unpretending, in defence of the truth against the false philosophy and the infidelity of our day, will be continued.

ARTICLE II.

CONSTITUTION AND CHARACTERISTICS OF THE CHURCH.

By Rev. L. Eichelberger, D. D., Professor of Theology in the Lutheran Theological Seminary, Lexington, S. C.

By the church Popish writers tell us is meant those, and only those, who acknowledge for their spiritual head the Pope of Rome. According to Popish writers, therefore, it is the body of such as are obedient to Papal power, and submit to its control. Hence the pope of Rome is not only the head of the

church, but as such is over it, and consequently the source of all power in it. Under this view of it, it would not be improper to say, *the pope was the church, and the church the pope*. It is certain, however, that with all good Papists his authority is supreme, and woe to him, in "Holy Mother Church," whether bishop, priest, deacon or layman, who would dare dispute or repudiate it. From this cardinal principle of the church, a multitude of conclusions follow which evangelical christians reject, as characteristic only of "the man of sin;" and papists, with their peculiar dialectics, as strenuously defend.

The church, on the other hand, protestants tell us, "is the collective body of those who have received the christian doctrines, together with all those who are to be qualified for the reception of them." That is, the church of God and of Christ, consists of "the people or family of God and of Christ, who worship Christ, and in so doing, God as their Lord, and who are supported by his particular providence."¹

Again, "the christian church," says Knapp, "in its widest sense, may be defined to be, *the whole number of those who agree in worshipping God according to the doctrine of Jesus Christ*. In this wide sense it agrees with the word *Christendom*. Its object is to *maintain and perpetuate the christian doctrine, and by means of ordinances and exercises observed in common, to promote the practice of it*." "The government and preservation of the church are everywhere properly ascribed to Christ as its head."²

Dwight says, "that collection of persons, which is denominated the church of Christ, are those by whom those means of grace, which are of limited application, viz: Baptism, the Lord's Supper, and the communion of Christians, are to be used." That is, those who receive Christ, and yield obedience to his teachings, viz: believers in Christ.³

Clark, and other commentators, represent the church as "the company or assembly of christians, wherever found, who by the preaching of the gospel, are called away from the spirit and maxims of the world, to live according to the precepts of the christian religion."⁴

The Augsburg Confession, the basis of nearly all the other protestant symbols, says: "There will always be one holy

¹ Storr and Flatt. Book IV. sqq.

² Christian Theo. Sect. 134, p. 469.

³ Dwight's Theo. Ser. 149.

⁴ Com. N. T. Vol. I.

church; this church is the congregation of the saints, in which the pure gospel of Christ is taught, and the sacraments properly administered.”¹ Concerning the unity of the church, it adds, “nor does the unity of the church require, that the same human traditions, rules and ceremonies, instituted by men, should be everywhere observed.”² Again, it says, “although the church in the strictest sense and meaning of the term, is nothing else than a congregation of saints and believers, yet as in the present life many hypocrites and wicked men are mingled with them, it is lawful for us also to receive the sacrament, when administered by unconverted men; which may be safely inferred from the declaration of our Savior: “The Scribes and Pharisees sit in Moses’ seat,” &c., Matt. xxiii.³ By the church of England, it is similarly defined, viz: “a congregation of faithful men, in the which the pure word of God is preached, and the sacraments duly administered, according to Christ’s ordinance.”⁴

The definitions and descriptions of the church by protestant writers given above, with others that might be added, and the exhibition of it in the various creeds of protestantism, is substantially the same. They are at once seen to be directly counter to that of Romanism. In the latter, the pope of Rome is the acknowledged head of the church; in the former, Jesus Christ, and he alone. In the one the pope is sovereign; in the other, Christ. In the one the teachings (mandates) of the pope have authority; in the other, the doctrines of Christ. In the one, faith is in the pope and the church under him; in the other it is in Christ. In the one, papal decrees and canons of the church govern; in the other, Christ. In the one, “the rule of faith is the church;” in the other it is the word of God. From the views and faith of protestants, therefore, in relation to the church, conclusions follow diametrically opposite to those of Romanism. These, protestants holding the Bible to be the only “rule of faith and practice,” teach as in accordance with the Bible, and as such receive them.

That the views of the church, as held by protestants, are sound and scriptural, is sufficiently proven by the Bible itself, their acknowledged “rule of faith,” on this and every other subject of religion. This “sure word of prophecy” is their guide, and it alone. If Christ rebuked and condemned the Pharisees, in his day, for “teaching for doctrines, the commandments of men,” Matt. 15: 9, he thereby declares that not

¹ Augs. Con. Art. VII. ² Art. VII. ³ Art. VIII.

⁴ Art. Church of England. XIX.

“the commandments of men,” though they even sit in Moses’ seat, or like the pope of Rome, assume to be in the seat of Christ himself, but the word of God alone must govern. Let us inquire then what its teachings are on the subject of the church.

Under this name it is variously represented. It is called *the Zion of God ; Mount Zion ; the Zion of the Holy One of Israel ; a Holy Hill ; the Heritage of God ; the loved of God*. God is represented as *dwelling in Zion ; as bringing salvation out of Zion ; as rejoicing in Zion*. Christ is declared to be *King in Zion*. *He reigns in her, and will reign till all her enemies be subdued*. It is represented also as a *fruitful vine and vineyard ; as the garden of the Lord*. He is said to have *hedged it in and planted it*. Christ says also to his disciples, “*I am the vine, ye are the branches ;*” and again, “*I am the true vine, and my Father is the husbandman.*” “In these, and a multitude of other instances,” says Dwight, “exactly the same character is given of the church under the Mosaic, which was afterwards given it under the Christian dispensation.

In the New Testament, Jesus Christ is set forth as the *head of the church*. Its institutions are founded *in him and by him*. All authority in the church is derived from him, and its success depends *on him*. He governs it, and its interests are the constant subject of his care. He is the Good Shepherd, knows his sheep and *watches over them*. His people, constituting the church, are styled the *beloved of God ; the called of Jesus Christ ; the saints of God ; saints in Christ ; the sanctified in Christ Jesus*. Paul styles them *children of the promise*, as Isaac was ; the *faithful in Christ Jesus ; the saints and faithful brethren in Christ ; brethren beloved*. They are represented as *born of God ; born of the Spirit ; the sons of God ; born, not of blood, nor of the will of the flesh, nor of the will of man, but of God*. Says St. James, “of his own will begat he us with the word of truth.” Paul, addressing the Colossians, says, “we give thanks to God, since we have heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven.” To the Thessalonians he writes, “we give thanks to God alway for you all, remembering without ceasing your work of faith, and labor of love, and patience of hope in our Lord Jesus Christ, in the sight of God, even our Father.” St. John says, “I write unto you, little children, because your sins are forgiven you. I write unto you, fathers, because ye have known Him that is from the beginning. I

write unto you, young men, because ye have overcome the wicked one." St. Jude, addressing the church in general, writes, "to them that are sanctified of God the Father, and preserved in Jesus Christ."

These, and similar representations of the church, given in the New Testament as well as Old, show that protestants and protestant writers have exhibited it correctly, and in their creeds have properly defined it. We here see that its origin is in God, not in man. It is consequently a divine, not a human institution. God in mercy designedly instituted it for the salvation of fallen man. By it God in Christ is reconciling the world unto himself. St. John says, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. For God sent not his Son into the world, to condemn the world, but that the world through him might be saved." And again, "He that believeth on the Son hath life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him." God's design in the church is, therefore, the salvation of the world. This salvation, and the means by which it is effected, are committed to Jesus Christ, by whom we have redemption, and through faith in whom alone we can be saved. As Peter told the Jews, there is salvation in no other, "for there is none other name under heaven given among men whereby we must be saved." The church, then, is the kingdom of Jesus Christ. He reigns over it and in it. He is its true and only head. His people live by faith in him, and depend on him. As he said, "I am the vine, ye are the branches." By him they are nourished and preserved. To him they owe, and forever will owe, all the glory of their salvation.

From the views of the church, as here given, and which we have shown to be in accordance with the word of God, our only rule of faith in religion, conclusions follow which protestants hold to be based upon the word of God, and therefore binding on them. Some of these we propose to notice in the present article. We only premise, as before stated, that they are all directly opposite to those based on Romanism and derived from it. This follows necessarily from the antagonistic views of the church held by papists and protestants. Our object, however, is not here to discuss the question of Romanism, its pretended catholic dogmas or other errorists, except so far as they may stand related to our present subject. Our object is to exhibit the church as God instituted it, and present some general views of truth and duty derived from it. Our design

is not controversy, but truth and duty; our end the edification of the church.

Assuming then as correct and scriptural, the views of the church, as above given, it follows, as a characteristic of it, . I. That its origin is in God, and consequently divine. As far as the church itself, or christians, are concerned, the conclusion here presented is rightly assumed. Of this they are abundantly satisfied, and admit their obligation to the performance of religious duties, on the ground that God himself has enjoined them. As this is also the teaching of scripture in this particular, we cannot be too often reminded of it, as results of the utmost moment to our salvation depend upon it. The minister of God assures himself that the word spoken by him, though in weakness, shall not be in vain, for the truth he urges is not his own, but of God. Christian parents, enjoining upon their children the duties of piety, urge them upon the authority of the word of God, and knowing they are of God, children yield that obedience to them which God designed. The dying christian knows that the foundation of his hope is sure, for it rests, not on the provisions of man, but of God. He has, therefore, no fear of death. Its sting is removed, and its power destroyed, by his consciousness of the divine authority upon which his trust is founded. With the Apostle, he can exclaim, "For me to live is Christ, but to die is gain." Did Paganism ever enable its votaries thus to die? Nay, when most enlightened by the force of learning and civilization, did it do it? Let Socrates, and its other dying sages answer. The divine origin of the church, and consequently the divine authority with which its teachings and provisions are invested, is therefore a conclusion from our premises, in regard to the church, of fundamental importance to the salvation of mankind, and so related to it that it cannot be too constantly remembered.

Sceptics, and unbelievers in general, reject the truth above presented. We do not design to notice here the various views urged against it, or examine the grounds upon which they are maintained. We have had too much experience of life, and know too much of human nature, to give the sceptic credit for sincerity in his opposition to divine truth on this subject, and his life and death prove that, in our opinion of him, we do him no wrong. We believe most infidels, in their rejection of revelation, find it difficult at all times to satisfy their consciences, and in seasons of trial and affliction, need the countenance and admonition of sceptics like themselves, to enable them to

“stick to their principles.”¹ Were they really sincere in searching after truth, the simple fact that all religious systems devised by men, in all ages of the world, have failed to answer the objects designed, and needed by creatures, such as sinful men are, should convince them of the insufficiency of natural religion, and dispose them to abandon it. They must have discovered, ere this, that human knowledge is not adequate to the task of divine instruction, such as the soul needs in regard to God, and the consciousness of its own inability, realized by the infidel in common with believers, should incline him at least to a candid investigation of revelation, which investigation, if so made, we know would result in his conviction of its truth.

It is known, also, that it is more the fashion of infidel writers to boast of the sufficiency of reason, than to prove it. If reason alone is adequate, and can give the aid man’s moral and religious wants require, we may justly ask, why has it not done it? If its boasted sufficiency is capable of demonstration, why has not such demonstration been given? Surely the world is old enough to admit of the fullest experiment, and the consequences of sin are fearful enough to demand an adequate remedy, if reason can supply it. That it has not done so, under the circumstances, though nearly six thousand years of the world’s experience of sin and guilt have rolled around, is moral demonstration that reason cannot do it, and that her supporters, in their voluntary ignorance of divine truth, have exalted her too much. Let then the boasted advocates of reason learn to limit it within the bounds to which the God of reason has confined it, and for the vague and uncertain deductions of rationalism, substitute the clear and life-giving instructions of the word of God, that word of truth acknowledged by the church, and with the church they will share in the superior blessings it was designed by its divine founder to confer.

Among these blessings, not the least will be a conviction of the truth here urged in regard to the divine origin of the church, and consequently the divine authority upon which its teachings are founded.

¹ It is said that President Cooper, well known throughout the South for his infidel sentiments, and the wide-spread evil that resulted from them in his position, as President of one of our most influential Colleges, required, when sick or dangerously ill, to be thus reproofed, and that this reproof was sometimes courageously administered by his wife, who had doubtless imbibed her infidelity from his teaching. In admonishing him to “stick to his principles,” she did no more than was right in a pupil so well instructed by her teacher. But Cooper was not the only infidel of whom such misgivings may be affirmed. It is doubtless true of all infidels, though purposely concealed by them.

Another characteristic drawn from our premises, is

II. That the constitution of the church, its laws and government, are divine, and adapted to all its wants and exigencies. If the church itself is of God, as we have shown, we cannot suppose that he would have left it to take care of itself, or work out its destiny without some fixed and established principles to govern it. Having a definite and fixed object in view, viz: the restoration of fallen men to the favor of God, and obedience to the will of God, that object itself, for its accomplishment, would require such constitution and government for the church, on the part of God. To suppose the contrary, would be incompatible with the divine nature and perfections. Under such supposition it would follow that God had no distinct object to accomplish by the church, or that he was indifferent in regard to it, which cannot be presumed. We know distinctly what the divine purpose was in instituting the church, and are equally assured that he is not indifferent in securing its accomplishment. We assume therefore, that the church as such, has its proper constitution, and government under it, and that these are equally divine with the church itself.

We assume also, that if the church has its constitution, laws and government under it, and these divine, they are adapted to all the wants and necessities of the church, the second branch of the proposition above affirmed. We have shown that the divine purpose, in instituting the church, required for its accomplishment, that it should not be left to proceed at random, but be subject to some fixed and established principles for its government. If such established principles were requisite at all, and it has been shown that they were, then they would be so provided as to supply the wants of the church under all circumstances and at all times. Such would necessarily be the divine proceedings in such case, provided God designed that his purpose in relation to the church should be accomplished.

We assume then, that the church has its constitution, its laws and government, and that these are adapted to all its wants and exigencies. If so, it needs, in these respects, no human provision, no legislation of man to supply its deficiencies or give it success. And such is precisely all the teachings of God's word upon the subject. It everywhere exhibits God alone as ruler and governor of his people. As such his authority is supreme, and at all times exerted. The divine law, according to which it is exercised, is the word of God, which, says the apostle, "is given by inspiration of God, and is pro-

fitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16-17. The apostle, in so many words, here asserts: First, the divine authority of the word or law of God, "*given by inspiration of God*;" Second, its completeness or perfection as such, and as a rule of faith and practice, viz: "*profitable for doctrine, for reproof, for correction, for instruction in righteousness*;" and Third, its design and end; "*that the man of God may be perfect, thoroughly furnished unto all good works.*" How superfluous then, "the commandments of men," when the bible gives us the commandments of God, unless it be to make the latter of "none effect." Under these conditions of the church, and God's own relation to it, no human power can interpose itself between it and God, or claim supreme authority in it. Where such power is assumed, as in the case of the pope of Rome and pretended councils of the church, it is, of course, wholly arbitrary, and without authority, as far as the church itself is concerned. How, under the forms of Romanism, such central power was gradually constituted, and strengthened until it became supreme, and claimed to rule as such, the history of the church fully reveals.

Nor does it, in the least, invalidate our position in regard to the constitution of the church, that no special and defined form of government is prescribed for it. When such special form was necessary, as in the case of the Jews, it was provided and distinctly defined. Still, Jehovah was their Lawgiver, and his authority supreme in all that concerned his service and their moral and religious obligations. Moses and Joshua, their Judges and Prophets, were but his ministers, received at his hands the divine law, and executed it as God himself enjoined. They claimed for themselves no authority apart from God, or pretended to its exercise independent of God as alone supreme in Israel. Yet even among the Jews themselves, the external form under which the divine authority was exercised, varied according to the peculiar circumstances in their history, being manifested at one time under the direction of Judges; again under the government of Kings, though even contrary to the counsel of God, as Samuel made known to the people, 1 Sam. 8: 10-22; and finally, a mixed form of government, constituted by uniting the regal and priestly offices in one. When such special form of government, though varied by circumstances, was no longer necessary, and God had fully accomplished his purpose in regard to the Jews, the time having come for the incorporation into the church of the Gentile na-

tions, it is left to the adoption of such forms of government as its varied circumstances required and were best adapted to its peculiar necessities. These several forms are such as expediency dictated, and not of divine appointment. This is manifest from the simple fact that, as the Gospel and its provisions of grace were intended for all nations, and not for one alone, and that one peculiarly circumstanced as were the Jews, no form of government is at all prescribed, either by Christ or the apostles, and the church is left to the selection of such as its outward circumstances render necessary or most expedient. It would be just as absurd for Lutherans and other protestants, who hold that the government of the church is vested, not in its ministry or clergy, but in the church itself, and that each congregation or society of christians possesses the right to prescribe, under the gospel, its own discipline and rules of order, to claim a *jure divino* right for the particular form of government they approve, and believe to be in accordance with the word of God, as for those sections of the church to do so, which hold to its government by Bishops. Neither form is of divine appointment, and for the reason above given, never can be, whilst both are allowed by the word of God, and either may be adopted by the church as deemed most expedient. Of the forms of government most common in the church, we believe that the Congregational, and such as most nearly resemble it, are not only most expedient, but most in accordance with the New Testament and the usage of the apostles, as there given. The *jure divino* right of Episcopacy, and the *jure divino* right of Papacy, stand, therefore, upon the same footing with every other assumption in the church, not being founded on the word of God, or sanctioned by it.

Other conclusions also follow from the principles above stated, connected with the constitution and government of the church, a few of which we will here give, without detaining the reader with remarks upon them. More might be added, if the design and limits of our subject allowed it. From what has been said, in addition to the conclusions already given, it follows :

a) That the church, as such, has no *legislative power*, but only such as is *declarative*. Its "law and testimony" is God's Holy Word, to which nothing can be added and nothing taken from it. 2 Tim. 3 : 16. Rev. 22 : 18, 19.

b) That *decisions, or judgments of the church*, are only valid as far as they are in accordance with the word of God, and sanctioned by it.

c) That the principle assumed by Luther in the Reformation, and maintained at the diet of Worms, not to revoke his opinions, "unless disproven by the word of God, or by inferences clearly deduced from it," *was sound and scriptural*, Papal bulls, and decrees of councils, to the contrary notwithstanding.

d) That the representatives, councils or sessions of particular churches, or sacristies of christians are, strictly speaking, the only proper *judicatories in the church*, and have authority as such.

e) That the power of synods, whether local or general, is mainly *advisory in relation to the church*, though judicial as far as its own members are concerned. Their jurisdiction also is purely spiritual, as is that of the church in general, and should have no connection with the civil power or be enforced by it.

f) That ministers to preach the gospel, are ordained and constituted such by *virtue of Christ's authority* in the church, and not by reason of any ecclesiastical succession claimed by it. Matt. 28: 19, 20.

g) That thus constituted, they are, under Christ, all brethren, and of *equal authority in the church*, no matter by what name or title they may be designated. Matt. 23: 8. Their office is, as stewards and pastors, to "feed the flock of God," not being "lords over God's heritage," but "examples to the flock." 1 Pet. 5: 2, 3.

h) That punishments inflicted by the church can only be moral and corrective, *not penal*. The tortures of Romanism, and persecution in general, for opinion's sake, are, therefore, contrary to the spirit and constitution of the church.

i) That such corruption in the church, as excludes Christ and his authority from its constitution and government, must make it cease to be a constituent of the church of Christ. As Romanism virtually does so, it ceases to be a christian church. Its catholic name and other pretensions do not make it such. The same is true of all pretended christians, chargeable with a similar corruption of the church.

Another characteristic drawn from our view of the church, is

III. That its teachings are all derived from God, and consequently have divine authority. Religion, in its most enlarged sense, includes both faith and practice, and consists of those things which are required to be believed, and those duties which are to be performed in regard to God. The teachings of the church, if from God, must have relation to both, and possess divine authority as such. They must include instruc-

tion in regard to every article of faith, whether it relates to God, his government and purposes in regard to man, or to man himself. In like manner they must teach all that is necessary to be performed in regard to God: that is, the practical duties enjoined by religion. This measure of instruction is required by the moral and religious wants of human nature.

On the supposition that this needed religious instruction has not been given by God in the Holy Scriptures, as christians maintain, it must be derived from some other source. That it is indispensable to human happiness, is not to be disputed. Whence then is it to be derived, if not given us in the word of God? As the christian asserts that it is so given, and to the extent required by all the moral wants of man, the *onus probandi*, or burden of proof, rests with the objector. With him we shall leave it, as our design here is not a discussion of the truth of christianity, on the one hand, or, on the other, to answer objections maintained against it. We only observe that in rejecting the word of God, the sceptic makes himself dependent, as a moral and religious being, for the instruction his wants require, upon sources that can never give him any certainty in regard to it. He can have at best but probabilities, and these of the most vague, indefinite and unsatisfying nature. On the other hand, turning to the bible, he not only meets at once with all the instruction his religious wants require, but he finds them given with that definiteness and certainty necessary to impart comfort and inspire confidence.

This moral and religious instruction, indispensable to man in his present condition, the church supplies. It is derived directly from the bible, and is contained in the scriptures of the Old and New Testament, which have been shown to be the word of God. It is consequently of God, and divine. As such it possesses, among others, the following attributes, which include all on this point we shall here present.

a) It is a perfect expression of the *character and will of God*, and reveals to man the divine nature, as far as it is communicable. We have in it such manifestations of the divine character as our relations to God require, and no more. His essential perfections, with our limited capacities, we cannot comprehend.

b) It possesses *divine sufficiency*. The divine intelligence has necessarily adapted it to all the wants of man. Human additions are therefore not needed by it.

c) It has *divine simplicity*, such as God alone could give it, and is capable, therefore, of being understood by all. As far as the essential truths of salvation are concerned, it needs none

to expound it. The intervention of Popes, Cardinals, and councils for its proper exposition, is therefore uncalled for. Isa. 35 : 8.

d) It has *divine efficacy*. Besides its influence, as divine truth or moral suasive power, it is made efficacious to salvation by the Holy Ghost, where its divine agency is not resisted.

e) It is in its nature, of *universal extent and application*. It applies to all nations and all conditions of society, however diversified their wants and circumstances.

f) It is consequently of *universal obligation*. The command to "search the scriptures" for instruction in reference to "eternal life," is binding upon all, whatever may be the circumstances of light and knowledge, in other respects, by which they are surrounded. John 5 : 39. Acts 17 : 11.

g) Traditions and commandments of men, usages of the church not commanded by the word of God, though sanctioned by Patristic authority, or that of councils in the church—as well creeds and symbols of faith in the church, however valuable in themselves, are not the word of God, or binding as such, and can never supersede it, or be lawfully substituted for it.

h) Finally, its sufficiency and relation to man is such, in the above and all other respects, as to constitute it his *only rule of faith and practice*. The church, so long as faithful, must so regard it, and can sanction no other.

Another characteristic of the church, drawn from the above view of it, is

IV. That its provisions of grace are of divine appointment, obligatory as such, and adapted to all the wants of the church. These provisions, commonly termed *means of grace*, are various, and form an essential and important part in the constitution of the church. Our object here is not to show what they are, or separately explain them, but to notice their relation to the church, and its obligations in regard to them.

As the organization of the church is itself divine; as it contemplated accomplishing the purposes of God in regard to the human family, which purpose mainly was, the salvation in Christ of such as believe and render obedience to his will; and as the accomplishment of this purpose on the part of God, would require the agency of means, such as the lapsed and fallen race of Adam required, it follows that such means would be provided on the part of God, and are implied in the constitution of the church itself. Without them its organization, however complete in other respects, would be defective and of no avail. As God, however, would not fail to accomplish his

purposes in this, as in all other respects, it follows that whatever means were necessary thereto would be provided, and this the Bible tells has been fully done. If God has so provided them, they are then consequently of divine appointment, and binding as such.

If we reject their divine appointment, whether on account of human blindness, because we are "slow of heart to believe," or, as in most cases, is true, we desire to avoid obedience to them, we must account for them, their existence, divine excellence and adaptedness to our wants, in some other way. This can only be done by referring them to man. But where is the wisdom apart from that of God, that could have devised them. No human intelligence, however gifted, would have been adequate to the task. Nor could the superior intelligence of higher, or angelic orders, have devised them. To do so, they needed an acquaintance with the physical, social, and, above all, the moral wants of our race, which the divine mind only could possess. Neither human nor angelic knowledge could, therefore, have devised them.

Divine goodness was also requisite in providing them. The condition of the human family was that of lost and undone sinners, perishing in their guilt. This was true of all the human race born of Adam. They needed, therefore, not only to be saved, but to be saved by grace. Their condition was alike helpless; all equally involved in sin, and all incapable of effecting their deliverance from it. The provisions made for their salvation are, therefore, justly termed provisions of grace: such too they are, whether considered in regard to themselves, the divine benevolence manifested in them, or the sin and misery of those for whom they are intended: considered in themselves, their divine excellence and goodness command our love and gratitude. Considered in regard to their benevolent designs, they command our admiration, and prove the giver of them divine. Viewed in relation to the sin and misery of those for whose salvation they are designed, we see the same divine goodness manifested in them.

They needed also divine authority, and divine sanctions, to give them efficacy. The human family, upon whom they were to operate, and who were to be saved by them, were creatures of sin, and under its dominion. It was from sin, and its consequences, they designed to save them. But hating God and holiness; alienated from his service and obedience to him, loving "darkness more than light, because their deeds are evil," their condition required divine authority and divine

sanctions, to enforce the duties the means of grace enjoined for their improvement. Without these, experience shows they would be wholly void and useless. Whatever remaining virtue human nature may possess, it has not that of desiring, much less seeking diligently, its own salvation, apart from the grace of God.

Such indeed is the rebellion and hardness of the human heart in regard to God and duty, that with all the provisions of grace superadded, thousands refuse to be saved by them, and choose still the ways of sin, although the "wages" thereof be "death." But supposing the contrary to be true, and that the sinner should seek for pardon and salvation by means the best human wisdom had devised, such as human reason could most commend, how could he know that God would sanction them? Such knowledge would be indispensable. Without it, there could be no motive to use them, much less to depend upon their saving efficacy. He might employ them, nay, most diligently do so, and yet would have no hope to cheer him in the discharge of duty, much less assurance in realizing the benefits he sought. Doubt and uncertainty would forever bewilder him, and leave him tormented, like the fabled Sisyphus, with the fear, that when the huge stone in Tartarus he was doomed to roll to the top of the hill, had gained at last the summit, it might still fall back, and leave his labor again to be renewed. Such would be his fear, and such too would be his hopeless destiny. It follows, therefore, that without divine authority to give them efficacy, and inspire confidence in their success, the provisions of grace, as such, would be useless to the sinner. They have, therefore, been provided on the part of God, and have, consequently, the divine authority and divine sanctions they require.

We stated, also, that they were adapted to all the wants of the church. We might have added, to all the wants of man, as a sinner, and seeking deliverance from the dominion of sin. His condition as such the Bible describes, and experience confirms all it teaches on the subject. It tells us, "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be;" and adds, "they that are in the flesh cannot please God." Rom. 8: 7. The same apostle says, "that when they," the Gentiles, "knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts,

and creeping things. Who changed the truth of God into a lie, and worshipped and served the creature more than the creator." "Wherefore, God gave them up unto vile affections," &c. Rom. 1: 21, 32. That the moral state by nature of the Jews, was no better than that of the Gentile nations described above, is testified by the same apostle, in other portions of the same epistle. By Christ himself, in their corrupt condition, they are designated as "hypocrites, serpents, a generation of vipers." Their straightest and most religious sects among them, he represents as "whited sepulchres," beautiful without, but inwardly "full of dead men's bones, and of all uncleanness." That human nature was the same from the beginning, and throughout all stages of its existence, the Old Testament scriptures abundantly testify. The terrible crime of murder, and that too of an innocent and unoffending brother, stained with blood the character of the first family in the world.

When we examine the case more minutely, its moral turpitude is greatly aggravated. Both Cain and Abel, the murderer and murdered, had presented, doubtless in obedience to the divine command, "offerings unto the Lord." Cain brought "of the fruit of the ground," and Abel "the firstlings of his flock, and of the fat thereof." Concerning these respective acts of devotion, we read, "the Lord had respect unto Abel, and to his offering. But unto Cain, and to his offering, he had not respect." Here it is evident, from the narrative, that God, in accepting the one and rejecting the other, regarded not so much the offerings themselves, as the motives and piety of the parties offering them. These were very different, as the sequel showed, and was directly manifested in the temper and disposition of Cain; consequent upon the rejection of his offering. The narrative says he "was *very wrath, and his countenance fell,*" for which the Lord reprov'd him. With whom then was he angry; with the Lord or Abel his brother, whose offering the Lord had accepted? Whilst his feelings were impious in regard to God, it is evident his anger was against his brother, from the fact of slaying him, for it is added, "Cain talked with Abel his brother: and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him." Now as Abel was wholly innocent in regard to Cain and his offering, and the revenge of the latter without any just ground for it, the case proves the natural wickedness of Cain's heart, thus manifested in the unprovoked murder of an innocent brother. That this view of the case is correct, and that Abel was justified by God, is evident from the acceptance of his offering, and from the testimony of the apostle,

who tells us that "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous," &c. Heb. 11: 4. If he was then righteous in regard to God, he was innocent also in regard to his brother, and his murder by him is evidence of the fearful wickedness of the human heart, and of human nature in general, as everywhere testified in the word of God. We have dwelt upon the case of murder, here first recorded in the history of the human family, to show that from the beginning its "deeds are evil." It is also added, even in the days of Adam's immediate posterity, "that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." And again, "God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, the end of all flesh is come before me, for the earth is filled with violence." &c. Gen. 6: 5, 12, 13.

Such, as we have seen, is the state of the human family. Such its moral corruption and ruin. Such its enmity to God, and subjection to sin. Such too, its moral helplessness and inability to save itself. It is dependent then, wholly upon the provisions of grace, divinely instituted, for its deliverance from sin, and final salvation. To effect this salvation, these provisions must consequently be adapted to all the wants of sinful nature, and adequate to reform, sanctify and save it. They must include in them pardon for the guilt of sin, together with adequate means for the sinner's reformation, ultimate sanctification and salvation. At the same time, they must harmonize with the divine justice, and all the other attributes of God. In dispensing them, God must be just, yet the justifier of them that believe." Rom. 3: 26. Such are precisely the provisions of the gospel, and such infinite wisdom and benevolence alone could have provided. As affirmed therefore concerning them, they are of divine appointment, obligatory as such, and adapted to all the wants of the church, that is, of those intended to be saved by it.

We said it was not our object to show what these provisions of grace were, in themselves considered, or discuss them separately, but notice them only in their general relation to the church, and as a characteristic of it. They may, however, be thus summarily exhibited, and include

α) Divine pardon for the guilt of sin, which is provided for in the death of Christ, and constitutes the great work of redemption exhibited in the gospel.

b) Justification of the sinner, not by a voluntary release from punishment due to sin, but in consequence of satisfaction made for it. This satisfaction is rendered by the death of Christ, and by faith imputed to them that believe.

c) Means by which this offered pardon and justification are made available to the sinner, and he enabled to secure the benefits they confer. These are commonly termed *means of grace*, and include, 1. The word of God and the various methods provided for its proclamation in the world. 2. *Divine truth*, both written and oral, variously communicated. 3. *Religious instruction* by christian parents and the church. The latter, we fear, is now criminally neglected by both, which, until recently, was not the case. From no other cause is the church and religion suffering more at the present day, and we could earnestly wish that parents in the church, and the church itself, would more fully realize it. 4. *Prayer and its benefits*, in which may be included *self examination and meditation*. 5. The *ordinances of Baptism and the Lord's Supper*, with such other means as specially refer to believers in the church, termed sometimes *special means of grace*. To these must be added, finally, *the agency and influence of the Holy Spirit* to give them efficacy. This he will do in all cases when not perseveringly resisted by the sinner. If then, he finally perish under the means of grace thus provided, it is because he obstinately and wilfully rejects them.

From the views above given, it follows again, as another characteristic,

V. That the unity and integrity of the church depend upon the faith professed and practiced in it, not on its outward rites and ceremonies. The unity and integrity of the church are indispensable characteristics in it. They concern its being and existence. Without either, or both combined, it could not have existence. The true church of God is one, and has been such from the beginning, under all its various forms and dispensations. From the nature of the case, it must remain such unto the end. As there is but "one Lord, one faith, and one baptism; one God and Father of all." Eph. 4: 5, 6, so there can be but one true church on earth, common to all, and including all, agreeing in and founded upon this oneness of their faith. What this faith is, and whether in reality it is possessed, should be the great inquiry with christians, not the particular forms and ceremonies under which it is professed. The former is fundamental and essential to salvation, the latter not. This oneness of faith implies also its integrity, or entireness, as exhibited in the word of God.

That the unity of the church should consist in its faith, and obedience rendered to God, and not in the outward rites and forms under which it is expressed, the nature of the church necessarily required. The church is built, properly speaking, not upon the faith professed in it, but upon the faith *prescribed for it*. The former, viz, the faith professed by nominal christians, may be as various as the minds of men found in the church, and equally opposite and contradictory. No errors and forms of error exist, that at some time or other, have not appeared in the world and found their advocates. Though absurd and unreasonable in themselves, as well as in violation of the plainest teachings of scripture, as were most of them, they were not too absurd not to find adherents, and these in abundance. So it was in all past ages of the church.

It is so now, and in an extreme form is strikingly illustrated in the delusions and immoralities of Mormonism, as well as in some other *isms* of the day. We may have similar manifestations, in a less extreme form, but all still the fruits of ignorance and error in regard to religion. The same is true in regard to the externals of religion in general. They may be appropriate and edifying, and should always be in accordance with the scriptures and the spirit of christian worship taught in them. They are often, however, the opposite, and if not contrary to the word of God, are of doubtful propriety, and but little adapted to promote the true ends of piety and religion. These opposite, and often contradictory forms and ceremonies in religion, result from the circumstance that no specific forms of outward worship are prescribed in the New Testament, but like the outward forms of church government, are left to the discretion and judgment of the church in the diversified circumstances in which it may be placed.

Not so, however, with the faith of the church. Its principles and objects, with all that concerns it, are strictly defined. It is not left to human judgment, and vague and uncertain determinations of men in regard to it. It is offered for *our acceptance and comfort in reposing on it*, not for our framing and adjusting of it. This infinite wisdom has wisely done for us; and well it has, or we should have as many kinds of faith in the church, as we have creeds and forms by which it is expressed. Hence it is that the unity of the church is founded upon the faith prescribed for it, and both are alike essential characteristics of it. It must here be sought for, and not in the outward forms of religion, however excellent and appropriate they may be. To determine, therefore, whether any particular society or sect of professing christians, really

adhere or not to the true church of Christ, and constitute a part of it, we must inquire into the essentials of their faith and practice as christians, not the external rites and ceremonies by which they are distinguished. By practice we mean obedience to christian duty, and conformity of life to the requirements of the word of God, by which true faith is manifested.

It is then the duty of all professing christians, possessing a true and genuine faith, it being essentially the basis of their union with the christian church, to maintain and preserve it. They must preserve, in reality, the purity both of their faith and practice, as the one is necessarily the exponent of the other. How this can best be done, if possible at all, as it surely is and must be, is a question of the utmost moment to the church. By all orthodox protestant christians, it is agreed that this can only be done by their rigid adherence to the scriptures, and in all the essentials of faith and duty, be guided by them as their only rule of faith and practice.

This is evidently the only way, and in the case of all christians, and societies of christians, would be effectual, if all were agreed as to their understanding of the scriptures.

But, inasmuch as all are not agreed as to their understanding of the scriptures, and probably never will be, how then, under the circumstances of such supposed or actual disagreement, can the unity of the church be maintained, its purity preserved, and the scriptures regarded as an infallible rule of faith and practice in it?

We answer, certainly they can, nor can we doubt for a moment, if faith and the church be divine, and the word of God be given for its direction, but that it is made to answer fully the end for which it is designed. That the former are divine, as well as the latter given by inspiration of God, we have already shown.

If then of God, it is a rule of faith for all the church, and for it under all circumstances; and if a rule of faith at all, being from God, it must be a perfect, and as such sufficient rule. But however perfect, if christians cannot agree in their understanding of it, how can it be a *sufficient rule to them*? The Savior says, "search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me."—John 5: 39. Paul says to Timothy, "From a child thou hast known the holy scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus," and adds, "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in

righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 15-17. These scriptures assert unqualifiedly their sufficiency, and if christians are to search them because eternal life is offered in them, and Timothy was made wise unto salvation by them, "through faith which is in Christ Jesus," they certainly with Timothy can savingly know and understand them.

Consequently, they are to all, thus like Timothy knowing and understanding them, a sufficient rule of faith and practice, being made "wise unto salvation" in them, the objection and sophistry of papists to the contrary notwithstanding.

It may here be asked, however, whether creeds and confessions of faith are not essential in maintaining the purity of the church? As far as the unity of the church, and true faith in it are concerned, they certainly are not. These are essential characteristics of the church, and depend not upon the outward confession, or internal consciousness of men, but upon the word of God, with which, however, the latter, if scriptural, will agree. The former, unity and faith of the church, are fixed and determined. They are, therefore, certain and permanent in the church. The latter, viz, outward confession and inward experience of men, are variable and uncertain. But as the church must require a declaration of faith from all that enter it, which declaration must include, from necessity, some summary of faith and practice, it follows that individual churches, as well as societies or bodies of christians formed by the association of such separate churches together, must have their respective summaries, abridgements or outlines of christian doctrine and duty, according to which such declarations on the part of those who unite with the church, or assume to teach in it, shall be made.

Such summaries and abridgements of christian doctrine and duties, are what is meant by symbols, creeds and confessions in the church, and embodied in a written form, as they must be, constitute them. Whilst then, unessential, as far as the unity and faith of the church in themselves are concerned, they are rendered indispensable, in some form, in our confession before the church, of what we believe and design to practice.

In regard to the question, therefore, whether the church must maintain its creeds or abandon them, it is manifest, that as at present constituted, it must retain them. As long as individual churches exist, and as long as these, separately constituted, shall unite together, and thus form societies of christians, such confessions of faith will be needed by them. And as these

societies or bodies of christians are formed by the union of churches and individual christians harmonizing together, or most nearly related in their christian views, different societies, denominations and churches will be constituted, and consequently their different confessions required. Did all churches and professing christians harmonize perfectly or mainly so, in their christian views, but one society or denomination of christians need then exist. In that event, all the various divisions of the church being embodied in one, whether most would be gained or lost to religion, the future would have to reveal. The past history of the church, commencing even with the first centuries, and continuing down to the reformation of the sixteenth century, as well as Romanism down to the present day, presents nothing that is encouraging to genuine piety, or more favorable to centralism in the church, than civil history proves it to have been in the state, or to human happiness in general.

But if creeds are necessary, and whilst they are so, they should not be loose and shapeless things, like the sails of a ship at sea, spread out to catch every breeze that blows, but be distinctly marked and defined. They should specially be so where the essentials of christian faith and duty are concerned. The scriptures are so, and why should summaries of their faith and duties, to be professed by men who engage to take them for their guide spiritually, not be the same? To this, sincere and honest christians should not object, any more than to the definiteness of the word of God itself. Their object is not to burden the believer, as his faith is presumed to be embodied in them, but to protect and guard the church against such as are unfit for membership and communion in it. The purity of the church would at least be maintained by it, if not its true strength and unity equally promoted. At the same time, whilst thus distinct and definite, they should embody also the spirit of the word of God, and not make distinctions where it has none. It should also be remembered that however well constructed, they are still not the word of God, but human productions, and can only have authority as such.

We said that the unity of the church did not depend upon its outward rites and ceremonies. If it did, then indeed might Romanism justly claim to be the true church, for her ceremonies are quite sufficient in pomp and splendor, as well as number also, to entitle her to such distinction. But magnificent temples, with the richest productions of art to adorn them; altars of curious workmanship, burdened with costly images

of saints and sacred relics of the church ; vessels of gold, with priestly robes and vestments gorgeously adorned ; gilded images and burning tapers ; altar consecrations, Latin prayers and masses for the dead and living ; holy chants and holy invocations ; pious confessions and priestly absolutions ; pious gesticulations, pious pilgrimages and solemn religious processions ; these and similar externals of a pompous ceremony and pious mummery, may adorn the outward forms of religious service, and satisfy its credulous and superstitious worshippers, who, with superstitious reverence, crowd together, to count beads and gaze upon it, but do not offer to true devotion and true piety the christian aliment they seek. It is much to be feared that the church, in the present day, in its outward forms in general, is blindly tending towards the pomp and pride of Romanism above referred to, instead of rebuking it, as all christian churches should do.

VI. We observe again, as another characteristic of the church, that the unity and integrity it possesses, for the reasons given above, do not, and cannot depend upon any external ecclesiastical succession in its ministry, or outward special forms of consecration to it. The church of Rome itself can claim no such regular succession. We know that it pretends to it, as well as some portions of the church disconnected with popery, who claim for themselves an *exclusive divine right of ordination*, on the ground of such succession. But this does not make it so. That papists, needing some show of special divine right for their exercise of ecclesiastical authority, tyranny and oppression, should seek to strengthen themselves by such and other pretensions, is in keeping with their church policy in general, but that any other portion of the church should rejoice in a like vain assumption, to say the least, speaks but little for its christian charity. That the *divine right* of diocesan episcopacy, and its exclusive *jure divino* right of ordination, as far as held by any portion of our Episcopal brethren, are idle and vain assumptions, we know the more candid among them admit. That any should pretend to it, and deny to all others, in all respects as christians, at least not inferior to themselves, a share in christian ordinances and christian privileges, and by a simple flourish of ecclesiastical dialectics, worthy of Rome itself, *unchurch* all not admitting the exclusive validity and authority of their own ordinances, is rather too much for even the credulity of the ignorant themselves, much more such as are fully informed upon the subject. The truth is, the *jure divino* right of Episcopacy, and the *jure divino* right of Papacy, are about the same in importance,

except that the latter need not blush at the enormity of its assumptions. That the church of Jesus Christ, who is alone the exclusive head and source of all authority in it, and which is finally to include all nations, must, in all ages go to Rome and London for their endorsement of its ordination, and certification of church services, is rather too much for human credulity under any circumstances, much more for christians having the *word of God to guide them*. We shall only yet add, on this portion of the subject, the following just remarks by Neander, whose authority in matters connected with the constitution and history of the church, none will question, taken from his introduction to the work by Coleman, on the Apostolic and Primitive church, a work well worth the perusal of the christian reader, who wishes satisfactory information on the subject it discusses. The extract here given, is the concluding paragraph of Neander's introduction to said work, more of which we should like to add, did our limits admit of it. We need no apology, therefore, for here presenting it to the reader. Says the learned writer :

“ We hold, indeed, no controversy with that class of Episcopalians who adhere to the Episcopal system above mentioned, as well adapted, in their opinion, to the exigencies of their church. We would live in harmony with them, notwithstanding their mistaken views of the true form of the church, provided they denounce not other systems of church government. But the doctrine of the absolute necessity of the Episcopal as the only valid form of government, and of the Episcopal succession of bishops above mentioned, in order to a participation in the gifts of the Spirit ; all this we must regard as something foreign to the true idea of the christian church. It is in direct conflict with the spirit of Protestantism ; and is the origin, not of the true catholicism of the apostle, but of that of the Romish church. When, therefore, Episcopalians disown, as essentially deficient in their ecclesiastical organization, other Protestant churches which evidently have the spirit of Christ, it only remains for us to protest in the strongest terms, against their setting up such a standard of perfection for the christian church. Far be it from us, who began with Luther in the spirit, that we should now desire to be made perfect by the flesh.”

VII. We yet add, as also characteristic of it, that a uniform system of outward rites and ceremonies, is not essential to the unity of the church. These are left to change and vary as the circumstances of the church may require. As these must often vary, for this reason doubtless the external forms of religion

were left to vary with them. Hence no particular rites and ceremonies are prescribed by either Christ or the apostles, which the latter especially, in establishing churches in different places, would have done, had the essentials of the church required it. Such as were used by the apostles, were all distinguished for their conciseness, plainness and simplicity. The prayer given us by the Savior, commonly called the Lord's Prayer, in its form and matter, its comprehensiveness yet conciseness, its sublimity and yet simplicity; in short, in all the essentials of prayer, is such as Christ only could give, and is not among the least evidences of his divinity.

When his miracles were wrought, by which his divine power was manifested, no vain show or imposing outward ceremonies are seen. When instructing his disciples, as well as the multitudes that gathered to hear him, though himself divine, he speaks in parables, and uses illustrations so plain and simple, that the most unlettered and ignorant could apprehend his meaning. The same simplicity of speech and manner, the same plainness and freedom from pompous ceremony of every kind, is seen also in the instructions and acts of the apostles. Though inspired with the gift of tongues, they address the people in language familiar to all, and in terms so simple that all must understand. Paul, addressing the Corinthians, and referring to his labors among them, deems it proper to remind them also of the *plain and simple* style in which he had instructed them. "And my speech," says the apostle, "and my preaching was not with enticing words of man's wisdom, but in demonstration of the spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2: 4, 5. Peter, in his Pentecostal address, "standing up with the eleven, lifted up his voice, and said unto them, ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you and hearken unto my words." Acts 2: 14. He then goes on, with the same simplicity of style, to narrate the events that had transpired among them, charges upon them the death of Christ, and preaches to them repentance. In this address the apostle uses none but the simplest modes of speech. No studied forms of words, no rounded periods, no rhetorical flourishes are seen in it. And what is the effect? We read that "when they heard this (viz: the testimony of the apostle) they were pricked in their heart, and said unto Peter and to the rest of the apostles, "men and brethren what shall we do?" And what does the apostle answer? "Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins," &c. And what was

the result? "The same day there were added unto them about three thousand souls." When deacons are appointed, elders ordained, and others with them constituted pastors, bishops and ministers of the church, it is done in the simplest form, "by prayer and the laying on of hands." When the disciples come together for religious worship, they sing and pray, have the scriptures read and expounded, and are addressed by their teachers in the language of exhortation, christian kindness and affection.

The same simplicity, as to rites and ceremonies, is seen everywhere in the apostolic church, whilst for the reasons above given, no special or uniform rule is prescribed in their observance. How they subsequently multiplied and burdened the church, and in the end superseded entirely the christian simplicity of apostolic usages, the history of the church explains. Even at the present day, most of the service in the Romish church is in the Latin language, and perhaps properly enough, as the worship of images, of skulls and coats of reputed saints, their adoration, invocation, and prayers in general, might as well be in an unknown tongue, as in any other.

The outward forms and ceremonies of religion will therefore vary, and be more or less adapted to christian worship, according to the religious character of those who professedly constitute the church. They should always, however, be suitable and appropriate to the nature and ends of christian worship. They may vary much, however, and yet all be suitable and approved by those who engage in them. Whether, therefore, christian devotion, as well as the public services of religion in general, is conducted according to written and prescribed forms or otherwise, provided it is not in an unknown tongue, and in other respects becoming; whether congregations stand or kneel in prayer; whether one or another collection of hymns or version of psalms is used; whether the people sit or stand in singing; whether they sing or chant, or both; whether ministers wear robes of white or black, or neither; whether baptism is performed by sprinkling or immersion; and the communion received standing, as do some, sitting, as do others, and kneeling, as by a third; are all questions to be determined by the preferences of christians themselves. By denominations of christians differing in respect to them, when not censurable in other respects, they should be regarded with feelings of christian charity, and be respected accordingly, for the same religious rites and ceremonies need not everywhere be observed, and are not essential to the unity and integrity of the church.

It is manifest, however, that in the church at the present day, and among christian denominations in general, increased importance is given to the externals of religion. That the general tendency is still increasing in the same direction, as we fear it is, is no indication in the church for good. It is seen in the erection of more costly houses of worship, especially in our cities; in their expensive furniture and finish in general, and in the unmistakable pomp and parade attending even the simpler services of religion, such as singing, prayer, the reading of the scriptures, &c. Fashionable music and chants have superseded the tunes in which christians formerly delighted to praise God, in which all were wont to unite, and could do so. Prayers, if such they may be called, are recited, and the scriptures read with a studied formality but little in harmony with the spirit of fervor that should pervade the one, or the simplicity that marks the other. Even the discourses of the pulpit partake of the same fashionable formality and studied diction. Flourishes of rhetoric, rounded periods, a certain refinement of style, and a studied manner and delivery in general, take the place of gospel sermons, such as Luther and the reformers preached, and which, in the main, characterized the protestant pulpit till the polite refinements of modern times began to supersede them. These things, of course, are not true of the church as a whole, of all preaching and all ministers in it; but that they should apply to any in the church is a matter of regret; and that a tendency in their favor should show itself at all, as remarked, is no indication in the church for good. They are contrary to the teachings and spirit of the gospel in regard to them. They countenance and encourage a taste in religion incompatible with true devotion, and inconsistent with the objects contemplated by it. The moral influence and power of religion are also weakened, if not wholly destroyed. Religion thus suffers in its essential interests. Its spirituality and moral power are sacrificed to the world, which they were designed to reform, and christian worship is thereby divested of the saving benefits it would otherwise impart.

VIII. *Finally*—The only remaining characteristic of the church we shall notice is, that as above described, it must ever exist, and will finally prevail. This is often a question of much interest to the christian, and to the christian minister, laboring in the cause of the church and for its success. It is so constituted, however, that it must continue to exist, and be the opposition and powers arrayed against it what they may, if exerted even to their utmost, it must finally triumph.

This conclusion follows, from the fact that, its constitution and purposes are divine. Its institution is of God, and is formed not according to the wisdom of men, but that of God. This, being infinite, could adapt it to meet all the contingencies of its condition in all ages to come. This may seem incomprehensible to men; but as all things are possible with God, and as he designed that his purposes in regard to the salvation of the human family should be accomplished, it follows that the church must stand as firmly as his purposes to be accomplished through it. Its divine origin and divine purposes, to be accomplished by its institution, imply therefore its permanency and success. These are consequently guaranteed in the constitution and design of the church, and hence it must finally prevail.

But the final triumph of the church is promised in the word of God, and its success made the constant ground of encouragement to his people. The following are some of its declarations in regard to it: "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. 3: 15. "And in thee (Abram) shall all families of the earth be blessed." Gen. 12: 3. "The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed, (Christ reigning in the church) saying: let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Blessed are all they that put their trust in him. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her; she shall not be moved; God shall help her, and that right early. The Lord of hosts is with us; the God of Jacob is our refuge. Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. Yea, all kings shall fall down before him; all nations shall serve him. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. Behold, a

king shall reign in righteousness, and princes shall rule in judgment. Break forth into joy, sing together ye waste places of Jerusalem, for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all nations; and all the ends of the earth shall see the salvation of our God. On this rock I will build my church, and the gates of hell shall not prevail against it. That rock was Christ. And hath put all things under his feet, to be head over all things to the church; which is his body, the fulness of him that filleth all in all. And he laid his hand upon me, saying unto me, fear not; I am the first and the last. I am he that liveth and was dead; and behold I am alive forever more, Amen; and have the keys of hell and of death. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron. And he hath on his vesture, and on his thigh written, KING OF KINGS AND LORD OF LORDS. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years. And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, forever and ever.”

The above, and similar passages of scripture, refer either directly or figuratively to the church, and the reign of Christ in it. They are unmistakable in their meaning, and are divine pledges of its ultimate success.

The history of the church, in all past ages of its existence, gives ample assurance also, that it will continue unto the end, and finally prevail. When the rebellious inhabitants of the antediluvian world were destroyed for their wickedness, and all perished by the flood but Noah and his family, God preserved the church in the family of his righteous servant. Gen. 7: 1. When subsequently all were again tending to idolatry, God called righteous Abraham from Mesopotamia, established his covenant with him and his posterity, and made “Jacob his inheritance,” and “Israel his peculiar people.” Gen. 12: 1-4. Though the Jews, as a nation, notwithstanding their proneness to rebellion and apostacy, by a special providence over them, the most remarkable in the history of any people, he preserves the church during the entire period of their civil existence. When finally cut off, as a punishment for their sin, in their rejection of the Messiah, the “Prince of life” and “Desire of all nations,” (Hag. 2: 7), the Gentile nations are brought in, and the church established in them. Having now filled up the “measure of their iniquity,” in crucifying Christ, their

own promised deliverer, the sorest divine judgments are visited upon them; such, according to their own historians, as no other nation had ever experienced, and it may be added, had equally deserved, for they had sinned against the light of their own scriptures, and the teachings of God's prophets, sent specially to warn them of his judgments. The former Christ charges upon them that they had corrupted, and the latter they had "killed and crucified," so that they brought upon themselves, in the language of the Savior, "all the righteous blood that had been shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom," says Christ, "ye slew between the temple and the altar." Matt. 23: 35. Still they are not wholly cut off from the inheritance of God, but for their unbelief rejected; for, saith the apostle, "God hath not cast away his people which he foreknew," that is, hath not finally and forever rejected them. Wherefore, in the end, they shall also again be brought in, for says the same apostle, "Have they stumbled, that they should fall?" (finally and forever) "God forbid: but rather through their fall salvation is come unto the Gentiles for to provoke them to jealousy." God thus wonderfully preserves the church, notwithstanding the fall and rejection, temporarily, of his chosen people. He even makes this subserve his purposes of mercy in regard to the Gentiles, by thereby bringing them into the church, and to the enjoyment of its provisions of grace and christian privileges.

By the active and zealous labors of the apostles, and those associated with them in the work of the ministry, churches were established, and the gospel preached, not only in Judea, but throughout all western Asia; and before the end of the first century, throughout the Roman empire generally. The succeeding centuries witnessed the onward progress of christianity, notwithstanding the severe persecutions it suffered from the government, and enforced often by the cruel monsters at the head of it, throughout the whole empire, with the view of destroying it. But in this age of primitive and pure christianity, "the blood of the martyrs was the seed of the church." The severest edicts of the empire, beginning with the monster Nero, in the first century, who in the conflagration of Rome, set on fire by himself, and wickedly charged upon the christians in order thereby to escape the public odium, caused multitudes of them to be burned alive, had no power to arrest it.¹

¹ Mosheim's Eccl. Hist. Cent. I. The case of Nero, here referred to, is so confirmed by Tacitus and other well known historians, ancient and modern,

By the beginning of the fourth century Paganism, which every where had been the religion of the empire, is itself superseded by it, and christianity substituted in its stead. By an edict of the emperor Constantine, who was himself converted to christianity in the beginning of this century, this remarkable transition is effected, and christianity made the established religion of the empire. Whether to this circumstance, in itself alone considered, as some suppose, or to the progress of corruption already introduced into the church, and now strengthened by it, the sad change from this period for the worse in the state of the christian church, is to be ascribed, is perhaps not easy to determine. Certain it is, that from the date of its establishment by the State, and its connection with the civil power, the true objects and interests of the church are seen rapidly to decline, and for the purity and power of primitive christianity, we now henceforth see it only through the medium of increasing outward rites and ceremonies in the church, till its purity is finally wholly lost in the corruptions of Romanism. Still the church is not destroyed. Though driven by corruption, as might have been expected, from the palace, and the altars of temples better suited for the gorgeous celebration of Pagan rites, than for the simple worship of christianity, it is preserved in the retirement of true devotion, and its partial security from oppression, by its flight to the wilderness, and abode there. For centuries, by the persecuted Nestorians in the east, the Waldensians in the west, and other witnesses, too remote from the power of Rome to be destroyed, the spirit of christianity is preserved, till in the providence of God a Wickliff, a Huss, a Jerome, and finally a Luther, with other reformers, are raised up in defence of the gospel as the word of God, and to re-establish again the church upon the foundation of Christ and the apostles. How much, during these dark ages of oppression and corruption of christianity, religion suffered, and what trials of life were endured by those who at all times remained faithful witnesses for the truth, the records of eternity only will reveal. How many also of the faithful Waldensians and others who preceded them, Wickliffites, Hussites, and their brethren subsequently, and what multitudes throughout Germany, and Europe in general afterwards, suffered death and

that it cannot be questioned. His object, it is said, was the pleasure he should enjoy in witnessing the conflagration. But other motives doubtless influenced him. His main object, no doubt, was the destruction of the christians, who had now become numerous at Rome, by exciting against them the public indignation that would be consequent upon even the suspicion of an act so diabolical and wicked. This would have constituted with Nero, an adequate motive for its commission, and was no doubt the true one.

the loss of all things for the sake of Christ and the gospel, and through whom the church, in its essential faith and purity, was then, and in like manner, is still preserved, is only known to him for the sake of whose truth they suffered, and by whose grace and power they were sustained.

We thus see that at all times God has taken care of the church and preserved it. A special divine providence has been exercised over it. Its greatest trials, difficulties and persecutions, have been overruled for good, and in it, as in the divine government in general, the wrath of man is made to praise God. We infer from the past history of God's dealings in regard to it, that he will preserve it unto the end. From the care of God thus exercised over the church, and manifested in its past preservation, as well as from its divine constitution and success, guaranteed in the word of God, we conclude it must remain, and in the end triumph over all its foes. This was the last characteristic we assumed in relation to it, and on it we base the following conclusions :

a) The success of the church, and its final triumph on earth, though resisted and retarded by Satan, and human depravity and apostacy, are ultimately secure, and cannot be defeated.

b) The self-sustaining elements of its constitution, provide for the preservation of the church, under all possible conditions of its existence.

c) Corrupt and wicked men cannot destroy the church, but like the Jews of old, may cause themselves to be rejected from it. God will always have his people, who do not bow the knee to Baal. 1 Kings 19 : 18. Rom. 11 : 4.

d) The degree of prosperity possessed by the church will, under God, depend upon the faith and purity of its members. External success in the church, is not necessarily evidence of its real prosperity.

On the subject of the church, considered with reference to the foregoing characteristics, we make, in conclusion, the following remarks :

1. The divine object, in the institution and preservation of the church, is the glory of God, as connected with human salvation, for which it provides. This alone could constitute with God, a sufficient motive for its institution and the divine care over it. It accounts also, satisfactorily, for the provisions of grace so richly bestowed in it.

2. Though many perish, yet multitudes of the human family are ultimately saved, and thus accomplish the purpose of God in regard to them. What proportion of mankind are saved, human wisdom cannot determine. It is, doubtless,

much greater than is generally supposed. The question itself is not one of practical importance, and concerns God rather than men, and therefore Christ himself saw fit not to answer it.

3. As the constitution of the church, and provisions of grace in it, are adapted to all the moral and religious wants of man, all men may share in their saving benefits, and God designs that all should do so. Such as perish might therefore be saved if they would. As God designed their salvation, as well as fully provided for it, his purposes of mercy are still accomplished, although such as perish are not benefitted by them.

4. The church, strictly speaking, consists of such only as hold the faith enjoined by the word of God, and live in obedience to its requirements. But as many outwardly profess this faith, without realizing its true nature and obligations, it must include in it also externally others than true believers only. The "tares" grow with the "wheat" *until the harvest*. "The Scribes and Pharisees also sit in Moses' seat," &c. Matt. 13 : 20 ; 23 : 2, 3. Hence it is lawful also to receive the sacraments when administered by such, though not themselves converted men. Augs. Conf. Art. VIII. The church, and validity of its ordinances, are not thereby destroyed, or their saving benefits prevented, if received in faith. But, strictly speaking, the church of God is the body of true believers only, and such all should seek to be.

5. It is contrary to the nature of the church, as constituted, to contemplate it apart from the essentials of faith enjoined in it, and as distinct from obedience to its requirements on the part of those who constitute it. Its saving benefits, and they may be such to all, are connected with, and suspended upon the exercise of faith on the part of professed christians, and grow out of it. They are not enjoyed or realized, therefore, simply in consequence of external or visible union with the church. Such union with it, however, in the exercise of a saving faith, is the duty of all. By "saving ordinances" in the church, is meant, their saving influence upon such as rightly improve them.

6. Much of the saving efficacy of the means of grace, will depend upon the manner in which they are recommended and enforced by those in the church, to whose care and diligence instruction in regard to them is committed. If ministers, christian parents, and others in the church, are negligent in this respect, their benefits will be lost to those who should enjoy them, tares will multiply among the wheat, and the children in the church, as well as those out of it, will grow up accordingly.

7. As much of the benefit of the means of grace in the church depend, under God, upon proper instruction in regard to them, christian parents are bound to impart such instruction to their children, and others dependent on them, in addition to the care of the church in this respect; and especially when neglected by the church, as now too commonly is the case.¹

8. Excuses for neglect of duty in these respects, on the ground that the provisions of grace in the church are such as not to require it, or on any other ground whatever, where attention to it is practicable, are sinful in themselves, and do not leave guiltless those in the church who plead them. Many christian parents conclude, that as the means of grace are provided in the church, their children and dependents necessarily enjoy them, or may do so if they will, without giving themselves, as parents, any care in regard to them. Others conclude they have no time personally to attend to the religious instruction of their children, and commit it to the church in general, or neglect it altogether. But are not parents still bound, as much as under the Mosaic dispensation, to train up their children in the "nurture and admonition of the Lord?" Eph. 6: 4. And if the precepts of the moral law are still binding, not only on us, as parents, but on our children also, are we not bound as parents to instruct them in them. This the Jewish parent was under the most sacred obligation to do. The divine injunction was, "thou shalt teach them (the commandments, including all the moral precepts) diligently unto thy children, and thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down and when thou risest up," &c. Deut. 6: 7, 8. They were also to bind them for signs upon their hands, and have them as frontlets "between their eyes." They were to write them on the posts of their houses and on their gates. And what did

¹ We see it recently mentioned, to the credit of the queen of England, that she attended personally to the religious instruction of her children. Their scripture lessons on the Sabbath, as well as the catechism of the church, are recited to their royal mother, who though a queen, is not above discharging personally the duties, as a christian mother, she owes her children. As monarch of so great a nation, if right in parents at all to do so, she might well plead the burden of public cares for neglecting, or at least assigning to others, the duty here referred to. But in her views it is too important to be neglected, and, as a christian mother should, she recognizes her obligation to attend to it herself. What an example for christian mothers in the church generally, and how worthy of imitation! We know, indeed, that formerly this was the common custom of parents in the church. But nowadays, hundreds of families permit their children to grow up in shameful ignorance of the scriptures, and as for the catechism of the church, if not thought really vulgar to attend to it, its instruction is wholly neglected. Our pious fathers, in their day, thought and acted differently.

God design by these specific commands? Were they not intended to secure to the young a knowledge of his commandments, by which they were to be judged, and obedience to which was required of them. And are not the same precepts, the same commandments of God, all obligatory upon parents in the church now, as in the church then? Are they abrogated, or in any respect abolished; or are the people of God now, any more than in the days of Moses, released from obedience to them? Says Christ, "I am not come to destroy the law, or the prophets; I am not come to destroy, but to fulfil. For, verily I say unto you, till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 17, 18. After denouncing judgment against such as should break even "one of these least commandments," or "teach men so," he adds, "except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." v. 19, 20; showing that his instructions have reference, not to the ceremonial, but to the precepts of the moral law. The instructions of the apostles are all to the same effect. Says the apostle, "shall we continue in sin, that grace may abound? God forbid." That is, though grace does abound, we are still to exhibit in our lives the fruits of faith, and must be judged by them. Faith without works, that is, the fruits of faith, is justly, therefore, declared to be *dead and vain*. If these things are so, how will christian parents answer for neglecting the instruction of their children in reference to them. For the church to neglect it is bad enough, but parents in the church can plead no excuse for doing so. We have enlarged on this point more than we intended. Its great importance to the church, and relation to parental duty, in regard to which increasing neglect is clearly seen in the church, have urged our doing so.

9. Our highest gratitude is due to God for the institution of the church, and the blessings we enjoy in the provisions of grace connected with it. It is due to God, therefore, to improve them as they were intended. Thousands, we know, do not and will not. The fault here is not with God, but themselves. They might, if they would, share in all the benefits conferred by the means of grace instituted in the church. Nay, it is designed that they should do so. Even God himself enjoins it upon them. That the sinner then should neglect them all, as multitudes do, is a sad confirmation, both of his subjection to sin, and unwillingness to be delivered from it.

10. If we enjoy ourselves, in the church, the provisions of grace designed for our salvation, and realize the obligations they impose, our exertions as christians, will be suitably employed to extend them to all others. The wants of the heathen, and morally destitute in the world, should need no other argument to enforce christian duty in regard to them. Had this been always understood, and properly realized, the whole world, long since, might have been converted to God. That it has not been, is evidence that the church has been unfaithful to the duty, in this respect obligatory upon it. The economy of the church, as we have seen, is divine, and provides for its continuance and ultimate complete triumph in the world. This implies its final extension throughout all the world. It implies then, also, the duty of the church and of christians, in reference to it. This duty is imperative upon them, and always will be. It may be lost sight of and neglected, as too commonly has been the case in the past history of the church. A better and brighter day, we trust, is dawning in this respect. Evangelical christians, of all denominations in the church, are becoming more sensible of the importance of the subject, and are manifesting more of the spirit of the gospel in their teachings and measures concerning it. When this is once felt, and pervades the church to the extent it should, the great command obligatory upon it, to "preach the gospel to every creature," will soon be executed.

With these auspicious indications on the part of the church, the providence of God seems also to be peculiarly coöperating. Churches among the heathen, heretofore supported by the contributions of christians at home, are now themselves contributing freely (we allude to the Sandwich Islands.) as self-sustaining churches, to extend to other heathen, the gospel now established among themselves. Many of the missionaries, laboring hitherto with more doubtful success, are now encouraged by indications more favorable to the spread of the gospel in the fields they occupy. Eastern Asia in general, and China in particular, comprising together more than a third of the whole human race, are now opening their boundless territories to christian instruction, a circumstance unknown before, and inviting the gospel to their shores, whilst revolutions in their governments, now in progress among them, promise additional encouragement to the cause of christianity in general in the east. In papal countries, including even Rome itself, the cause of civil and religious freedom, hitherto wholly unknown, is beginning to be better understood and appreciated, and a

door for evangelical truths and the scriptures is thus opening among them.

God, in his providence, is thus uniting with and sanctioning the growing interest of the church on the subject of its extension, and the spread of the gospel throughout the earth. This in itself should be a source of encouragement to christian exertion. It should inspire confidence, and urge to greater faithfulness in this department of christian duty. Let this be realized. Let christians be faithful to the obligations they owe the heathen and the morally destitute portions of the world, which obligations they can only discharge by sending to them the gospel. Let the church do this in the spirit of the gospel itself; with that charity which, in the language of the apostle, "beareth all things, believeth all things, hopeth all things, endureth all things," and the work will prosper. God himself will smile upon it, and crown it with success. Then, and only then, will the church, divine in its institution, and adequate to all the religious wants of the world, have fully accomplished the ends of mercy for which it was designed. Then will it be "that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it." When all shall say, "come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the law from Jerusalem. And he shall judge among the nations." "Behold the Lord God will come, and his arm shall rule for him. He shall build the temple of the Lord, and give himself no rest, until he has made Jerusalem a praise in the earth." "They shall come from the east and from the west, and sit down in the kingdom of God," for says Jehovah, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear, and say, in the Lord have I righteousness and strength."—AMEN.

ARTICLE III.

REMINISCENCES OF LUTHERAN CLERGYMEN.

It is the design of the writer to present to the readers of the Review, in a series of sketches, reminiscences of deceased Lutheran ministers, who were eminent in our earlier history, and distinguished for their zeal in advancing the interests of our Zion. It is a pious duty to rescue from oblivion the memory of the great and good, and to transmit their virtues and services to posterity. We have to regret, however, that our sources of information are so limited in reference to important events in the past, and that much interesting and valuable material, relating to the labors and struggles of those, who were active in planting and rearing our church on these Western shores, has already been lost. It is our design, in the work which we have assigned ourselves, to gather from those who still survive, as links connecting us with a former generation, and other available sources, such facts as may be worthy of preservation. We shall commence our series with a sketch of the character of

JOHN C. KUNZE, D. D.

one of the greatest and best men of his age, whose life was useful, whose death was honored, and whose memory deserves to be revered by the church. He was born in Saxony, about the middle of the eighteenth century. His classical education he received at the Gymnasia in Rossleben and in Merseburg, and was thence transferred to the University at Leipzig, where he remained several years. Having completed his Academic course with honor, he engaged for several years in the work of giving instruction in some of the most important seminaries of learning in his native land. It was, during this period, that he acquired those habits of accurate study, careful discrimination, and systematic effort, for which he was distinguished in after life, and laid the foundation of that ripe scholarship and extensive erudition, which rendered him an honor to the church, and his name a praise in the community. Whilst he was engaged in this position, the Faculty of Theology at Halle received an application for a minister from the corporation of St. Michael's and Zion's churches, Philadelphia; their attention was immediately turned to young Kunze, who was regarded as a "candidate of Theology, well ground-

ed in knowledge and experience." Being their choice for the situation, and having expressed a willingness to accept the appointment, he was accordingly ordained to the ministry of reconciliation, by the Consistorium, at Wernigerode, and, as soon as his arrangements could be made, he took his departure from the country of his birth. He reached the United States in the fall of 1770, and at once commenced his duties as an associate pastor of the German churches in Philadelphia. This field of labor he occupied for fourteen years, universally beloved, and exercising a wide influence for good. Whilst a resident in this city he discharged, for several years, the office of Professor in the University of Pennsylvania, from which institution he received, in 1780, the honorary degree of Master of Arts, and in 1783 that of Doctor of Divinity, honors in those days rarely conferred, and only upon such as had undisputed claim to the distinction.

Dr. Kunze's pastoral relations in Philadelphia were dissolved in consequence of some difficulties, that had sprung up in connexion with the proposition to introduce the English language into the services of the church, a measure which he cordially favored, and for the advancement of which he toiled for years. His efforts, however, at this time, having been frustrated, and preferring peace to other considerations, in 1784 he accepted a call to the city of New York, where he labored for the space of twenty-three years, until July 24th, 1807, the time of his death. He died of pulmonary disease, in the sixty-third year of his age. His funeral discourse, at the request of the vestry of his church, was preached in the presence of a large assembly, by Rev. William Runkel, Pastor of the German Reformed congregation in New York, from the words — *And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.*

Under his pastoral care, the church in New York, which had been in a declining condition, revived and greatly increased. He was devoted to his work, and was indefatigable in his exertions to advance the welfare of his people. He was very generally esteemed, and seemed disposed to unite in any effort designed to do good. For a long time he filled, with signal ability, the Professorship of Oriental Literature in Columbia College, and so high a reputation did he enjoy as a Hebraistic scholar, that young men, who were pursuing their Theological studies with ministers of other denominations, frequently resorted to him for instruction. The Rabbins connected with the Jewish Synagogues, also often came to him for assistance,

when they encountered difficulties in the reading of the Hebrew.

Dr. Kunze was deeply interested in the general prosperity of our church, and did much for its improvement and extension. He prepared a Hymn Book for the use of the church, consisting, in a great measure, of German hymns, translated into English verse, and generally in the metre of the original, so that a congregation, accustomed to the beautiful German tunes, could unite with their children in singing the praises of God, without any change, except the language, which was now intelligible to all. He also composed a Catechism and a Liturgy in English, pursuing the same course as he had with regard to the Hymn Book, in order that the prejudices of the Germans might be more readily reconciled to the proposed innovation.¹

Dr. Kunze was chiefly instrumental in establishing the *New York Ministerium*, the second Synod of the American Lutheran church, and of which he was the first presiding officer. It organized with six ordained ministers and eighteen congregations, its constitution being similar to that of the Synod of Pennsylvania, with this exception, that the German was not made the language of Synod, or that in which divine service was to be conducted, unless required by the circumstances of the congregation. The principal object, contemplated in the formation of this Synod, was the introduction of the English language into the public worship, a measure, to which the Synod of Pennsylvania had always been violently opposed.

This tenacious adherence to the exclusive use of the German language, in the services of the church, was one of the greatest obstacles to our early success in this country. For a long period it retarded our progress, and very nearly occasioned our total ruin. Thousands abandoned their parental communion, and sought a home in other churches, because their children did not understand the German, whilst many who remained, because of their limited acquaintance with the language, lost all interest in the exercises, and became careless in their attendance on the ministrations of the pulpit. The result was, that other churches built on our material, and gathered in a rich harvest. Visit our large towns, and among nearly all christian denominations, you will find individuals of Lutheran

¹ Dr. Kunze was the author of a number of works, among them one entitled, *Something for the Understanding and the Heart*. Its appearance excited a deep interest among the German population, and was extensively read. He also wrote a *History of the Lutheran Church*, and prepared a *New method for calculating the great Eclipse of June 16th, 1806*

extraction, occupying a prominent and useful position, who, for the reason given, were driven away from the church of their birth, in which their influence could have been still more extensively exerted. Go to some of our cities, and you will be pointed to churches, whose membership is almost entirely composed of those, who were originally Lutherans, or descendants of Germans, upon whose services the Lutheran Church has unquestionable claims. How different would be the aspect of things in our church at this time, if a different course had been pursued, if Dr. Kunze's counsels had prevailed! He was the first of our clergymen who introduced the use of the English into the services of the sanctuary, and sustained the liberal policy recommended by the venerable founder of Lutheranism in this country. He fearlessly advocated the measure, and labored with untiring effort to promote it, by all means in his power. He could penetrate into the future, and his sagacity anticipated the sad consequences, which we have since experienced. He was warmly attached to the church, and deeply interested in the rising generation. He therefore, with sorrow and painful solicitude, saw the young forsaking the church of their fathers, and thought the proper correction ought to be applied. But the current against him was too strong. Few of his cotemporaries sympathized with him in his views. The sentiment very generally prevailed, that the German could be perpetuated in this country, and it was neither desirable nor possible to establish an English Lutheran church in the United States. He particularly encountered opposition from Drs. Helmuth and Schmidt, whose prejudices against the English language were most violent and unrelenting. But so fully was Dr. Kunze convinced of the propriety of the step he had taken, and the unwise course of those who had differed from him in this controversy, that one of the last acts of his life was, the communication of his views upon the subject, to the Synod of Pennsylvania, which still seemed so unwilling to recede from its original position.

From all that we can learn respecting the character of Dr. Kunze, we conclude that he was a man of great learning and varied attainments. He was regarded as one of the best Theologians of his day, and was particularly distinguished for his acquaintance with Oriental literature. He was industrious, rather severe in his application, and systematic in his habits. His library was extensive and very valuable. It was perhaps the largest private library, at that time, possessed by any clergyman in our country. He usually had young men under his care, in a course of preparation for the christian ministry, a

few of whom still survive, and cherish for the memory of their learned preceptor, an affectionate regard, and a most profound veneration. His instructions were frequently imparted in the Latin language. The late Dr. Miller, of Princeton, N. J., in his "Retrospect of the Eighteenth Century," after acknowledging his obligations to him for much important information in that interesting work, speaks of him thus: "The various acquirements of this gentleman, and particularly his Oriental learning, has long rendered him an ornament of the American Republic of letters. He has probably done more than any individual now living, to promote a taste for Hebrew literature amongst those intended for the clerical profession in the United States. And although his exertions have not been attended with all the success that could have been wished, owing to that want of countenance from the public, and from individuals, which is necessary, yet he is doubtless entitled to the character of a benefactor of the American churches."¹ Dr. Mason also speaks of him as one, to whom the whole American church is especially indebted, for the attention he devoted to the study of the learned and Oriental languages.

As a preacher, Dr. Kunze took a high rank. Although his voice was feeble, he was considered eloquent in the pulpit. His manner was dignified, earnest and fervid. His sermons were highly instructive, partaking of a didactic character, and marked for the fidelity, with which the truths of the gospel were discussed. He was fearless and independent in the discharge of duty, and in this way sometimes incurred opposition and excited hostility. The European Germans, on one occasion, became very indignant, because he had rebuked their desecration of the Lord's day, and for the purpose of gratifying their vindictive spirit, published in some of the newspapers of the day some abusive articles, containing malignant imputations. He was a faithful pastor, and seemed much concerned for the spiritual welfare of his flock. In 1782, whilst settled in Philadelphia, he expresses himself in connexion with his labors there, in the following manner: "Especially among the young in this place has a fire been kindled, which to the mutual joy of Dr. Helmuth² and myself, has been burning upwards of a year."³ In 1785, alluding to his congregation in New York, he says: "By the grace of God my labors have not been in vain. The number of souls gained by the word

¹ Retrospect of the Eighteenth Century, Vol. II. p. 56.

² Dr. Helmuth was at the time his colleague.

³ Hallische Nachrichten, p. 1423.

is not large, yet several have come to me with tears, and expressed a desire to converse with me in relation to the interests of their souls."¹ These, with other illustrations, found in the *Hallischen Nachrichten*, will give the reader some idea of the interest he took in his people.

Dr. Kunze was distinguished for the simplicity of his character. He was sincere and artless. In him there was no guile. In his intercourse he was accessible and communicative. His disposition was kind and affectionate. He was sensitive to a fault, and often his comfort was disturbed, and his peace embittered, because some unkind expressions or severe remarks, uttered to his disparagement, reached his ears. He was a man of unbending integrity, scrupulously conscientious, honest in all his purposes, and fixed and steady in their execution. He possessed great benevolence of heart, and was always ready to engage in a good work. The indigent and the helpless found in him a friend. He sympathized with the afflicted, and to their relief was ever willing to devote himself. To every enterprize, designed to ameliorate the condition of his fellow men, he gave his countenance and support. His views were liberal and enlarged, and with most of the public institutions of the day, he was identified. He was a philanthropist in the full sense of the word, and his life was an illustration of that beautiful sentiment, which we might all with propriety adopt :

Homo sum et humani a me nil alienum puto.

He was a man of unaffected and cheerful piety. Blessed with a pious mother, his early life was imbued with a deep devotional feeling, and the religious impressions of his youth were never effaced from his mind. He received the scriptures as a Divine Revelation, embraced its teachings with a cordial faith, and made its precepts the rule of his conduct. His piety was deeply seated in the heart. It was uniform, not mere impulse—a reality, not simply a name, a principle which exhibited itself in his life, and controlled his actions. He died full of humble trust and filial faith in his Savior, in the confident and peaceful expectation of everlasting perfection and bliss through the merits of the Redeemer.

HENRY ERNST MUHLENBERG, D. D.

The same vessel which conveyed to our shores Dr. Kunze, also brought Dr. Muhlenberg as a passenger from Europe, whither he had gone to complete his education, our own country, at that time, furnishing limited advantages to candidates

¹ Hallische Nachrichten, p. 1509.

for the ministry, especially of the Lutheran church. Henry E. Muhlenberg was *the worthy son of a worthy sire*, and although he occupied a prominent position in our earlier history, much less is probably known with regard to his character and labors, owing to the peculiar relation which the father sustained to the church, as its founder in the United States. Our attention has been so frequently directed to the one, that we have lost sight of the other. The labors and sacrifices of the elder Muhlenberg—*clarum et venerabile nomen*—have so engaged our sympathies, and claimed our interest, that comparatively few among us are acquainted with the part the son acted and the high reputation he enjoyed.

The subject of the present sketch was the youngest son of Henry Melchior Muhlenberg, D. D., and was born at the Trappe, Montgomery Co., Pa., in the year 1753. The rudiments of his education he received in his native place, and, after the removal of his father to Philadelphia, he attended the public schools in that city. In the Spring of 1763, when in the tenth year of his age, with his brothers Peter and Frederick, he was sent to Europe, to finish his Academic studies, and to lay the foundation of his theological course. After a voyage of seven weeks, they reached England, and soon after they sailed for Holland. The brothers proceeded directly to Halle, and young Henry, having been placed under the care of an attendant, went by way of Oldenberg, Bremen and Hanover, with the intention of visiting Einbeck, his father's native place, and in which many of his relatives still resided. On the journey an incident occurred, which showed the resolute purpose, which even at that early period of his life he possessed. Having been basely deserted by the man, to whose protection he had been confided, in a land in which he was an entire stranger, he commenced the long journey on foot, without money or friends, in no way depressed or disposed to despond. As he approached the end of his dark and dreary journey, when almost exhausted by the fatigue, he was met by a stranger, whose benevolent heart was touched, when he heard the sad tale of the inexperienced youth, and pitying his helpless condition, he generously carried him on his back to Einbeck, and cheered him by the way with the recital of pleasant stories. He never ascertained the name of this kind friend who relieved him in his lonely situation, but at the time he confidently believed that it was some good angel, commissioned by Providence to afford aid to him in this hour of need. He was soon after sent by his friends at Einbeck to Halle, where he at once commenced his studies, to use his own lan-

guage, "among the orphan children at the Orphan House." In this school he continued for some years, spending a larger time in the highest classes than was necessary, as he had not yet reached the age required for admission into the University. This he entered in the year 1769, and remained a member about one year. After an absence from his home of seven years, it was natural that he should wish to return. He thought it desirable, also, to take advantage of Dr. Kunze's company, who was about to sail for the United States, a trip across the ocean, in those days, being a much more formidable undertaking than at the present. During his residence abroad, he had made good use of his time and opportunities, storing his mind with useful knowledge, and disciplining it for future effort. He also secured the acquaintance of some of the most learned theologians of Germany, with whom he, in after life, maintained a correspondence, and whose friendship he found of great value to him.

Dr. Muhlenberg arrived in this country in 1770, and was the same year ordained by the Synod of Pennsylvania, then in session at Reading. He immediately commenced the work of the ministry, and was associated in his labors, for many years, with his father, who was still preaching in Philadelphia, and had charge of several congregations in the vicinity. He occupied this field till 1776, when, in consequence of his attachment to his country, and his devotion to the principles of the American Revolution, he was obliged, with his family, to flee from the city on the approach of the British. Although he afterwards returned for a season, he was again forced to retire, during the occupancy of the city by the enemy. Disguised under a blanket, and with a rifle on his shoulder, narrowly escaping by the way with his life, he withdrew to the country, where relieved for a time from professional duties, he engaged with great zeal in the study of Botany. Here, no doubt, was awakened that ardent and enthusiastic love for this favorite pursuit, which afterwards so strongly manifested itself. On the departure of the British troops he resumed his clerical duties in Philadelphia, and continued to labor here, till the year 1779, when he resigned, in order to take charge of congregations in Montgomery Co. Pa. In the following year, however, having been invited to Lancaster, and believing that it would afford a sphere of wider influence, and more extended usefulness, he consented to accept the appointment. In the Spring of 1780, he removed to the scene of his new home, and at once entered upon his work here, to which he assiduously and faithfully devoted himself, during a period of thirty-five years, till the end

f his life. In the midst of his usefulness, the shaft of death was sped, and his earthly career terminated. On the 23d of May, 1815, he died of apoplexy, in the sixty-second year of his age. Conscious of his approaching dissolution, he committed his congregation and the interests of the church at large to the Great Bishop and Shepherd of souls; clasping to his heart the Bible, as his dearest treasure, and firmly clinging to the Rock of Ages, he calmly and peacefully fell asleep in Jesus, and entered upon his eternal rest. His remains were followed to the grave by an immense concourse of weeping friends, and an appropriate discourse was delivered by Rev. Dr. Helmuth, of Philadelphia, from the text—*Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.*

The death of Dr. Muhlenberg was universally lamented.

Multis ille bonis flebilis occidit.

He had enjoyed the uninterrupted regard, not only of his own congregation, but his virtues were enshrined in the hearts of the whole community. He was highly esteemed in all the walks of life, and everywhere produced the impression that he was an upright and sincere christian. He possessed those excellencies of character, which always win the affections, and secure for an individual warm and devoted friends. He was ever ready to furnish relief to the needy, and to minister comfort to the afflicted. His heart overflowed with sympathy for the suffering and all, who came within his reach, experienced his kindness and liberality. The young he regarded with the most tender interest, and zealously labored to promote their good. His influence over them was unbounded. They entertained for him feelings of the most profound respect, which they on all occasions evinced. When the Doctor met them on the street, engaged with their sports, they would immediately suspend operations, and quietly, with their hats raised, wait until he had passed them. His manners were easy and affable, but dignified. There was nothing in his composition austere and repulsive, yet there was that which repelled rudeness or undue familiarity. At times he was quite humorous and playful,

*Neque semper arcum
Tendit Apollo—*

his conversation abounding with pleasantry, and diffusing a genial charm over all who came within the circle of his influ-

ence. His eye was expressive of a kind heart, and his whole countenance reflected the warmest benevolence. He was extremely fond of music, and on several instruments performed with much skill.

In person, Dr. Muhlenberg was of medium stature, of a florid complexion and a robust frame. In the city, in which he spent more than half his life, there are given many traditional accounts of his extraordinary physical strength. On a certain occasion a beggar visited his study, and behaving rather insolently in his presence, it is said the Doctor, without any ceremony, picked the fellow up, and carried him out of the parsonage; with the greatest facility lifting him over the front porch, very much to the surprise of the stranger, and the amusement of the spectators. At another time he observed some men, as he was passing, laboring to remove from a wagon a large plank; he stopped and told them if they would desist from their profanity, he would help them, and apparently without any difficulty, he alone accomplished the work, in which they had unitedly failed. He was a great pedestrian, frequently starting on foot from Lancaster to Philadelphia, a distance of 60 miles, and regarding the walk as a trifling feat.

Dr. Muhlenberg possessed a vigorous intellect and extensive acquirements. The University of Pennsylvania, in 1780, conferred upon him the degree of A. M., and at a later period honored him with the *Doctorate of Divinity*. He was regarded as a sound theologian, a good linguist, and a fine oriental scholar. His attainments in medicine, chemistry and mineralogy were considerable. In the natural sciences, generally, he took a deep interest. Botany was his favorite pursuit. Finding that this study displayed in North America a vast field of inquiry, he very soon engaged in it with ardor and perseverance, in which he was assisted by his European friends Hedwig, Schreber and others. In this department, at that time, he was probably unsurpassed by any one in the United States. Dr. Baldwin¹ pronounces him the *American Linnaeus*, and says, to this appellation he is justly entitled. He was often quoted in Europe as authority. He carried on a large transatlantic correspondence with the most distinguished naturalists then living, and by his communications to learned societies, contributed much to the advancement of natural science. He was connected with numerous scientific associations and was visited at his home in Lancaster by Humboldt, Schoep and other *savans* of Europe, on their tour through this country

¹ Reliquiæ Baldwinianæ. By William Darlington, M. D., 1843, p. 188.

Dr. Muhlenberg frequently wrote for the press. Numerous articles on scientific questions, from his pen, appeared in the newspapers of the day. His *Catalogus Plantarum* and *Descriptio Uberior Graminum* are well known. His *Flora Lancastriensis* remains still in manuscript. He has also left valuable materials on *Theology* and *Ethics*, the preparation of which for publication, we hope will yet engage the attention of one of his surviving relatives. On the subject of a church literature we have been too indifferent. It is highly important to our people, that they have placed in their hands, works written by our own men. We should encourage authorship in our church, and even at this late day, an effort should be made to publish the manuscript productions of some of our earlier ministers, who were distinguished for their learning and piety, and whose talents were appreciated by their cotemporaries.

The piety of Dr. Muhlenberg was simple and genuine, of that unpretending and retiring nature, so characteristic of the sincere German, who, from his infancy, has been reared by pious parents, and whose whole soul is imbued with christian principle. His faith was unwavering and confiding. His views on the subject of religion were evangelical. He cordially embraced all the peculiarities of the christian system, and preached the great doctrines of the cross. In the pulpit he was impressive and instructive. The truth was presented in a paternal manner, and reminded one of a father earnestly and affectionately addressing his children. His thoughts were original, and clothed in appropriate and striking language. His public ministrations of the word were accompanied by suitable efforts in private; and in advance of the formation of any Bible Society in this land, it was his practice to send all the way to Halle for copies of the Sacred Volume in the German language, for distribution among the people. In sentiment he was exceedingly liberal and tolerant. If a man were only sound on those points, generally regarded by christians as fundamental, he was ready to fraternize with him. In one place in his journal he gives the essential features of our holy religion, and remarks that subscription to these alone, is sufficient for christian fellowship.

Our sketch of this excellent man we will conclude with a few extracts taken, almost at random, from his journal. They will perhaps furnish the reader with a better idea of the Doctor's inner life, his deep-toned piety and devotional spirit, than any thing we could further present.

“Sept. 17, 1780.—Oh God! what is the pleasure arising from the world, contrasted with the pure emotion of the love of God, streaming through the soul. The heart is too contracted to hold it, the mouth overflows. Praise the Lord! I can adopt the language contained in Psalm xcii. 2-7.”

“April 27, 1780.—Every day at least an hour should be devoted to serious meditation. Reflection pays for itself—is its own reward. No day should be closed without self-examination.”

“Dec. 31, 1780.—God be praised, a step towards eternity is again completed! I have reason to thank God that I have lived during the past year in perfect contentment; that He has not left me unassisted, and that my family and myself have been free from painful sickness. Lord! how manifold are thy works, thy thoughts how deep. A fool does not regard them. *Nomen boni Dei et Salvatoris nostri Jesu sit benedictum in sæcula sæculorum. Amen.*”

“Sept. 15, 1781.—Two years ago about this time, I was at the portals of eternity; the preceding year also sick, and this year exactly about the same time, indisposed. Great God! how the time flies, and what have we to show for it? What advantage is there in making progress in the kingdom of nature, in becoming more honored, or more learned, and not rich in good works, which endure forever. In all these pursuits the principal thing is neglected, and the good part which Mary chose, is lost for us. To-day I have animated myself anew to increased fidelity—as head of a family in family religion, as pastor, in zeal and care for souls, as a theologian, in diligent study, and as a christian in my calling, that God may be honored, my fellow-men benefitted, that, in one word, I may not live in vain.”

The deep interest he felt in the church, may be gathered from the following passages:

“April 29, 1780.—Great God! in what times do we live? Religion, instead of being enthroned, is trodden under foot. Six clergymen are as good as dead for our church—the congregations are increasing, the pastors diminishing. My heart trembles on account of the critical condition of our church. He is in the midst of us, and we know it not.”

“Feb. 18, 1781.—Here in Lancaster, and in the whole of Pennsylvania, I fear a lamentable crisis of our church. The public services of God are too carelessly attended. Whence shall knowledge of the truth be derived, and if this be wanting, whence practical christianity? If the old die off, and leave a careless generation behind them, what will become of

the second or third generation? Pastors! ye watchmen of the Lord, give warning of the approaching danger, labor with apostolic zeal also for the external service of God. Take men as they are, not as they ought to be, or shall be in the other world."

We also find in his journal, the following method proposed for the guidance of a christian minister in the disposition of his time:

"Jan. 11, 1780.—1. To commence and close each day with pious meditations and prayer. 2. Every day an hour set apart for the same employment. 3. Frequently to visit the sick, to become sensible of one's own mortality. 4. The uninterrupted care of souls must receive his attention, so that he be not a blind leader of the blind. 5. The examination of the Scriptures of the Old and New Testaments, in the original languages, a chief employment. 6. As much as the physical health demands it, to go out in the country, to see God in his works, to meditate like Isaac in the fields, and to accumulate materials for the purpose of being useful to others."

ARTICLE IV.

PREACHING.

By Rev. George Diehl, A. M., Frederick, Md.

THE most important work given to man is the preaching of the gospel. In view of the greatness and difficulties of the ministerial office, Paul exclaims, "who is sufficient for these things?" If the great apostle of the Gentiles, the most eminently successful preacher that Christ ever gave to his church, with all his natural and acquired endowments, his spiritual graces and long experience, could not look upon the sacred office, without trembling under the weight of its responsibilities, with what feelings should one of ordinary qualifications, approach the work of unfolding the divine oracles? The preacher is commissioned by God to make known to men,

"The eternal counsels; in his master's name,
To treat with them of everlasting things;
Of life, death, bliss and woe; to offer terms
Of pardon, grace and peace, to the rebelled;
To give the feeble strength, the hopeless hope;
To help the halting and to lead the blind;

To warn the careless ; heal the sick of heart ;
Arouse the indolent ; and on the proud
And obstinate offender to denounce
The wrath of God."

There is a moral grandeur in the position of a christian minister in the pulpit. The time is holy ; it is the Sabbath day. The place is sacred ; It is the sanctuary of God. Around the minister is collected an assemblage of immortal beings, looking up to him, as a religious teacher, sent to speak to them earnestly, on subjects of the greatest importance, subjects in which they have a personal and everlasting interest. The multitudinous audience have come from various positions in life. They differ in mental temperament, personal character, and outward circumstances. But they have a common interest in the great subjects that lie within the range of pulpit discourse. They are all sinners by nature ; they are all mortal ; they are all subjects of God's moral government ; they are all hastening to the last dread tribunal. They all have need to participate in the redemption offered to man. They come with minds abstracted, to a considerable extent, from secular concerns, and are willing, perhaps eager, to imbibe a spiritual influence. The preacher rising in his place, surveys the animated faces and glowing eyes of some hundreds of human beings. From among the momentous subjects offered to his consideration by the Bible, embracing life, death and sin, heaven, hell and eternity, he selects the topic best adapted to the audience at that particular time. His own mind and bosom are the fountains whence the stream of his eloquence is to flow, fountains fed by the waters of "Siloa's brook, that flows fast by the oracle of God." Should not his mind grow warm with the truth, and his tongue utter "thoughts that breathe, and words that burn?" Should he not transmit to his hearers his own glowing emotions, so as to kindle in them the same heavenly ardor, and lead them on to the love of God and the practice of piety? Should not his soul be awed by the majesty of a present God, whose eye pierces his inmost thoughts and motives, and whose hand is writing down the record for the last dread account? With a heart burning with desire for the salvation of the company of immortals before him, and with a message on his tongue, every word of which is fraught with life or death, must he not tremble for the issue, while at the same time he rejoices in the hope that he may be the instrument of life to some that would otherwise have perished. As he stands breaking the bread of life to the starving multitude, or urges with all the authority and love of the gospel, the grace of a par-

doing God, his tenderest sympathies are awakened. As he thinks of the joy in heaven over the recovery of one sheep lost from the fold of God, over the conversion of one sinner that repenteth, and of the intense solicitude with which the cloud of spiritual witnesses, hovering over him, regard the result of persuading congregated sinners to repentance, his soul kindles with enthusiastic ardor to do his work wisely.

To be effective in preaching requires careful preparatory training. The man must first acquire a comprehensive knowledge of christian faith and practice: an ability to read the Scriptures in the languages in which they were originally written; the power of digesting and originating thought, together with the power of expressing ideas.

To be a ready scribe, instructed unto the kingdom of heaven, and like a good householder, able to bring out of his treasure things new and old: to acquire such mental habits as that by prayerful study and profound meditation, he may be able to imbibe the sentiments of the sacred writers, and open them clearly to the view of his hearers; to present the law in its holiness, and hold up Christ crucified as the only Savior; to have his own mind glowing with Bible truth, and then, by an appropriate delivery, suitable in style and utterance, to convey his thoughts and feelings to others, to have his own intellect and sensibilities properly excited, and by a vivid representation of the truth to pour out his glowing emotions until the souls of his hearers shall glow with the same celestial fire, is an acquirement gained only by diligent and protracted labor.

The age demands an educated ministry. It is useless to argue with men who still advocate the policy of taking ignorant men, and laying careless hands upon them to consecrate them to the sacred office. No reasonable, well-informed man, will deny that an adequate training in the colleges and seminaries of learning, or its equivalent, acquired by superior talent and great application, is indispensable. There are those who acquire knowledge without the aid of schools. Elihu Burritt, at his anvil, acquired a more thorough knowledge of the ancient classics, in a few years, than most graduates of colleges possess. Summerfield, at the age of twenty-two, had a better knowledge of the Bible and practical theology, than the majority of young men who have completed the course of a Theological Seminary. Let the candidate for the sacred office, who asks for ordination, without a collegiate and theological education, afford proof of his being a Burritt or a Summerfield, and no opposition will be made.

The office, in the present age especially, demands thorough discipline of mind, extensive knowledge in general, a systematic acquaintance with Theology, Biblical literature and church history, as well as a highly cultivated piety. We want ministers to be what the inspired writer represents Apollos to have been, "eloquent" and "mighty in the Scriptures," as well as "fervent in spirit."

Unless the preacher be thoroughly indoctrinated in the christian system: unless he fully understand the foundations upon which christianity rests, and the evidence by which it is supported; unless he has made himself familiar with the truths of the Bible, and can arrange them according to doctrine, duty or motives; unless he can see their relations and connexions, how can he stand up as the messenger of God, to explain, vindicate and enforce the gospel? How can he wield "the sword of the spirit, which is the word of God," when that weapon is not in his grasp? Unless he is well versed in scripture, how can the violated law "through him speak out its thunders," or "through him, in strains as sweet as angels use, the gospel whisper peace?" Unless he knows by his own investigations of the sacred canon, with the light of learning reflected upon the pages of inspiration, what God has revealed, how can he be a messenger of truth to others? Unless he has studied carefully the events of the church in her past history, the varying phases of doctrine and practice that have been developed, the errors and corruptions that have crept into her, the follies and mistakes that Christ's people have fallen into, how can he warn, and instruct and encourage the "sacramental hosts of God's elect?"

The first part of good preaching, is a good sermon. How is this to be produced? Should it be written? or should preaching be extemporaneous? Here there is no uniform rule for all men: but a sound judgment and several years experience, will teach every one the most effective method. If the end and aim of preaching is to be attained, one man should write and read his sermons, another having written them, and impressed upon his memory the train of thought with the language of striking passages, should deliver them without the manuscript, while a favored few, gifted with remarkable eloquence, can preach well without writing at all. Let the mental characteristics of the preacher, and the circumstances of the congregation, as well as the particular occasion and subject, govern, in the selection of the plan.

A man of ordinary talents and attainments on ordinary subjects and occasions, should write his sermons. It is true, there

may be very considerable preparation, without writing. A man may attentively consider all the principles and parts of his subject: he may have a comprehensive view of the field before him in all its extent; he may reduce his thoughts into a proper method, and range all his arguments; he may prepare the strongest expressions to explain and enforce his views; his mind may elaborate a sufficient number of striking figures and affecting appeals; he may have the entire plan laid out in his vision, so as to know every thing to be said, and the proper order of each part. With such preparation, a man of ordinary fluency, will have no difficulty in finding expressions to clothe his thoughts. Indeed his thoughts rise up in his mind already clothed in language. But who are the extemporaneous preachers that make such preparation? It requires the talents and industry of a Robert Hall, to form in the mind such unwritten discourses. The man who can successfully adopt this method, must have an abundance of solid knowledge and learning; he must understand his subject perfectly well, and have all the parts and proofs arranged in order; he must have extensive reading in general literature, and a familiarity with the best models of eloquence: he must be thoroughly read in systematic and practical divinity, and have acquired an easiness of style by much practice in writing and speaking; he must have habituated himself to mental abstraction, so as to be able to concentrate his powers, and gather up the results of his past study, while at his bidding the mind collects the requisite materials around the given subject. Then indeed will he speak with readiness and force. The want of precision of language, and elegance of style, which nothing but writing can secure, will be more than compensated by the greater freshness and force. His delivery will also be more free, animated and commanding.

How few are willing to undertake the labor of forming these mental habits, and making these attainments? As Bishop Burnet says: "He that would prepare himself to be a preacher in this method, must accustom himself to talk freely to himself, to let his thoughts flow from him, especially when he feels an edge and heat upon his mind; for then happy expressions will come to his mouth; he must also be writing essays upon all sorts of subjects; for by writing he will bring himself to correctness, both in thinking and speaking; and thus by a hard practice for two or three years, a man may render himself such a master in this way, that he can never be surprised, nor will thoughts dry upon him. He must talk

over, himself, the whole body of divinity, and accustom himself to explain and prove, to clear objections, and apply every part of it to some practical use; and if, in these meditations, happy thoughts, and noble, tender expressions, do at any time offer themselves, he must not lose them, but write them down, by a few years practice of two or three such soliloquies a day, chiefly in the morning, when the head is clearest and the spirits are liveliest, a man will contract a great easiness, both in speaking and thinking." Some of Daniel Webster's biographers have mentioned that he pursued a plan similar to this. It was his custom to seek continually after the most forcible and elegant language, to express his ideas on all subjects. Many of his most brilliant paragraphs, and most exquisite figures were carefully elaborated and laid up in the storehouse of his capacious mind, to be drawn upon as occasion might demand. Such was his intellectual work in all moments of leisure, and even in times of recreation and rural sports, his mind was coining thought for future use. It was upon a fishing excursion, just as he drew out of the water several of the finest trout, that the beautiful expressions first burst from his lips, "venerable men! you have come down to us from a former generation. Heaven has bountifully lengthened out your lives, that you might behold this joyous day," &c. This was laid up in his memory, and afterwards incorporated in his discourse on the laying of the corner-stone of Bunker Hill monument.

A man of Webster's powers of thought and expression may prepare himself, by such an elaborate process continued unremittingly, to speak well extemporaneously; to speak more effectively without than with a manuscript. But should men of ordinary information, and indolent mental habits, presume to reach the accomplishment of a Webster or a Robert Hall?

What is usually the result of the uniform practice of extemporaneous preaching? Are not those unwritten sermons generally meagre and feeble, without order and without spirit? Does not the style become diffuse, inaccurate, and inelegant? Is there not an abundance of repetition? Will not the mind have a tendency to run always in the same channel? Are there not some few familiar thoughts on the common topics of christian practice and experience; on repentance, faith, a change of heart, death and eternity; which come flowing into the discourse continually, on all occasions? Do not the ideas of the preacher become the more stereotyped, the longer he continues preaching his unwritten materials? Is there not almost necessarily, a want of richness and variety, of pith and

power? Does not the plan encourage indolence? After a degree of facility of expression is acquired, is there not a strong temptation to neglect pulpit preparation? And while it seems to form a more animated delivery, does it not lead to sameness in tones and modulation of the voice, as well as look and gesture? If the extemporaneous preacher acquires a degree of animation in manner, is it not mechanical, unvitalized by strong thought and deep emotion, so as to be even more objectionable than the stiff attitude of the dull reader? Is not the animation of most of extemporaneous preaching, like "a tale told by an idiot, full of sound and fury, signifying nothing."

These evils may be counteracted by great diligence, extensive reading, and ample mental preparation for the discourse. There may be some few men of so much exuberance of thought and language, that they are not subject to those tendencies. But while sailing upon a sea of such fearful whirlpools, we ought to avoid both Scylla and Charybdis. Exclusively extemporaneous speaking is an injudicious method for young preachers to adopt.

It is not enough, merely to write the sermon; for there are many grades of writing. The writing itself may be good, indifferent or bad. Some men write sermons with extemporaneous diffusiveness and languor, while the composition of others has spirit and power. Some write with slovenly haste, while others carefully elaborate their thoughts, and then put them into the most forcible language at their command, sparing neither time nor toil to bring out the highest excellence within their reach. One man will write a sermon in six hours, while another, though he study hard and pray fervently can scarcely finish one in six days. But the one week's composition of the latter, is worth more than a whole year's writing of the former. If the man is naturally endowed with a good mind, and has acquired, from practice, any skill in composition, there is no excuse for poor sermons.

What are the requisites to good writing? Are they not a rich theme, an earnest intellect, a warm heart, practice in composition and a felicitous style? When the preacher has the whole storehouse of the Bible, and all the treasures of Theologic lore and ethical science from which to draw his themes: when he has the whole universe; all nature, and science, and history, and literature, and the fine arts as well as the beautiful and touching scenes of ordinary life meeting his eye continually, from which to draw his illustrations; when he may lay the whole empire of mind under contribution, for in his work, there is scope for the reasoning faculty, for the imagination,

and for the sensibilities of the soul ; when he has all human motives and feelings to appeal to ; hope and fear, and love, the conscience and the heart ; when his reference is to the highest and most overwhelming considerations, eternity, heaven and hell ; when his discourse bears upon the dearest interests of those addressed, coming home to the bosom of every man, is there any excuse for dulness or weakness ? When he may allow himself an endless variety in method and style ; the topical sermon, the expository, the doctrinal, the historical, the hortatory ; when his subject will admit of the argumentative, the descriptive, the ornate and the pathetic, is there any reason why sermons should not be specimens of good writing ? When sermons are prepared for a specific purpose, frequently for a particular people on a particular day, why should they not have directness, point, pith and power ? Why should they not, at least have good, solid substance in them ? If the writer is capable of thinking at all, he ought to think on such subjects. With the rich materials which he may gather and incorporate in his sermons ; with the sublime truths that may appropriately be interwoven, he ought to frame together a substantial structure. I can excuse the man of phlegmatic temperament and intellectual nature, for not giving me poetic imagery or pathos in his sermon. I can endure the man of plain sense, though he give me no fine rhetoric, if nature has not gifted him with the taste and fancy necessary to its production. I do not ask the man of heavy thought and profound logic, for the vivacity and literary grandeur of Melvil. But I can excuse no one for withholding from me good solid matter. If he is mentally qualified to stand up in Christ's name to instruct his people, he must have the ability to invigorate his discourse with a reasonable quantity of sound thought.

After we have made sufficient allowance for the absence of literary excellence, in the productions of those men who, though sensible and well informed, are not endowed with imagination and genius ; is there any excuse for those who are gifted with the more attractive and ornamental qualities, if they fail to furnish us with elegant composition, as well as good matter. Why should not preaching have the advantages of a pure rhetoric and literary finish ? Why should not sermons be vitalized with the fire and infusion of a noble imagination ? Why should not the preacher speak to us with all the pathos of a feeling heart, and touch the finest sensibilities of our nature ? I am not one of those who think all the finest music should be employed in the service of the devil, while the praises of God's sanctuary are uttered with discordant and

screeching voices: nor that all the noblest architecture should be expended in adorning the temples of Satan and the dwellings of proud, godless grandees, while the houses built for God to dwell in, are clumsy and inconvenient. Just as little should all the charms of elegant composition and fine oratory, be given to the frequenters of the theatre or the senate chamber, and the readers of fiction and poetry. The best of every thing, not the lame and the blind, should be consecrated to religion. If literary excellence has an attraction, why not employ it to lure the mind to the gospel? If the young especially, are influenced by the charms of eloquence, why should not this power be wielded for Christ?

Nor is the ornate in writing, out of place in sermons, if the metaphors and illustrations be not far-fetched, like "truths which are wrung from the subject," but flowing freely, "like the juice of the grape from the first pressing of the vintage." Let there not be too many brilliant and sparkling passages; they weary the mind and withdraw the attention of the hearer from the substance of the discourse. A striking truth should be well remembered and deeply rooted in the mind. But if a succession of beautiful figures and brilliant paragraphs follow close upon each other, the impression, however vivid, cannot be abiding, for they drive each other out; just as the mind of the traveller, hurried with railroad rapidity over the most picturesque scenery, retains but an indistinct image of the landscapes he has viewed. The imagination is wearied by a too rapid succession of novel and striking sights. "It is necessary that there should be repose: after a burst of brilliant language should succeed some plain truth or narrative dressed in the simplest garb: many eloquent sermons are spoiled by neglect of this rule."

He that would produce sermons of this high merit, must study hard, furnish his mind with treasures of knowledge and beautiful ideas, gathered by extensive reading of the best literature of the language, as well as the best theological and religious books, and cultivate the art of composition. Having selected his subject, he should read everything within his reach that can throw light upon it. Having digested the information thus gained, he should work out the subject in his own mind, by a patient elaboration of thought, until his intellect and sensibilities are warmed into a fervid glow. Then his ideas will flow out like the glittering, freshly-coined gold from the mint. The first requirement is a good sermon. The next is to deliver it well. There are few good sermons written. Fewer still are well preached. The defects and faults in manner are

notorious. In our Lutheran ministry we have but few speakers of a high order. And yet we have a larger proportion of interesting preachers, than some other churches, whose literary and theological schools have afforded greater educational advantages. It is surprising that the ministers of one of the largest and most respectable denominations of this country, who are generally well educated, and almost uniformly write their sermons, are, in general, intolerably dull as speakers.

I have been amazed when listening to the graduates of one of the most celebrated theological seminaries of the land, to find that, though respectable theologians, and well versed in their peculiar doctrines, they are, with few exceptions, miserable speakers. Their manner is dull and heavy. They read without intonation or emphasis. How is this to be accounted for? Do our colleges and theological schools pay no attention to elocution? Do our professors fail to impress upon the mind of the student the importance of a good manner? It can scarcely be denied that scores of young men enter the ministry without the first idea of the inestimable value of a forcible delivery.

If the sermon is written, it need not necessarily be read. There are three methods of delivering written sermons; close reading, reciting from memory, and impressing merely the train of thought vividly upon the mind, and speaking without the aid of the manuscript. Dr. Campbell argues in favor of reading, on the ground that if the discourse be committed to memory, the attention is necessarily withdrawn from the thought to the language, and the mind too much burdened to infuse freedom and force into the delivery. He contends also that there are more good readers than speakers. It might, however, be questioned whether good reading is an easier attainment than good speaking. If a man can read like Chalmers, with all the freshness, variety and power of eloquent extemporaneous speaking, it may be well for him to spend no time in committing sermons. But we cannot expect more than one Chalmers in the same age, perhaps not more than one in a thousand years. Unless a preacher can read his own composition so happily, pronounce so truly, and enter so fully into the purposes and affections that he recommends, as to have all the eloquence, life and freedom of earnest speaking, it were better for him not to read. Unless he can, in reading, enter so fully into all the sentiments of the discourse, that his countenance will glow with thought and emotion, and his soul flash out through every hasty glance at the audience, he is not doing his work well. If he must stand like a statue, or hang

his head over his notes, blundering as he proceeds: if his eye never turns to his audience, and his whole attitude is stiff and awkward; if his voice will not vary and swell with the varying sentiments; if he read without proper intonation and emphasis, it were wise for him to adopt some other mode of preaching the gospel.

If you commit your sermon to memory, do it thoroughly. In committing, fix your attention upon the ideas, rather than the language, for when the idea is once transferred from the paper to the mind, it will require very little labor for the memory to gather up the words. Let the line of thought from the beginning to the end of the sermon, be clearly and vividly impressed upon the mind, then the language will not prove burdensome. There is a slavish method of memorizing the chain of words, as Macaulay once committed, in one day, the entire contents of one number of the London Times, advertisements and all, to test the capacity of his memory. To commit sermons in this way would be an intolerable burden. But it is not a formidable undertaking to take up all the ideas of a sermon, one after another, so clearly that the words in which they are dressed will come easily and naturally into the mind also. The whole discourse should be so clear to the vision, that the eye takes in the whole field at a glance, and retains a general view, while the attention is fixed minutely to the particular facts successively travelled over. Then the soul will warm with the thoughts and feelings. There will be freedom in the utterance. Gestures will be untrammelled. The soul will be reflected from the mirror of the face, and the minds of the audience will glow with the same thoughts and emotions. The eye of the speaker wanders over the upturned countenances of the assembly, and catches animation from their gaze, as well as from the operations of his own heart and intellect. A channel of sympathy is immediately established between the speaker and the hearers, along which an electric energy passes from his soul to theirs, and their excitement sends back a reciprocal fire to his own spirit. If there be power and oratory in the man, it will be called forth. Nor need the mind be so enslaved to the memory, as to interfere with the power of invention. Thoroughly master of his subject, and self-possessed, in the rush of his burning eloquence, his mind is quickened into a tenfold energy, so that many of his most striking ideas, clothed in the most felicitous expressions, flash into his soul, (ideas gathered at the moment from the circumstances or faces before him) so as to give to the whole performance the freshness and charm of *impromptu* speaking. A

man will most unquestionably speak with most power, if he will first write the very best discourse that he can produce, and then commit it so accurately to memory, as to be able to speak with freedom and confidence without the manuscript. Whether the advantage gained, in the more impressive delivery, will compensate him for the time required to commit the sermon, is a question that deserves consideration. A tolerable memory, with a little practice, will enable him to transfer to the mind a discourse of forty-five minutes, in five hours. Would it not be well to rescue the time from sleep and indolence, by rising an hour earlier, for five days in every week?

Some men have adopted the plan of spending several hours on Saturday evening, in fixing merely the train of thought in the mind, without troubling themselves about the language, knowing that expressions will not fail them. The ease with which this is done, depends upon the order, connexion and harmony running through the whole discourse, and the vividness of the ideas and language. The substance of a well-arranged, strongly written sermon, can in a short time be transferred to the mind. This plan has the advantage of the mental discipline of constant practice in writing, as well as the freshness and liveliness of impromptu speaking. No one of these methods can be laid down as a uniform rule for all men, but each one is bound to ask and decide for himself, the question, "how can I preach the word of life most powerfully to others?" The effort toward attaining an eloquent manner of presenting the truth, is the duty of every pulpit man. When we see the power of eloquence in "turning the hearts of men, as rivers are turned" by the hand of omnipotence, we are bound to seek after it, so far as it is attainable. When we contemplate the toil which others have endured in the cultivation of eloquence to be wielded for secular ends, surely we should be stimulated to labor for the acquirement of the same power, to be used in persuading men to be reconciled to God. When we see Demosthenes devoting years to the attainment of one branch of eloquence—vocal expression—when we see Cicero applying himself under the direction of the most eminent masters of the art, year after year, with untiring assiduity: when we behold Chatham, contending with the difficulties of an infirm bodily constitution, practicing hour after hour before a mirror, that he might acquire a free, graceful and forcible action; when we see Brougham, to catch a proper power of expression, first lock himself up for three weeks to the study, night and day, of the single oration on the crown, and then write over fifteen times, his own peroration on an important

occasion ; to gain the powers of eloquence to be employed for worldly purposes, should not the ambassador of Christ be diligent in cultivating the same art, in order that he might become more efficient in winning souls to the Redeemer ?

And into the ranks of the ministry, when we see Chrysostom of the golden mouth, so styled from the surpassing richness of his speech, the devoted pupil of the art ; when we see Reinhard, the untiring student of ancient rhetoric and orators ; when we see Robert Hall, remarkable in early life for his attention to the culture of oratory, and Whitefield seeking out "acceptable tones, and gestures, and looks, as well as acceptable words," should we not be stimulated by their zeal and their success ? When we know that the most powerful preachers are those who, in their discourses, observe most the laws according to which power in public speaking universally displays itself, can we excuse inattention to the subject ?

Let the student of the art fix in his mind the ideal of a noble pulpit orator : a man of talent and education ; a man of strong thought and deep emotion ; a man of commanding appearance and ready utterance ; a man mighty in the scriptures and fervent in spirit, burning with desire for the salvation of immortal souls. Form to yourself the picture of the man engaged in his noble work. He is in the pulpit on the Lord's day, with a crowded assemblage before him. He has pondered the worth of an immortal soul, and now remembers that every one in that crowd carries in his bosom a treasure worth more than the whole world. He looks to the cross and sees the price of their redemption. He looks forward to the judgment day, and reflects upon the fearful doom awaiting them if they do not turn to Christ. He looks up and the eye of faith beholds the heavens opened, and Jesus holding forth the crown of life for each ransomed sinner. All the powers of the preacher are stirred up.

"Behold what fire is in his eye, what fervor on his cheek !

That glorious burst of winged words ! how bound they from his tongue !

The full expression of the mighty thought, the strong triumphant argument,

The rush of native eloquence resistless as Niagara,

The keen demand, the clear reply, the fine poetic image,

The nice analogy, the clenching fact, the metaphor bold and free,

The grasp of concentrated intellect, wielding the omnipotence of truth,

The grandeur of his speech in his majesty of mind !

Upon whose lips the mystic bee hath dropped the honey of persuasion,

Whose heart and tongue have been touched, as of old, by the live coal from the altar."

Turn the eye from the eloquent preacher to the audience. All are listening attentively. Every eye is fixed, and every heart excited. They are all under the spell of oratory. He wields the strange power :

“To hold the multitude as one breathing in measured cadence,
A thousand men with flashing eyes, waiting upon his will ;
A thousand hearts kindled by him with consecrated fire.
Ten flaming spiritual hecatombs offered on the mount of God.

——— They live but in his words :

He is expanded into them, one faith, one hope, one spirit,
They breathe but in his breath, their minds are passive unto his.
He turns the key of their love, bending their affections to his purpose,
And all in sympathy with him tremble with tumultuous emotions.
Verily O man, with truth for thy theme, eloquence shall throne thee with
archangels.”

He that would acquire this noble power, must soar to the heights, and sound the depths of christianity. His experience will be various, sometimes regaling himself with fruits from the tree of life, and often on the waves of an impetuous sea, doing business in the mighty waters. He must understand the human heart in all its windings : yet with all his experience of human depravity, and his profound estimate of its malignant and dreadful energies, he must have firm confidence in the greatness of the atonement, and the greater energies of the Holy Spirit to bring an alienated world in subjection to the feet of Christ. On the aid of that Spirit will he constantly rely. Contemplating God on the throne, the Almighty sovereign in the kingdom of nature and of grace, achieving his benignant purposes, bringing into service the wrath of his foes, and securing the redemption of immortal souls, he will look to the Father of mercies as the fountain of light, and wisdom and grace. Having bathed his soul in light, and obtained the unction of the holy one in fervent prayer, he proceeds from the closet to the pulpit, and there prays like a man accustomed to the exercise, often with great fervor, as well as richness and scope of sentiment. Thus developing all the energies that nature has given, and bringing in all the resources of study and cultivation, and laying them upon the altar of Christ, he looks up to heaven for fire to consecrate the offering. Then will he preach that word which is the wisdom and power of God, and able to make men wise unto salvation.

ARTICLE V.

A COLLEGIATE EDUCATION.

By the Rev. D. F. Bittle, A. M., President of Roanoke College, Salem, Va.

THE most momentous duty of one generation to another is its education. The preceding generation has it in its power to determine whether the succeeding one shall be intelligent, moral, energetic, benevolent, or ignorant, depraved, indolent and selfish. Each one of these opposite characteristics is mainly the result of the educational arrangements employed. It remains for us to determine before we close the career of life, whether we will educate our successors to be better men than we are, better qualified to incur the responsibilities of life, to possess superior wisdom, and a more refined humanity. To meet this obligation, we may profit by the experience of past generations, in adopting our plans of education, founding our colleges, and organizing our schools, so as to avoid their defects, and improve upon their success.

I. What do we mean by a collegiate education?

The definition of education is best learned from its etymology. It is derived from the Latin *e* and *duco*, and means to draw out; and hence to educate the mind, is to draw out its powers and susceptibilities. This is professedly done in our colleges, by a course of studies, extended to four years, including the Latin and Greek classics, mathematics, the intellectual, moral, and natural sciences, and aesthetics. The Rev. Dr. Hickok, Professor of Moral Philosophy in Union College, N. Y., remarks: "The college course, especially, should present the most favoring occasions practicable, for a healthy, speedy and complete development of all the mental faculties. The proper end of the college course, is not a direct preparation for any distinct profession or occupation in life, but such a discipline of the whole mind, as is a necessary common preparation for them all." Professor Sanbourn, of Dartmouth College, says: "The design of all intellectual training is to develop and strengthen the native faculties of the mind. It does not aim at mere acquisition, but at origination. Its design is not so much to learn what others have thought wisely, as to think wisely ourselves; not so much to accumulate, as to originate thoughts. It is rather learning *how* to think, than *what* to think; providing intellectual strength and skill, rather than intellectual stores. The great object of the young stu-

dent, therefore, is to expand and invigorate the mind, to promote a harmonious development of all its powers; to improve the memory, control the attention, give accuracy and discrimination to the judgment, refinement and elegance to the taste, and to impart to all these faculties such a manly vigor and compactness, as will enable him to grapple successfully with the most difficult and abstruse questions of philosophy, and at the same time, appreciate and enjoy the most splendid creations of the imagination."

A college course aims at a discipline of the sensitive, intellectual, and moral man, a development and training of the faculties of the whole mind, that he can employ them in the acquisition of any of the learned professions, or exert them with success upon any subject within the sphere of his duties; not that he is now learned, but prepared to learn, and move towards the higher walks of literature. There is a great mistake made by those not acquainted with the facts, who conclude when a young man has passed through a college course he ought to know *something*; and young men themselves, are often under wrong apprehensions, as they come from their institutions with their diplomas under their arms, and think they can pass along *sometime*, till they meet their intellectual level; but learn the lesson of their mistake, just as soon, though not with the same pleasure as they learned to pass the *pons asinorum* in Euclid. Webster defines learning: "Acquired knowledge or ideas in any branch of science or literature." Our colleges and universities aim only to educate men, not to give them learning; but prepare them for its higher and more difficult acquisition.

All the faculties of the mind are susceptible of improvement, hence in an education, one should not be developed at the expense of another, or the mind lose the balance of its natural constitution. But a course of education should be composed of such studies as are adapted to the regular and symmetrical development of all its powers, intellectual and moral, that the mind, when educated, maintains its natural equilibrium.

Man is the creature of language, and his most elaborate thoughts, and refined and humane sentiments are conveyed from mind to mind, through the medium of language. Hence it is necessary for a scholar to understand the meaning and derivation of words, and the grammatical construction of language. The most beautiful fancies of the poet's imagination, and the most moving thoughts of the orator, would be lost, had they not appropriate language in which to clothe them.

Thus we see the propriety of introducing, so prominently, the study of the Latin and Greek classics in a collegiate education; not only because many words of the English language are of Latin and Greek origin; but because many of the finest models of pure composition, both in poetry and prose, exist in those languages. Again the process of translating one language into another, not only furnishes the mind with words, but trains it to the nice distinctions in the meaning and use of words. Professor Robert B. Patton, of the University of N. Y., whom the Rev. Dr. Owen pronounces one of the most accomplished scholars of his age, says, on the study of languages as an intellectual culture, "It will be manifest, from what I have already advanced, that if the exercise of translating promises so rich a harvest to a faithful cultivator, even in the more barren soil of a less cultivated language, what advantages must be realized, when both the language from which we draw, and the language into which we make the transfer, are copious and refined; enriched with all the accurately defined terms which a philosophical, social, moral and intellectual culture alone can furnish. I scarcely, therefore, need to say, that of all the ancient languages, accessible to us, the Greek must claim, for these purposes, our first regard, and of all the modern languages, for the same purpose, the venerable German." How thoroughly the Greek and German languages should be studied in every college!

2. The mind is possessed of reasoning powers. "The art of reasoning," says one, "is the most complicated and difficult of all arts. It can be acquired only by long and laborious training. Perfection in this art would require all knowledge. The noblest productions of human *reason* have resulted by the combined influence of all liberal studies." The student must be so trained as to be able to discriminate between assumption and ingenious prediction, between fallacious reasoning and correct deduction. He must have a keen discernment, inasmuch as great errors sometimes lie near the truth, that he can weigh probabilities and arrive at safe conclusions. He must be able to take up a subject and analyze it mentally, so as to have all its headings, subdivisions and results classified, and consecutively and clearly arranged before his mind, that when he expresses himself, it will be remarked, "he is a clear-headed man; it must be so, for he reasons well." Though the reasoning powers are not developed by one single branch of studies, yet it is the experience of all who have had youth under their tuition, that the higher branches of the mathematics furnish the best discipline for the attainment of this object.

Therefore, a liberal course of the higher mathematics should always be pursued in an education.

3. The mind must be cultivated to reflection, so as to be capable of new combinations of thought, and enquiry into the cause of things, and well balanced upon this point, so as not to be too credulous, to believe every thing heard or read, too conservative, as to be biassed in behalf of every thing ancestors did and said: nor, upon the other hand, too sceptical, so as to call in question the deductions of every author, or too empirical, so as to originate theories that will never be put to practice, or fall in with all the quack sciences that arise, only till the rays of light fall upon them, and then wither. A student may read and recite his lessons accurately by rote, but unless he be taught to think, his name will never be mentioned in the world of letters. We are told young Epicurus read in Hesiod: *Ἡτοι μὲν πρωτιστα χάος γένετο*—*In the beginning chaos was created.* Who created it? was the next question of a reflecting youth destined to greatness, to the confusion of his preceptor. When Sir Isaac Newton saw an apple fall from a tree, why did it not fall up, was the enquiry which ultimately resulted in the discovery of the laws of gravitation.

4. The student must be capable of abstraction—of having the mind under such discipline, as to fix it voluntarily upon any subject, and exclude all thoughts upon every other from intruding. The late Professor B. B. Edwards, speaking of youth, who have not habituated themselves to close attention in thinking and writing, says: “they are hindered by the inability to abstract the mind from all intruding cares, all foreign and all related objects, and keep it inexorably fixed on the one point before it. One may have the power of fastening the attention, in a measure, of drawing it within the general range of the topic to be investigated, but he fails to separate the particular quality, the identical point, to bid all related questions to depart, and to keep the thoughts resolutely and for a long time, on the hinge of a discussion, or on the needle’s point, as it were, of a theme.” Napoleon on the battle-field, or in his tent, had the power of abstracting his mind, and fixing it upon the object he wished to contemplate. It is said of Julius Cæsar, that he wrote his commentaries upon the battle-field. He is said to have had such control over his mind, that he could abstract it from one subject and fasten it upon another with so great a rapidity, that at the same time he could employ his ears to hear, his eyes to read, his hand to write, and his tongue to dictate. Sir Isaac Newton is said by his biographer to have been frequently found in the morning, having forgotten his

toilet, with his mind lost in the contemplation of some scientific subject. Though we would not confound abstraction with the habit of absent-mindedness; or the man who is said to have put his clothes to bed, and hung himself over a chair, would be greater than Newton.

5. The student's taste must be cultivated and refined—it must be *classical*. He must be capable of sitting in just criticism upon an author's diction and sentiments. He must be able to tell precisely the point where the sublime terminates and the ridiculous begins. He must see, when a composition is written in rhyme, whether it is poetry, or only poor prose on stilts. His taste must guide him in the selection and reading of books. He must not have the taste of the hawk, to make war upon, and tear every thing to pieces he reads; nor of an eagle, always delighted to soar in the sublime, and only occasionally coming down; nor of the vulture, to devour all the filth done up in the light literature of the day; but he must select such works as give labor to thought, information to the mind, strength to the understanding, and purity to the heart. He must have a taste for works that will mature his judgment, strengthen his memory, and elevate his imagination.

We have now told you of the intellectual discipline that a college course promises to impart, and the studies adopted for its attainment. This brings us to the second part of our subject: What system of instruction shall we select from the many recommended?

II. There is perhaps more diversity of opinion upon this subject, than in fixing upon the term of years, and the course of studies to be pursued in acquiring a collegiate education. In treating this part of my subject *negatively*, I will say first, we would not select the *cramming system*.

There are three words, used almost synonymously in connection with the process of teaching, which it will be necessary for us to define; *discipline*, *inform*, and *instruct*. *Discipline* comes from the Latin *disco*, to learn, and when you discipline the mind, you prepare it to learn. *Inform* also comes from the Latin *in*, upon, and *forma*, a shape or mould; when you inform the mind, you impress, literally, a mould upon it, and metaphorically give it a certain intellectual disposition. *Instruct* comes from *in*, upon, and *struo*, to heap up; when you instruct the mind, you pile knowledge upon it. Though those words have had their original meaning changed, and are now used figuratively, yet they are expressive of the plan of teaching usually denominated *cramming*. The student has to be pliant, and hold still, and the teacher assigns him his re-

citations, and industriously hears him, and piles on learning, till his mind receives a certain moulding, and is literally pretty well informed, and disciplined, and sponge-like, is prepared to imbibe any amount of learning. Students taught according to this system, usually know all the definitions, axioms, and rules of every science they have gone over, accurately. As Sidney Smith says: "They can write on the Aeolic reduplication, and are familiar with the Sylburgian method of arranging defectives in ω and μ . Their object is to conjugate, decline and derive, not to reason, imagine or to invent." But after they have completed their course, let them come forward before the practical world, and be called upon to engage in some responsible duties in which they cannot directly have recourse to rules, demonstrations or syllogisms; and the world will soon characterize them as *learned babies*. Their education has been defective. It has been scholastic, but not practical. They have been made acquainted with men and things in the ideal world, but not in the real. The mind has not had its powers drawn out to think, and exercise an intelligent judgment, and invent for itself. Such men are "book-worms, whose time is to be spent in the library, but not practical scholars, with minds richly stored with ancient and modern literature, and thoroughly prepared for whatever sphere of action they may be called to occupy." D'Israeli, in his *Curiosities of Literature*, speaks of such scholars, as "men of letters, living more with books than with men, in a tranquility essential to their existence, soothed by *books* as the surrounding objects of their passion; they possess the books, and the books possess them.

It may be that in our regular college courses, we aim at teaching too many things, to accomplish the object of an education; the cultivation of the powers of the mind, and the preparing it for the reception of learning. It is said of the Rev. Dr. Wayland, when in conversation with English and Scottish instructors, he stated the amount and number of studies in our American colleges, he received the uniform reply, *the thing is impossible: you cannot do the work in that time*. It is evident that one book of a great man well studied, will do more to the improvement of the mind, than a half dozen of works of inferior men, but cursorily read. Hence the old Latin proverb, *cave ab homine unius libri*. Sir William Jones is said to have invariably, once a year, read the entire works of Cicero. Demosthenes had such a delight in the history of Thucydides, that he re-copied it eight times. Diderot said if he had to burn his library, he would ask to keep back Moses,

Homer and Richardson. Bourdaloue re-perused, every year, St. Paul, Chrysostom and Cicero. Leibnitz read Virgil so often, that in his old age he could repeat the whole of it by heart. These great men studied few books, but they were the books of great minds, and they studied them thoroughly.

2. Not the empirical systems.

There are men, the peculiarity of whose genius and education is such, as to induce them to be dissatisfied with the old routine of things, to make experiments and originate new theories upon every thing. Consequently, our established educational systems are also put into the crucible of their discoveries, and "ground up, analyzed, and pronounced to be dirt." Their theories should not be discarded because they are new, yet not substituted for those now in practice till their feasibility is most indubitably tested. The mistake of empirics is, that they condemn every thing connected with existing and adopted plans, reform is impossible, and compromise inadmissible. All the present teachers and professors should be deposed, and expatriated as impostors, *without benefit of clergy*. All the experience of ages, and previous wisdom of men is folly, and light has only commenced to shine with them. Though their theories generally have some truth about them, as Sale says of the Koran: *Nulla falsa doctrina est, quae non aliquid veri permisceat*; but we are too much disposed to the old law of *a tooth for a tooth, and an eye for an eye*, and are, upon the other hand, inclined without reservation, to point them to the ferry-man of the river Styx. A rational course in those matters, and one that is truly American, is that of eclecticism, which would contribute to the usefulness of both parties, the empiric and conservative.

Among the new plans of teaching, we would first notice that which goes by the name of the *Pantographic plan*: in which it is proposed to teach a dozen or twenty languages, ancient and modern, with the same facility, and at the same time that it now takes to learn one. Each word or idea is illustrated by a picture or symbol: for instance, the noun man is represented by the picture of a man, and whilst the student is looking at the picture, he is required to learn the name for man in twenty languages. The adjective *high* may come next, and a very tall, long-legged man is shown in another picture, and the adjective named in twenty languages. Next the verb *to walk* may be introduced, and another picture is shown of a man in the act of walking, and the verb named in all the languages in learning. Then the three words are

thrown together into a sentence, *the tall man walks*, and this sentence is construed in twenty languages, according to their idiom. In this way the pantographic professors promise, synthetically to teach all languages, with little effort upon the part of the learner. Upon the same plan, they profess to teach every department of literature with great readiness; all branches of mathematics, the natural, moral and intellectual sciences, discarding all text books, and making it all mere amusement to the student, by directing his attention to diagrams, pictures, and symbols. It would almost appear that they had taken their students back to the age of the Pharaohs, or the prophet Jonah, and put them to deciphering the hieroglyphics of ancient Egypt, or the arrow-headed characters of Nineveh.

The next we shall notice under this head, is the Hamiltonian system, which was brought to light in London, a quarter of a century ago, by dint of the genius of a man by the name of James Hamilton. His idea is diametrically opposed to that, "which now banishes all translations and interlined text books from colleges, as contraband articles." He promises to teach as much of a language in three months, as is usually taught in three years, and warrants the success with the penalty of no pay attached to the failure. This is to be done upon his plan, without lexicons or grammars, but by text books prepared by himself, all interlined with the languages he is to teach. For instance, he prepares the gospel by John as a text book, and is about to teach the German, Latin, Greek and Hebrew, the student will read the first verse in English, "In the beginning was the word, the word was with God, and the word was God." Then the German text is placed immediately under this verse, "*Im Anfang war das Wort, und das Wort war bey Gott, und Gott war das Wort.*" Then the Latin under this, and so the Greek and Hebrew, the nouns of each language, of the same meaning, under each other, and so the verbs under the verbs, and adjectives under adjectives, &c. Now it is argued that by this system, all the time that the student, upon the old system, loses in thumbing over lexicons for the meaning of words, is saved here, for he has the meaning of words in the text, and he needs only learn it. Besides, when words are sought out in a lexicon, the student is often at a loss to know, from the many meanings given, literal, technical and metaphorical, which one to select to suit the text before him. He looks for the Greek word βαλλω in Hederick or Schrevelius, and finds the meaning Jacio, Jaculor, Ferio, Figo, Saucio, Attingo, Projicio, Emitto, Profundo, Pono, Immitto, Trado, Committo, Condo, Aedifico, Verso, Flecto: No less than seventeen mean-

ings. Now which is he to take? Then perhaps he does not know the Latin of all of them, and has to look over ten or fifteen meanings in a Latin lexicon, attached to each word with which he is not familiar. Hence the immense loss of time in turning over leaves of lexicons, in fixing upon the definition of a single word. From the latter difficulty we are relieved at present, by having Greek and English lexicons, but the former still obtains. We look for βαλλω in Donnegan, or Pickering, or Lidell and Scott, and we find something like this, as the meaning, to cast, to throw, to fling, to hit, to strike down, to beat down, to attain, to overthrow, to kill, to let fall, let flow, to lay down, deposit, place in hand or in a helmet, to suggest, to inspire. Now when the student has read over all these, which is he to take to suit his purpose? That is left to his judgment, but it takes time to look, and time to think. But in the Hamiltonian plan he has the word before him, and the very meaning he wants. So this student is committing and translating two or three pages, whilst the other one with his dictionaries, is hunting the meaning of words. Again, by this plan the languages are taught as living languages. The professor repeats a passage in English, and asks the student, how would a German say it, how a Frenchman, how an ancient Greek, how a Hebrew?

This method of instruction is no doubt successful in the acquisition of languages, and will improve the memory, but whether it will, as a mental discipline, mature the judgment, and strengthen the reasoning powers, is yet to be determined.

3. Not the labor-saving system.

In a country like ours, where there are so many inducements for the world, and so many methods of becoming rich, both commercial and operative, apart from superior educational qualifications; where, moreover, every thing is done with a rush and rapidity that are unprecedented in any age or any country; our colleges are apt to yield to this state of things, and have their mode of instruction characterized by this combination of circumstances. "We are apt to fall into the habit of teaching a course in our institutions, as we make money, or build houses and ships," construct railroads, cross the Atlantic, and convey intelligence by telegraph. The most of our students are likely to aim, as it is expressed, *to get through as soon as possible and go to work*. They have not time to solve equations, dig out Greek roots, and smell gases in the chemical laboratory a half a lifetime. Then, as we see the improvements in the mechanic arts, and labor saved by the application of machinery propelled by steam, we apply the same princi-

ple to the education of the mind., and hence we see, paraded upon the shelves of booksellers, pamphlets with conspicuous title pages, *Latin in thirteen lessons*, and *French and German in six easy lessons*, with *copy-rights secured according to an act of Congress*. We have scores of treatises on algebra, and grammars of the English, Latin, Greek, French and German languages, done up in every possible form, and permutation in the arrangement of syntax, and parts of speech, all with the premonitory announcement, "made easy," either in the title or preface. We have every variety of labor-saving lexicons. The old plan, as the Rev. Sidney Smith would say, in making boys run their dirty fingers down the columns of Schrevelius, and then consulting Ainsworth to find out what Schrevelius means, and perhaps if the task be not fully accomplished, adding the accompaniment of laying the remainder on the back, and driving it in with a birch; all this is now substituted by the plan of putting Greek directly into English, without the bother of the Latin. We are living in Polymicrian times, the folios of former days, when there were giants, who made books, that looked like the books of giants, are read only to be eviscerated, and excerpted, and condensed into duodecimos. Many a man of our country has obtained the reputation of a scholar, who is able to read Latin and German enough to translate and condense, and publish under his own name, what learned men wrote and read centuries ago. Every thing connected with learning is likely to be abbreviated, even the phonetic mode of spelling is struggling for existence, in order to save the labor of making so many letters in a word. This error of the labor-saving method of learning in our colleges, is mainly based upon two causes, as far as it is committed by those who aim at entering the professions. First, a desire to enter the professions soon, and secondly, the idea that the more sciences, and languages, and text books, can be gone over in a four years course, the better will the student be mentally equipped for the study of the professions, or the attainment of literary and scientific acquirements. The rush for the professions can be best illustrated by quoting the language of the Rev. Dr. White, the President of Wabash college. "The scene presented at the entrances of the professions, is like that at a wharf, just before a ship sets sail. The passengers must be aboard, come what will! They push ahead, almost as if it were a matter of life and death. One leaves behind him his trunk, another his pocket-book, another his stock of sea-stores, another his important papers, and there is not one, who has not left much behind him, a few in their haste and rush, fall off the plank

into the sea, and at much risk and vexation, covered with seaweed and mud, are hauled on board. On board! On board! at all hazards! by plank or by sea; clothed or denuded; trunk, papers, stores, money, or no trunk, papers, stores, money; on board! whatever else is gained or lost. Such is the rush and scramble to get into professional life. This disposition is manifest through the whole course of an education."¹

In reference to the second cause of this error — that of supposing the more studies are gone over, the better disciplined and more learned the student—we see that numbers of humane men have sympathized with our youth, and gone to work for the especial benefit of college classes, and prepared, a course of text books; of a few books of Cæsar, and a few odes of Horace, and a little of Livy, and a few orations of Cicero, and one play of Plautus. So with the Greek classics, taking a few chapters of each author, and translating all the difficult passages in English notes. All this is made easy. Then the mathematics and other sciences are all epitomized and simplified. Text books on Astronomy and the natural sciences, which require an application of the superior mathematics, have the more recondite demonstrations all nicely expunged, and any thing beyond simple quadratics, or spherical Trigonometry, is almost *too hard*. Hence a long course of many studies can easily be got through with in four years, in accordance with this labor-saving mode of teaching. The result is likely to be, that few students will leave our colleges as graduates, who can read the more difficult Latin and Greek classics with any degree of ease. They may perhaps read Demosthenes or Plato, at the rate that dull poets make verses, a line an hour, with the aid of good lexicons and pretty literal English translations. Or as Professor M. Stuart complained that students came to Andover Theological Seminary as graduates, who could not tell why some Greek nouns of the first declension required η instead of α , as the penultimate letter in the genitive singular.

This mistake is alluded to by a writer in the Evangelical Review of April, 1853. "It is not the amount of knowledge imparted, but the amount of thought, that such knowledge calls into activity, by which the mind is exercised and devel-

¹ "Our Institutions are mortified to see themselves acting the part of an up-town omnibus, discharging its passengers at every street corner. Some students leave at the preparatory stage of their course, some fall out just after entering Freshman, some at Sophomore, some at Junior, some at Senior standing. The excitement, the golden profit, the clustering honors of a profession invite and captivate, and carry them off, in spite of all opposing influences."

oped. The acquisition of knowledge, important as it may be, is only secondary ; the mind must pass through a vigorous and rigid discipline, must be taught to know how at will to employ all its energies to the best advantage, to control its powers to such a degree, that at any given time it may accomplish a given amount of intellectual labor." This mental discipline can evidently not be acquired by going over many studies made easy, but by going over fewer, and they well understood and digested under intense intellectual application.

4. Not the utilitarian system.

We will take a mere glance at the systems of education as pursued in the German and English universities, and compare them with ours, formed after the American principles of the utilitarian and practical. The schools in Germany fitting young men for the ministry, are called *gymnasias*. No college in the United States, says the late Dr. B. B. Edwards, pretends to give so complete a classical training as is effected in a multitude of German *gymnasias*. When the student leaves these preparatory schools for the university, he is rigidly examined, and must have gone through the mathematics as far as Calculus, and not only have read the Latin and Greek classics, but be able to compose with facility in those languages. Many of the lectures in the universities are delivered in Latin, and hence he must have knowledge enough of the language to understand the lectures. We have selected the following as a specimen of German university studies, from the catalogue of the University of Berlin, of the winter term of 1830. Of the philosophical sciences. "Philosophical method, and the general survey of sciences since Kant—four times a week, by Dr. Michelet. Foundation of philosophy, or the theory of all knowledge, by Dr. Schopenhauer—three times a week. Logic five times a week, by Prof. Ritter. Logic and a general survey of philosophy, by Dr. Beneke—four times a week. Logic and metaphysics, by Prof. Henning, five times a week. Ethics, by Prof. Ritter, four times a week. Psychology, by Dr. Beneke, five times a week. Psychology six times a week, by Dr. Keyserlingk. On the knowledge of God, once a week, by Prof. Ritter. Aesthetics, by Prof. Fölker, four times a week. Fundamental ideas of aesthetics, by Dr. Keyserlingk, four times a week. History of Philosophy, by Prof. Hegel, five times a week. Critical History of distinguished metaphysical systems, by Dr. Beneke, once a week. Philosophy of History, by Prof. Stühr, five times a week."

The Greek in the Philological department. "The general survey of the philological sciences, and the method of study-

ing them, four times a week, by Dr. Rötcher. General history of the literature of antiquity, five times a week, by Prof. Hotho. Greek antiquities, five times a week, by Prof. Böckh. Agamemnon and the Coephoroi of Aeschylus, three times a week, by Prof. Lachmann. The seven against Thebes of Aeschylus, four times a week, by Dr. Lange. The Philoctetes and Antigone of Sophocles and History of Greek Tragedy, four times a week, by Dr. Heyse. The Clouds of Aristophanes, twice a week, by Dr. Rötcher. The Nichomacian ethics of Aristotle, twice a week, by Dr. Michelet. Thucydides by Prof. Bekker, twice a week." Then follow lectures on the Latin classics and the oriental languages; on History and Geography; on the arts; on the natural sciences and the mathematics, besides those on the learned professions.

This might appear to partake of the cramming system very highly. But in the language of one: "The secret of the German scholar's success is, that he is made thoroughly acquainted with every subject he studies, he masters the ground fully before he leaves it. He is not permitted to relinquish a book until he has an accurate understanding of its contents. His motto is, *nothing is so prolific, as a little known well.*" The superior character of German literature, is not only seen from the regular translation and publishing societies of England and Scotland, who are now disseminating the German Theological literature in an English dress, among their churches; but our best Latin, Greek, and Hebrew grammars and lexicons, the best editions of the Greek and Latin classics, Theological text books, Archaeology, Church History and Sacred Philology, are mere translations from the German, and often without acknowledgments. At present there are very few literary men who cannot read the German. This high standing of German literature is the result of the superiority of their systems of education.

The English university courses are equally extensive. It will, upon the English system, take a young man fifteen years to complete his education, in the preparatory studies, and university; ten years in the study of the Greek and Latin, and five years the mathematics and other sciences. Now what do we want? Why we want men so educated as to accomplish most in their professions during their lifetime. We want men trained in a course of learning, whether it be long or short, as to qualify them to do most good in the ministry of the gospel; for their country as statesmen; for the relief of the suffering of the human family as physicians; and in the administration of justice as jurists, and in all other responsible duties of life.

The question is, what course of instruction is the best adapted to the attainment of this end? What course of instruction will prepare men to leave the deepest impression upon the world, both in a practical and scholastic point of view, in all the learned avocations of life. Will it likely be the old university plan of England and Germany, with some modifications, or the present utilitarian system contended for, in which a man only studies those branches that can be immediately applied to practical purposes? Would not a young man accomplish more, who had spent seven years in preparing for a profession, and had twenty more left him for active life, did he take five more of the twenty, and spend twelve at the institution preparing, and only fifteen in active life? Would he not do more in fifteen years, with superior preparation, than he could in twenty with an inferior one? The history and experience of learned men, and the result of their agency in the world, will test this matter. As my audience are perhaps better acquainted with the history of English scholars than German, I will cite a few names by way of illustration. Lord Francis Bacon, who produced a reformation in the philosophical world, as great as Luther did in the ecclesiastical, entered the university of Cambridge at thirteen, in which he is said to have made great progress, as every one will acknowledge who will read his *Novum Organum*, in the original Latin. Dr. Isaac Barrow, whom the king pronounced the best scholar in England, spent nearly half his life in the university. Sir Isaac Newton, Dr. Bently, Locke, Milton, Addison, Blackstone, Lord Mansfield and William Pitt, were all men of a thorough university education. The present great men, Airy the Astronomer royal, Melville, Prof. Sedgwick, Dr. Buckland, Archbishop Whately, Sir John F. W. Herschell, Bishop Thirlwall, Macaulay, Lord Brougham, Dr. Whewell, Dr. Bloomfield, Bishop of London, who are among the leading literary men of the world, have had thorough drillings at the English universities. It is said of Robert Hall, that his mind was so thoroughly disciplined, that he could compose and carry a long discourse in his memory, every sentence of which was perfect, and all without putting pen to paper. It is said of him and Sir James Mackintosh, whilst at the university of Aberdeen, they read so much of Xenophon, Herodotus and Plato privately, that they were pointed out by their classmates: "there go Herodotus and Plato." Dr. Jack, the professor of Mathematics, said that he was equally successful in that study. He and Sir James Mackintosh privately also read and disputed over such books as Bishop Berkely's system of philosophy,

tler's Analogy, and Edwards on the will. It was only by
 d study of the languages, mathematics, and philosophy,
 t Englishmen have become great scholars. So it has been
 h the great and profound men of our country, as President
 wards, Dr. Dwight, Gen'l. Hamilton, John Q. Adams,
 anning, Webster, Edward Everett, Robinson, Stuart, Cal-
 n and Benton. Those men had drilled their minds by the
 ne method, and by the same studies, whether at colleges or
 vately. But we are in a practical age, and in a country
 ounded by practical circumstances, and the system of edu-
 ion in our colleges has been compromised by this state of
 ngs. You ought to study mathematics, *cui bono?* will be
 the reply: I am going to be a minister of the gospel, and do
 . expect to demonstrate my sermons at the black board; and
 for Astronomy I never intend to make almanacs. Why do
 a not study Greek? *Cui bono?* I am going to be a physici-
 n, and I will study some Latin, to know the terms of the
 armacopœia; I never intend to read Hippocrates or Galen,
 he account that Thucydides gives of the great plague of
 ens. Can we not study something that will be of use to
 in after life, that will improve the mind just as much as
 tin and Greek, and the dry mathematics? Brown Univer-
 is open for the accommodation of all utilitarian sentiment.
 e Rev. Dr. Tappan, of New York, in an article in the Bib-
 pository, on Development of Educational Systems and
 stitutions, says of those new university arrangements: "The
 ous courses shall be so arranged, that in so far as practica-
 , every student might study what he chose, all that he
 ose, and nothing but what he chose." We will conclude
 s part of our subject, by giving the language of Prof. B. B.
 lwards. Among the last things he wrote, is an article on
 litarianism, in which he says: "An exclusively practical
 bit sometimes leads us to make false estimates of what is
 lly practical and useful. It regards nothing as valuable
 t what may be turned into instant good account. Unless it
 oduces dollars and cents immediately, or clothes the naked,
 d feeds the hungry, or so preaches the gospel to the poor,
 it all are immediately converted, no good is done; it is im-
 ned that there is a fatal defect, and it is thrown aside as
 orry, or as a useless impertinence. But these practical men
 ve yet to learn another lesson. They have yet to know that
 lity may be stamped on the most sacred meditations of the
 ul; on those inner circles of thought and of feeling, into
 hich none but itself and its God can enter. He is as much

a practical man who prays, as he who contributes; he who thinks, as he who acts; he who demonstrates a proposition, as he who makes a compass; he who analyzes the atmosphere as he who makes the wire gauze; the preacher who meditates in his study, as the sacred orator whose words of fire enter the breasts of a thousand great congregations." Alexander Cruden, who wrote the great concordance, and De Rossi and Griesbach, who collated ancient manuscript Bibles, and Dr. Lardner, who wrote the great work upon the credibility of the scriptures, all did a great and useful work in the ministry; as did R. Baxter and Jon. Edwards. The difficulty with practical men is, they do not always know where to find utility; it sometimes presents itself in a different form from what they expect.

Positively :

1. The mode of instruction in our institutions must be methodical. In German universities they have professorships of methodology. The object of this is, to give the mind of the student that systematic mould, that he knows precisely what to study, and how to study to the best advantage. Provided this mental discipline has not been inculcated, and become habitual with him, during his college course, the best advice that can be given in the baccalaureate address, will not compensate for the dereliction. This is the cause why so few men who have not had the advantages of a liberal education, arrive at distinction. It is not because many have not a desire for improvement, but they never fall into the method that will eventuate in success. Whilst Elihu Burritt was learning the Latin and Greek grammars at the blacksmith fire, there were thousands similarly situated, who never imagined that such a thing was possible. Whilst Dr. Lee, the Prof. of Arabic in the University of Cambridge, England, was learning Hebrew at the broad-axe, there were hundreds of carpenters, some of whom might have had a desire for improvement, but did not know how to proceed with success. Men may employ their leisure time diligently in a course of reading that will please the mind, and even improve their taste for literature, yet they read such books, and in such a way that they realize very little mental discipline from it. "Some men are naturally gifted, that were you to put them to reading Astrology, they would still manifest thought, and strength of mind." But the generality of minds are naturally slow, and their development is a gradual process, under perseverance and intense application. It is said of Sir Walter Scott, and his brother James, that Walter was considered a very stupid and dull boy, and James a

very sprightly and promising lad. James never attained to higher distinction than that of town-constable, whilst Walter became one of the most prolific and popular writers of Europe. Sir Isaac Newton was regarded, says his biographer, as a very unpromising boy, till one day an incident occurred at school, which gave him the first stimulus to study. A larger boy threw him down and hurt his breast, and the only way that Isaac had for revenge, was to outstudy the lad, in which he soon succeeded, and in addition to that, in outlearning the whole school. D'Israeli remarks: "the natures of men are as various as their fortunes. Some, like diamonds, must wait to receive their splendor from the slow touches of the polisher, while others, resembling pearls, appear at once born with their beautiful lustre." "The celebrated Fabius Maximus, in his boyhood, was called in derision *the little sheep*, from the meekness and gravity of his disposition. His sedateness and taciturnity, his indifference to juvenile amusements, his slowness and difficulty in learning, and his ready submission to his equals, induced them to consider him as one irrecoverably stupid. The greatness of mind, unalterable courage, and invincible character Fabius afterwards displayed, they then imagined had lain concealed in the apparent contrary qualities." The great Isaac Barrow's father used to say, "that if it pleased God to take from him any of his children, he hoped it might be Isaac, as the least promising." Then for the development of such minds, as well as others more precocious in their character, they need something with which to grapple, that after they have gained an advance, the result of the progress will, from its pleasure, be compensation for their labor. The course and method of study must be adapted to this end, that if they have demonstrated one difficult proposition, the gratification they receive from the proof, will induce them to enter upon a more difficult one. Or like the great Wytttenbach, who read an oration of Demosthenes over four times, and then only saw the beauty of it; which rewarded him for his labor. The Latin and Greek classics, mathematics, and philosophy in such works as Locke on the Understanding, Butler's Analogy, Edwards on the Will, Cudworth's In. Universe, or Dr. Samuel Clark's Argument á priori of the existence of God, have never failed when systematically pursued, in drawing out minds from their apparently hidden recesses. In this method the student will know what to study. He becomes acquainted with books and authors. His progress in becoming a scholar depends not upon the amount he studies, but what he studies, and how he studies. He may employ his time in reading popular books,

of little merit, whilst those of superior worth are unknown to him. Again, his mind must be so disciplined as to know how to digest well what he has acquired, be able to classify his knowledge, and store it up for practical use. Many a person reads much, and may be what is frequently termed a *hara student*, but lacks the ability to systematize, and classify his ideas, and is hence designated by the people, as *a learned man, but cannot communicate*.

In addition to this, the student must know how to save time. The great complaint with students who leave college, when once engaged in practical duties, is want of time for study. This complaint originates in the imperfection of their method of study. Other men become eminent in improving the moments of time that they have never learned to economize. "John Quincy Adams, than whom no one had a greater and more constant demand made upon his time, never was heard to complain for want of time for study, and in addition to this, found time to keep a full and uninterrupted diary, for more than fifty years. He never neglected his professional business by his studies or his diary." Albert Barnes, in addition to his parochial and ministerial labors in a large city charge, found time to study the languages, and write commentaries on every book of the New Testament, and the more difficult ones of the Old; and never lost a half hour from his ministerial duties. It was all done from four o'clock in the morning till breakfast. Whilst others who had hardly time to prepare one sermon a week, and attend to their other duties, were in bed.

2. It must be American. There is a literature and a mode of instruction that suits one age, but not another, and the people of one country, but not those of another.

The schoolmen of the middle ages had seven departments of study; seven being determined upon, because it was considered a sacred number, and somewhat mystical. The first three they called the *Trivium*; they were Grammar, Logic, and Rhetoric. These were elementary. The remaining four called *Quadrivium*, were Arithmetic, Geometry, Music and Astrology. The mode of teaching all these was by syllogism, after the Aristotelian method. This course of studies, and mode of instruction, produced such learned men as Thomas Aquinas the Angelical doctor. He was a great man in his day, up late and early, making the charades of Metaphysics. He wrote no less than seventeen volumes folio. His greatest work was *Summa Totius Theologiæ*. It was printed in Paris in 1615, and occupies twelve hundred and fifty folio pages of very small, close print, in double columns; to which

are appended nineteen closely printed pages of errata. There is a variety of subjects discussed in this great book ; some that would make a Stoic laugh ; such as *are the bodies assumed by angels of thick air ? How many angels can dance on the point of a needle without jostling one another ? What was the color of the Virgin Mary's hair ? Had she a thorough knowledge of the Book of Sentences, which was written by Peter Lombard, twelve hundred years after her death ?* But we want a method of instruction that will result in little more practical works than this, and not quite so voluminous, in our days. The universities of Germany and England may suit those countries where a learned aristocracy is kept up at the expense of the State, but they would have to be rejuvenated considerably, to suit ours, where no aristocracy is recognized by the constitution, and none can be sustained ; where a stage-driver would say, to an English or French nobleman, enquiring for his umbrella, pointing to his valet de chambre, *that gentleman has it.* A leveling republicanism, is one quality that will embody itself into our educational systems. Then again, every thing in our country is done upon a magnificent scale : our lands, rivers, mountains and forests are magnificent. Here amidst such scenes mind is set free, and the result of its energies is everywhere seen. The operations of the human mind partake of the nature of surrounding objects, and are here mostly upon the grand scale. Here christianity is untrammelled by State ordinances, and the men of the church act upon the principle that the world is the field, and all the heathen God's heritage, and there is no time for wild speculation, and transcendental philosophy, as in former ages. Such men as Judson and Scudder, Milnor and Dr. Jonas King, have no time for speculation. In general, in our country, "men are *realists* in good earnest." Our educational systems must again have those ideas embodied. They must be magnificent ; not in the great buildings of our colleges and universities, and in their libraries and numerous professorships, at the expense of the State, as in Europe. No one will think this probable who looks at the course our system is now taking ; how it is moulding itself in accordance with the institutions of our government ; how the republican character is enstamped upon its progress, and how it passively adapts itself to the wants of a free people. We could no more carry out the European University system in our country, even were it better than ours, than you could keep new wine in old bottles. The result of our system compares well with theirs, when we inspect the educational statistics of England and America ; they may have

more learned men than we, but we have fewer in proportion to our population, that can neither read nor write. Hence we plainly see that the tendency of our system is to extend its benefits to the poorer classes. Primary schools are constantly improving, and in many sections of the country, afford an education in the mathematics, and Latin and Greek classics, equal to many of our colleges. Our college system is yielding to this tendency, and is under the control of circumstances which are inevitably the result of the feelings, and mode of thinking, and doings of a free and sovereign people. The magnificence of our educational arrangements will be in the extent of school and collegiate privileges, by the multiplication of institutions, to be enjoyed in every populous neighborhood; the poor, the sons of the laboring classes will soon have the same advantages with the more wealthy. Wherever a youth will be found of mind and industry, the college will be found convenient to his accommodation. These are the prognostics of American education. Though some men whose minds are rather on the prophetic order, apprehend difficulties in seeing so many colleges springing up, and sending forth their graduates, carrying rolls of parchment, with blue ribbons hanging to them, whose feelings of modesty are only saved by the fact that they cannot read the Latin written on them. The complaint is that these colleges are badly manned with professors, and poorly endowed with funds. The idea is that all the funds should be given to make the institutions in which those men are professors, appear magnificent, and modelled after the European universities; composed of buildings, books, funds, and learned men. Before they can bring this to pass, they will have to do what Europe cannot do, unrepubli-
cize America. The evil complained of will remedy itself; we will finally have learned men enough to fill all our professorships, and we certainly have wealth enough in our country, when the people once know the value of education, to endow a college in every two counties in the Union. This is the country where education must become popular, great men rise from obscure families, and men of great means and little minds, be forgotten forever.

We observed that we are realists in America, and in this respect our method of instruction must be American. Men of one idea, will not accomplish much here, among men of every idea upon the subject of religion, physic, politics, and every thing else. We must embody something of the utilitarian, and our educated men must know a little of every thing; in the same way that Daniel Webster was once taken for a gar-

lener by a fellow-passenger in the stage, who was a gardener by occupation, because Webster could converse with him upon the subject of gardening.

The study of the classics accords with the genius of our government. The Rev. Dr. Owen, in an article on the study of the classics, in the *Bib. Repository*, makes the following observations: "In a political aspect, the ancient languages have much to commend their study, especially to citizens of this republic. We know of no better text books of freedom than the writings of those men, who lived in the golden age of Grecian literature. Republicanism is the controlling sentiment of their works. It could not have been well otherwise. Socrates bore arms in the Peloponnesian war, in behalf of democracy, and against aristocracy. Thucydides was one of the leaders in that fierce and protracted struggle of principles. Sophocles was a military colleague of Pericles, the great champion of the rights of the people. Euripides was warmly attached to a government administered by the people. Xenophon and Plato were inspired with the most ardent love of liberty, and although circumstances drove the former into the Lacedemonian service, yet he ever remained true to his principles. Lysias, Isocrates, and above all, Demosthenes, were uncompromising foes to every form of tyranny. These writers were no parasites, fed at the table of a bloated aristocracy, and dependent on the smile of kings and princes, but free and independent thinkers, sturdy and consistent republicans, who not only declaimed in favor of freedom, but when necessary, put on their armor and battled in her sacred cause. There are rich lessons of political wisdom, genuine republicanism in their writings, such as are not to be found in the whole circle of modern literature, if we except that of our own free country." Classical literature is the same as American literature.

3. We must have moral training. The moral faculties need the same care and attention in their development, as the intellectual. They are just as susceptible of improvement, and constitute as important a part of man's being. If we only cultivate the intellectual man, at the neglect of the moral, the head at the expense of the heart, we show just as much want of wisdom, as if we would improve one of the senses to the neglect of another; feeling to the neglect of sight, or taste at the expense of hearing. Man's moral abilities give him just as much efficiency, when educated, as his intellectual. He would perhaps be a more efficient agent when morally educated, and not intellectually, as when intellectually trained at the expense of his moral abilities. "A complete education,"

says Professor Sanborne, "contemplates other objects besides intellectual culture. Man needs moral as well as mental training. He has a will to be regulated, passions to be governed, appetites to be checked, and affections to be cultivated." A man of learning, without moral principle, is only prepared to injure society, as far as his actions extend directly, and the influence of his example indirectly. Man has passions and appetites that he must subdue, and singular as it is, if they once gain the ascendancy over the student, in far the most of cases, he is gone for ever, provided he becomes a libertine or inebriate. His sympathies must be cultivated. Dr. Nott, in a baccalaureate address to one of his classes, says: "Young gentlemen, whatever seas you may navigate, or to whatever part of the habitable world you may travel, carry with you your humanity. Even there divide your morsel with the destitute; advocate the cause of the oppressed; to the fatherless be a father, and cover the shivering limbs of the naked with your mantle. Even there soothe the disconsolate, sympathise with the mourner, brighten the countenance bedimmed with sorrow, and like the God of mercy, shed happiness around you, and banish misery before you." A man to carry influence and weight in a community, by his talents and mental acquirements, must be a man of unyielding integrity. He must possess all the moral qualities and virtues that make up the invaluable possession called *character*, which money cannot purchase, nor misfortune diminish. It was a combination of moral qualities that gave young Joseph a weight of character, that elevated him to the position which he occupied at the court of Pharaoh. It was this that gave Daniel power in ancient Babylonia. But for soundness of morals, purity of heart, and integrity of character, a higher agency than that of man is essential. The deep fountains of corruption of the human heart, can only be removed by the word of God; the atoning merits of Jesus Christ, and the renovating power of the Holy Spirit. The Rev. Dr. Edward Dorr Griffin, addresses a graduating class in a Baccalaureate: "I would have you guided in all your course, by that glorious chart, and blessed compass, the Holy Bible. I would have you sit as little children at the feet of Jesus, and learn all your wisdom in that school. Under his guidance, and with these enlightened and expanded views, I would have you lay all your plans of business, of relaxation, of expenditure, and form all your connections and habits, with supreme regard to the authority and glory of Christ."

With this view of collegiate education, we believe those institutions are only upon a safe basis, which embody a large amount of religious element in their plans of instruction; which have a large number of their students decidedly pious; which, among their graduates, send forth a proportional number who will become ministers of the gospel, and missionaries in heathen lands. Those colleges and universities, which not only send forth young men qualified to enter the learned professions, but many who are consistent members of the church, well grounded in the evidences of christianity, the doctrinal and practical precepts of the Bible, and whose hearts are regenerated by the Holy Ghost, are the schools that alone have the approbation of God, and can look to heaven for ultimate and permanent prosperity. Institutions exist in our country, of liberal patronage, and rich State endowments, affording great facilities for mere intellectual culture, and into which religion may have been introduced as a mere disciplinary expediency, but where there are no especial means employed for the conversion of the students, and where there are no revivals of religion to gather the talented youth to the Lord. Hundreds of students leave those institutions for the secular professions, but few to preach the gospel, and perhaps none to translate the scriptures, and proclaim the tidings of salvation to the ignorant heathen. In a country like ours, where religion is so energetic and practical, and interwoven with all our civil and social institutions, the tide of popularity must soon yield to the progress of the church, and those schools gain the ascendancy, where that virtue is taught, that is defined by a great man, as *consisting in doing our duty, in the several relations that we sustain, in respect to ourselves, to our fellow-men, and to God, as known from reason, conscience and revelation*; those schools where that religion is made a primary object, that enlightens the mind, and renovates the heart by the Holy Ghost, and imparts that high humanity that aims at bringing the whole world to God's heritage.

ARTICLE VI.

NOTES ON PROPHECY.

Daniel—Seventh Chapter.

By Rev. J. Oswald, A. M., York, Pa.

No. 5.

OUR last article related to the *last* of those governments or kingdoms represented or symbolized by beasts and horns, in this chapter, whose destruction is indeed foreordained and sure, but which will not be, until the coming of Christ, (2 Thes. 2: 8.) for, it will certainly extend, in its last phase, to that great and “notable day of the Lord.” Then the judgment shall sit, and they shall take away his dominion. Then shall be the vintage, the season when the angel shall thrust in his sickle into the earth, and gather the vine of the earth, and cast it into the great wine-press of the wrath of God, and the wine-press shall be trodden without the city, and blood shall come out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs, Rev. 14: 19, 20. Then shall be the great earthquake and hail, (Rev. 16) and the great slaughter, when from the opened heaven, he shall come forth, who is called the word of God, on whose head are many crowns, and on whose vesture and thigh, shall stand written, “King of kings and Lord of lords.” In that day, the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army, the beast and the false prophet shall be taken, and both cast alive into a lake of fire burning with brimstone, and the remnant shall be slain with the sword of him, who in righteousness doth judge, and make war, and all the fowls, called by the angel standing in the sun, shall be filled with their flesh, Rev. 19.

At the termination of the Patriarchal dispensation, the church, or people of God, were low; in the greatest straits, but God interposed marvellously in their behalf, and with a high hand, brought them out of the house of their bondage; delivered them from their oppressors, signally overthrew their enemies, and so *utterly*, that whilst Moses and all Israel with him, were standing on the shore of the Red sea, on the side towards Canaan, singing the song of victory, there remained not so

much as one of the Egyptians, to carry back the melancholy tidings of this most extraordinary catastrophe. At the close of the Old Testament Economy, the disciples of Jesus—the converts to christianity—the adherents to the new and better dispensation, all escaped from Jerusalem, (the city that killed the prophets, and stoned them whom God sent unto her) to a place of refuge and were safe, but the unbelieving Jews, the enemies of Christ and of his church, were consumed by fire and famine, by the sword and captivity. So will it be at the end of the present, or christian economy. However *seemingly* adverse, or even desperate their circumstances, believers sprinkled with “the blood of the everlasting covenant,” will escape the destroyer, but the enemies of the Lord will perish. The overthrow of the wicked, however, in this instance, will be more than ever universal, terrible and confounding. Not only all the blood of the prophets, from Abel to Zacharias, who perished between the altar and the temple, but all the blood of all the righteous, from him who fell by the hands of his wicked brother, down to the last slaughtered saint, will be required of that generation. May we be counted worthy, in that day, to take our place with those, of whom it is said, that they “had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name stand on the sea of glass, having the harps of God, and singing the song of Moses, the servant of God, and the song of the Lamb, saying, great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints.”

Notes on the kingdom referred to in verse fourteen, and of Daniel, chapter seven.

V. Six questions, subjects or topics, here present themselves for our consideration, viz :

1. What is to succeed the destruction of Antichrist, or the last of the Gentile governments, represented, or symbolized by “beasts” and “horns,” in this chapter?

2. Who shall set up *this* kingdom?

3. When shall it be established?

4. Its locality.

5. Its head, or king, and its subjects, involving the question of Israel’s restoration, and

6. Its duration.

1. That which is to follow the destruction of Antichrist is a *kingdom* not *co-existing* with the “beasts” and “horns,” (the governments thus represented,) save in its elementary principles, but *succeeding* them. It was *after* the beast was

“slain, and his body destroyed, and given to the burning flame,” that the prophet said, “I saw in the night visions, and behold *one* like the son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him. And there was given unto him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him.”

A kingdom, in the ordinary acceptation of the term, is the dominion of a king; the territories, &c., subject to a monarch. A kingdom is thus constituted, or the following are essential features in it: 1) It has a head variously styled, monarch, sovereign, king, &c. This sole ruler is more or less absolute; a despot whose will is law, or only constitutional chief. The king is the dispenser of judgment, the executive, and sometimes the lawgiver also. Kings have sometimes been prodigiously wicked, as e. g. Ahab, Manasseh, (who afterwards repented) Herod, &c., &c. They have often been oppressors of the people, and sometimes no better than murderers of nations, and plunderers of a world. Most melancholy too, has not unfrequently been the moral influence of such, upon those whom they governed. Sad will be their account, and terrible their retribution, in that day, when the mountains quake at the approach of their creator, and the hills melt; and the earth is burnt at his presence, for the fire which is kindled in Jehovah's anger, and shall burn into the lowest hell, shall then, emphatically, begin to strike, with all its power to distress and to destroy, upon all the enemies of God forever; upon the once flattered, idolized and wicked kings as truly, and more fiercely, than upon the ungodly multitudes, whom in this world they trampled into the mire, or gave to be food for the fowls of heaven. But some kings also, allow me to remark in this digression, were, or have been distinguished, for their piety; walked in the fear of the Lord, and observed his statutes to do them, as David, Hezekiah, Josiah, and others more, whose brows shall be decked with a brighter, fairer crown, than any they wore on earth, for, having done that which is “right in the sight of the Lord,” their names were written in “the Lamb's book of life.” 2) A kingdom has its laws. These are written or unwritten, despotic or constitutional, mild or cruel, good, bad, or defective, as the case may be. 3) It has its subjects, rendering a willing and cheerful, or a more or less constrained and sullen obedience to the laws; dwelling in safety, peace and security, or in continual alarms, from internal violence, and from external foes.

There were *four* great or universal monarchies in the world, from the deluge down to the present time. No more than four, singular as this assertion may seem, to the tyro in history, and there *will be* no more than four, until the termination of the present dispensation, which termination will be at the coming and kingdom of Christ. Other kingdoms and governments are not *prophetic*, at least not in this chapter. Other kingdoms and governments are mere episodes in the world's great drama. These four kingdoms, arising *successively*, (except in their divisions, which existed contemporaneously,) are as we *have seen*; symbolized in prophecy, by such emblems as signify the ferocity, cruelty, rapacity, and brutality generally, of these governments. These kingdoms were, and are *gentile*. The period of their duration, (extending from Nebuchadnezzar to the final consummation of all things) constitutes what the Savior calls, (Luke 21 : 24.) "the times of the gentiles." They are thus distinguished from the *kingdom of the saints*, which is yet future. This is only then to be set up, when the last of the gentile governments is removed, overthrown and utterly destroyed. I would not say or teach, that the heads or chiefs of these kingdoms, may not sometimes have been good men. Far from it. Indeed we may hope to meet Nebuchadnezzar even, the first of them, in the kingdom of heaven, decked with the crown peculiar to its kings, and arrayed in the habiliments of the priests of the upper sanctuary; for proud and idolatrous as he at first was, he in the end, was deeply humbled, and blessed the Most High, and praised and honored him who liveth forever, acknowledging that all his "works are truth, and his ways judgment." But what I intend, is, that they (these governments) were *gentile*, in contradistinction from the *kingdom of the saints*. The saints, (though occasionally, as an exception, a good man attained to office and power) were only *tolerated* by these governments. In their *own* kingdom, on the contrary, under the rule of the "Son of man," the saints shall have the dominion. No gentile oppressor shall any more lord it over God's heritage. No Canaanites more shall be in the land. There shall be none to hurt or destroy, in all God's holy mountain. This earth shall not be satan's seat forever. Not the scene of sin and woe, and the curse forever. Not the sepulchre of the redeemed forever. It is destined to a glorious renovation. But to return; to the four great gentile monarchies, Zion has been in captivity from the days of Nebuchadnezzar to the present time, and will be, until the destruction of Antichrist; until he "who in righteousness doth judge and make war," shall give the flesh of his

enemies, of kings, and of captains, and of mighty men, and the flesh of all, bond and free, great and small, to the fowls of the air, and the saints take the kingdom, "and possess the kingdom forever, even forever and ever."

As the term kingdom, and the phrase "kingdom of God," are frequently used in the public discourses of ministers of the gospel, in books, and in conversation among christians, as synonymous with the term *church*, it may be worth inquiring in this connection, is the church one with this kingdom? I answer *no*, save in its elementary principles, or as it is preparatory to the kingdom. The church is the body of those who believe in God, and obey him. 1) The church existed long before the great prophetic gentile monarchies, or the "times of the gentiles" had a beginning. Abel, and Seth, and Enoch, and Noah, &c., of antediluvian celebrity, were members of the church. It rode upon the waves of the deluge; it flourished in Goshen, and was planted in Palestine, long before the descendants of Israel, in captivity sat and wept by the waters of Babylon. As the church then, existed *before* the gentile governments were in being, but this kingdom is to follow *after* or to succeed them, the church cannot be the kingdom referred to in verses fourteen, twenty-two and twenty-seven. 2) The church coexisted with all, and throughout all the years, ages, and centuries of the four great monarchies, to the present hour, and will continue to the *consummation*; until the utter destruction of the last of these in its last phase. But the kingdom under consideration *is not to be cotemporaneous* with these powers, but to *succeed* them, therefore the church cannot be this kingdom. 3) The church, though in the world, for the world's advantage; the very conservation of the world, yet has it ever met with opposition. It was planted, we may say, amid persecution. One of its first members died a violent death by the hands of his wicked brother; because by faith he offered a more acceptable sacrifice than Cain. He died a martyr. But the church was not only planted amid persecution, but its membership was small, in the general corruption of manners in the years beyond the flood. It mourned under the despotic decree in Egypt. It wept in Babylonish captivity. When it emerged into notice, under the new dispensation, the Messiah was hated, rejected and crucified, and after his death, apostles, confessors and multitudes of the disciples of the Redeemer, moistened the very soil of the world with their blood. In later times, hell exhausted its resources of torment, and the earth appeared one vast aceldama, or field of human (christian) gore. It is true indeed, that the church

has existed, and flourished in all ages. It is true that the fire has only purified, but never consumed it. It has survived all opposition, and yet lives and prospers, and the gates of hell shall not prevail against it, whilst its enemies have gone down to the grave with infamy. All this is true, and still the church has only been a despised, though glorious exile. But in the kingdom under consideration, the saints will be supreme. No enemy shall assail them. No persecution harass them. Tumult, suspense and fear, will be no more. Peace will spread her olive-branch forever, over all the happy millions of its subjects, and hence the church in this vale of tears, cannot be the kingdom of the saints.

But again, to be more specific, is not the New Testament church, or the Gospel dispensation, styled the "kingdom of God," and the "kingdom of heaven?" Expositors, I think, ordinarily so teach, and so apply these phrases, as found in the New Testament, and I will not now, in this place, deny that they may not sometimes have this signification, on the one hand, and on the other, freely admit that the gospel church partakes of the nature of the kingdom; is *rudimentally* the same, and yet assert that the New Testament church is not the kingdom itself, which Daniel speaks of, whilst the New Testament phrases, "kingdom of God" and "kingdom of heaven," to say the least, do frequently and chiefly refer to the *very kingdom* which the prophet saw given to "one like the Son of man," who came with the clouds of heaven.—Dan. 7: 13, 14. That the New Testament church is not the "kingdom of God," or the "kingdom of heaven," properly, and consequently, not that which the prophet saw in the night visions, as succeeding the last of the gentile governments, is manifest from the following considerations: True christians are of the church, are in it; *collectively they constitute it*. The church is present; a present fact or reality. But christians are to *hope* for the kingdom; "fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—Luke 12: 32. But hope is the *expectation* of some good. To hope, is to place *confidence in futurity*. The church then, which, as a present fact, cannot be an object of hope, cannot, for the same reason, be the kingdom, with the promise of which the Savior comforted his disciples. Again, the kingdom is an object of *search*; "But rather seek ye the kingdom of God," Luke 12: 31. But it manifestly could not be *this*, to the disciples who themselves constitute the church, if the kingdom be one with the church. Hence there must be a distinction. The church the disciples of Jesus *have* found. The

kingdom they must *seek*. Finally, the gospel church cannot be *this* kingdom, because the Savior taught his followers thus to pray: "Thy kingdom come," Matt. 6: 10. Believers, christians, disciples of the great Redeemer, *are* the church. But if the church and the kingdom *were one*, save in the sense set forth in these notes, where the necessity, or it would seem propriety even, for such a prayer? As Jesus, however, enjoined nothing unnecessary or improper, there must be a difference. The church is present. It is here. But the kingdom is future. It is to "come." Nay, the New Testament church (though its nursery) is not the kingdom itself, of which Daniel speaks, for which the disciples of Jesus are to hope; for which they are to seek, and for whose coming, the Master himself taught them to pray. This church is *now*, but the kingdom shall only *then* be, viz: at the appearing of the Lord Jesus Christ, and the judgment of the quick and the dead.— 2 Tim. 4: 1. Believers, we repeat it, constitute the church; *are in it*. But *into* the kingdom they shall only then be introduced, when "the Son of man shall come in his glory," and all nations are gathered before him. In the separation which He will make in that day, *these* will be set on his right hand. "Then" (not before) "shall the king say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25: 34.

The term heaven, or heavens, is used indifferently in the sacred Scriptures, either in the singular or plural number. The word has various applications in the Bible. It is applied to God, to angels, to the church, to a great height, and to distinguished glory. All these are metaphorical uses of the word. Literally, the Jews employed it to signify one or the other of the three heavens, which they acknowledged. The first was the region of the air, where the birds fly, and which are therefore called, "the fowls of heaven." It is in this sense also, that we read of the dew of heaven, the clouds of heaven, and the winds of heaven. The second is that part of space in which are fixed the heavenly luminaries, the sun, moon, and stars. The third is the seat of God, and of the holy angels; the place into which Christ ascended after his resurrection, and into which St. Paul was caught up, but which, unlike the other heavens, is imperceptible to mortal eye; beyond the reach of human vision. Heaven, so far as the redeemed, justified, sanctified and saved of the human family are concerned, *is the state of future happiness*, and it has been truly observed, that it "*is to be considered as a place as well as a state.*" It

is expressly so termed in Scripture, (John 14: 2, 3.) and the existence of the body of Christ, and those of Enoch and Elijah, is a further proof of it. For if it be not a place, where can those bodies be? and where will the bodies of the saints exist after the resurrection?" Again, it has been remarked, "where this *place* is, however, cannot be determined. Suppositions are more curious than edifying, and it becomes us to be silent where divine revelation is so." In the former quotation there is found admirable truth, in the latter unnecessary, though I believe not unusual error. I will endeavor to show in these notes, (D. V.) that the *locality of heaven*, as respects the human race, is clearly revealed; that on this subject the sacred Scriptures are not silent; that the "*where*" need, so far as revelation is concerned, be as little encumbered by "*suppositions*" as the fact that there is a heaven at all; one is as clearly the subject of relation, as the other. But what has all this to do with the kingdom under consideration? Much every way, for heaven, the final abode of the righteous; the residence, the eternal habitation of those who "washed their robes, and made them white in the blood of the Lamb;" heaven, the everlasting seat of consummate holiness, where that divine principle shines, and reigns, and triumphs; heaven from which every sinner, and every sin, are banished; in which no temptation assails, no lust rankles, no disease prostrates, and no death threatens, but life, undecaying and immortal, animates forever the assembly of the first born: *Heaven and this Kingdom are one.*

This kingdom, or in prophetic language, the dominion and glory and the kingdom, which shall be given to one like the Son of man, who shall come with the clouds of heaven, and be brought near before the Ancient of days; the dominion which is an everlasting dominion, which shall not pass away, and the kingdom which shall not be destroyed; the kingdom which the saints of the Most High shall take and possess forever, even forever and ever; the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, which shall be given to the people of the saints of the Most High, *is*, (or a very small part of it, chronologically considered) *the Millennium.*

The idea of a millenium is found, I believe, in every age of the christian church, and views, differing somewhat concerning it, seem to have obtained, in different centuries, among different individuals. That there have been, and are in this behalf, many erroneous opinions, notions, views and senti-

ments in the world, or in the church, I have no doubt, and that all theories may, in some particulars, be wide of the truth, when once the reality is present, is more than probable. Nevertheless, it is a subject of revelation, and therefore a legitimate subject for humble, serious, patient, prayerful and un-presumptuous inquiry, and manifestly our privilege to endeavor to arrive as near the facts and truth in the premises, as possible. God has, in this instance, graciously vouchsafed to us a glimpse of the future; of glory to be revealed, to excite the hopes of his people, to stimulate their holy desires, to challenge investigation, to console and comfort them under tribulations, buffetings, revilings, persecutions, in bonds, imprisonments and deaths. Adverse as circumstances may seem, the people of the Highest *now know* that their enemies shall perish, and their captivity come to an end; that light is destined to get the ascendancy over darkness, that God, *in the sight of all*, will triumph over satan gloriously, and that the kingdoms of this world *even*, shall “become the kingdoms of our Lord and his Christ.” Hallelujah! transporting rapturous thought, and hope full of glory! *This world*, which sin and perdition had marked for their prey; *this world*, over which, seemed to stand in letters of fire, *the ante-chamber of hell*; *this world*, whose every breeze has wafted the sighs, and whose every hill and valley echoed the groans of suffering saints, shall be brought into willing subjection to the Most High; be one great temple, from which praise shall ascend forever, sweeter than the morning incense!

“Yea, all kings shall fall down before him; all nations shall serve him.” “They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.”—Ps. 7: 2–11; Is. 11: 9. Christians generally maintain, that these and many similar passages of Scripture, afford us sufficient ground to believe, that the church will arrive at a state of prosperity, never yet enjoyed. This state of great prosperity will, according to these, continue one thousand years, or a considerable time, in which the work of salvation will be fully accomplished, in its utmost extent and glory; that in this time the world will be full of real christians, and continue full, by early regeneration, to supply the place of those who successively leave it; that God’s ancient covenant people, the Jews, will be converted, genuine christianity be diffused throughout all nations, and Christ reign by *his spiritual presence*, gloriously. It will be, according to this view, “a time of eminent holiness, clear light, knowledge, love, peace, friendship, and agreement in doctrine

and worship. Human life, perhaps, will be rarely endangered by the poison of the mineral, vegetable and animal kingdoms. Beasts of prey, perhaps, will be extirpated, or tamed, by the power of man. The inhabitants of every place, will rest secure from fear of robbery and murder. War shall be entirely ended. Capital crimes and punishments be heard of no more. Governments placed on fair, just, and humane foundations. The torch of civil discord will be extinguished. Pagans, Turks, Deists and Jews, will be entirely converted, or will be as few in number, as real christians are now. Kings, nobles, magistrates, and rulers in churches, shall act with principle, and be forward to promote the best interests of men. Tyranny, oppression, persecution, bigotry, and cruelty shall cease. Business will be attended to, without contention, dishonesty, and covetousness. Trades and manufactures will be carried on, with a design to promote the general good of mankind, and not with selfish interests, as now. Merchandise between distant countries, will be conducted without the fear of an enemy; and works of ornament and beauty, perhaps, shall not be wanting in those days. Learning, which has always flourished in proportion as religion spread, shall then greatly increase, and be employed for the best purposes. Astronomy, geography, natural history, metaphysics, and all the useful sciences, will be better understood, and consecrated to the service of God; and by the improvements which have been made, and are making, in ship-building, navigation, electricity, medicine, &c., the tempest will lose half its force, the lightning lose half its terrors, and the human frame be not nearly so much exposed to danger. Above all, the Bible will be more highly appreciated, its harmony perceived, its superiority owned, and its energy felt by millions of human beings." This happy period, according to those holding the opinions here set forth, may be in the seven thousandth year of the world; its approach gradual; nay, that certain phenomena in the political condition of nations, and in the church of Christ, may possibly, *even now*, be the precursors of this very time; may usher in the morning of that bright and glorious day, when the whole world shall be filled with the glory of God, and the ends of the earth see his salvation. Finally, they teach that christianity, having universally prevailed, (during which time our race assumed the appearance of one vast, virtuous, harmonious family, and our world the seat of one grand triumphant, adoring assembly,) at length, after a brief space of trial, the scene mingles with heaven, the mysteries of God on earth are finished, the Son of God descends, the dead arise,

the judgment is set, the books opened, they whose names are written in the Lamb's book of life, welcomed into the heavenly inheritance, but the enemies of Christ be slain, and the unprofitable servants cast into outer darkness. Such are the opinions entertained by christians generally; by many great, wise and good men. This happy state, they usually denominate the millenium; the "true millenium." The propriety of using this term in this connection, I cannot understand, nor is it, I imagine, possible for any to assign a good and sufficient reason, such a reason as will bear a critical, philological, or (better perhaps) a biblical test. But, setting aside the *name*, as of no importance, and maintaining only the *thing signified*, which alone is material in the premises, there is *no proof from the Bible*, of such a state prior to the second advent of Jesus Christ; the final judgment; the New Heaven and the New Earth, *and then and there*, it will be divested of all that is gross, temporal, and not divine, in the idea concerning this glorious era, above set forth. "When the Son of man cometh shall he find faith on the earth?" Luke 18: 8. Thus queried the Savior. The answer to this question unmistakably is, *no*, he shall not find faith on earth then, or, at all events, but comparatively little. It will be as in the days of Noah, when the Lord shut him up in the ark, and the windows of heaven were opened, and the fountains of the deep broken up, and the waves of the deluge began to drive in mad fury around earth doomed, by reason of man's unbelief, and consequent enormous wickedness. It will then be, as in the days of Lot. Wickedness and carnal security will characterize that generation, as they did Sodom, on the morning when the angels led him (Lot) forth, and bade him escape for his life, inasmuch as overwhelming, desolating fires from Jehovah, were just waiting his (Jehovah's) permission, to consume this nest of unclean birds, to stifle these serpents in their den; to drive these fiends in human form, into the regions below. The Savior's query, looking forward to a condition of the world, morally so melancholy, in *that day*, gives little encouragement to the *happy state*, under the present dispensation, of which so many christians dream.

But again, the tares, as we are taught by the Savior, (Matt. 13.) will not only grow with the wheat, *but it would seem, grow without let or hindrance, or diminution*, until the harvest. But the harvest is the end of the world. The harvest is the period in which they that do iniquity, shall be cast into the fiery furnace, (Matt. 13: 39) and when the righteous shall shine forth as the sun, in the kingdom of their Father. Matt.

13: 41-43. I would ask, is the universal conversion of the nations, and of most individuals, consistent with the teachings of this parable, at any period, between the first manifestation of the Son of God, and his revelation in flaming fire, or advent to judgment in the clouds of heaven? "Preach the gospel to every creature," (Mark 16: 15.) is Christ's command. To publish it, is the disciple's duty; imperative as omnipotence, solemn as eternity, and the promise which Christ has left his church, is *this*, "and this gospel of the kingdom shall be preached in all the world, for a witness unto" (it is not here said conversion of,) "all nations."—Matt. 24: 14.

Those who maintain the views now stated, and briefly combated, are not Millenarians, properly so called, though they frequently, though vaguely, use the term millenium, to designate an expected happy era in the church. Their's is a spiritual reign. Millenarians proper, use the word millenium more definitely, and with more show of reason, and it may not be out of place, briefly to notice their views in this connection, inasmuch as I have said that the *kingdom* under consideration, or a small part of it, (chronologically considered,) is the millenium. Millenarians then teach, that the Lord Jesus Christ will reign on earth *personally* and visibly for, or during the space of one thousand years; that this personal reign will be introduced, or preceded by terrible popular and political convulsions, wars and revolutions; that after these commotions there will be a season or period of great peace, of exceeding prosperity, and of surpassing glory, in which (all antichristian powers and nations having been removed) the *word*, under the visible, personal superintendence of Jesus Christ himself, will indeed run and be glorified; the fair daughter of Jerusalem look gloriously from Zion's hill, and all nations flock unto her like doves; Columbia's painted tribes, Africa's dusky swarms, Asia's silken throngs, Europe and all the islands of the sea. They maintain that the Jews will then be converted, and most probably return to Palestine, and that those heathen who never heard the gospel, or but partially heard it, shall hear, and turn unto the Lord and live; in a word, all that which we have before said, as expected by christians generally, to be effected ultimately by the *ordinary instrumentalities*, put forth by the church, millenarians expect to be accomplished by the personal superintendence and reign of Jesus Christ on earth. They teach also, that after the lapse of one thousand years, satan, who was bound during that period, will be loosed a little season, and with renewed rage will go out to deceive the nations; to carry forward his work of darkness, of deception, of rebel-

lion and sin and death, and then will be the end, the judgment, the eternal banishment of the wicked into hell, and the New Jerusalem state, in which the tabernacle of God shall be with men, "and he shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God; And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former" (evil things) are passed away." Some finally affirm, that the millenium thus introduced, viz: by the discomfiture of all the enemies of the church, and characterized by the resurrection of the martyrs, or of all the just, by multitudinous conversions, and the universal diffusion of christianity, *is yet itself the day of judgment*, in the *morning* of which the saints will arise, *during* which the gospel will be preached, the Jews converted, the heathen gathered into the church, and at its *termination*, the wicked be judged and turned into hell. The day of judgment, according to this theory, is not an ordinary day, of twenty-four hours, but a thousand years; "one day is with the Lord as a thousand years, and a thousand years as one day." 2 Peter 3: 9. In regard to this last idea, viz: the length or duration of the day of judgment, it may be observed, that *that* day is a day appointed, and is most probably a specific time, and may be a thousand years, as well as any other definite period, nay, the inference, I imagine, amounts almost to certainty, that one thousand years will indeed be the duration of that great and notable day of the Lord, but as respects proof, that the period between the two resurrections will be a *season of grace* to many, or indeed to any, I know of none.

The church has ever been in the wilderness state; oft hotly pursued with hostile intent, and sorely pressed by Pharaohs; many Balaks ready to pour out their treasures with a lavish hand, that she might be cursed, and Balaams not a few, willing to curse her bitterly, but for the restraining power of the God of Israel, and all the while, the promised possession, *is* in the hands of the *gentile*. The Canaanite, the sons of Anak, giants are in the land. But the church will, by and by, finish her journeyings, accomplish her warfare, triumph over her foes, pass the Jordan, enter the promised inheritance, see the King in his beauty, be transformed into the same image from glory to glory, and be maintained in peaceable and quiet possession forever. *In this final and certain triumph of the church*, it is our privilege to rejoice, and to concern ourselves little, as respects the *manner* in which it is effected. It is enough for

us to know that it *will* be, and that too, in the proper time, and by the proper means, or instrumentalities. Nevertheless, for *such a thousand years personal reign of Christ on earth*, as we have just been contemplating, I think the sacred volume gives us no warrant; the *thousand years* of Revelation, chapter twenty, only mark the difference, (chronologically) between the resurrection of the just and the unjust; the state of the saints; the condition of the wicked, and of "that old serpent, which is the devil," *during* this, and for this period. On the righteous, the second death shall now, and indeed never, have any power; they shall be priests of God and of Christ, and reign with Christ. *The wicked shall, during these thousand years, be among the dead.* Satan shall be bound, cast into the bottomless pit, shut up, and a seal set upon him, that he may deceive the nations no more, until the thousand years shall be fulfilled. Loosed from his prison, but unimproved by his experience and sufferings, the devil will immediately address himself to his ancient work of deception and rebellion, and thus "go out to deceive the nations, the number of whom is as the sand of the sea."—Rev. 20: 8. Accustomed to the ascendancy, in all their generations; increased in hate, and every fiendlike disposition, under the conduct of their ancient leader, *they* (the wicked) *will in their resurrection state*, be easily persuaded to go up against the church. But the encampment of the saints is unassailable, and the beloved city safe. Zion's captivity a thousand years ere this had ended. The triumph of the wicked, long since had passed. Fire coming down from God out of heaven, shall devour them, and the devil that deceived them, shall be cast into the fiery and sulphureous lake, where the beast and the false prophet are, and shall be tormented day and night forever and ever.—Rev. 20: 9, 10.

Finally, this kingdom will not be introduced quietly, calmly, gradually, like the spiritualist's millenium, but by the fires, the burnings, the explosions and the thunderings of the last day, preceded by appalling judgments; disease, death, insubordination, insurrections, revolutions and wars among the nations, the most frightful, deadly and desolating that ever visited this sin-cursed world.—Rev. 14: 17–20; Rev. 16: 17–21; Rev. 19: 17–21. Egypt's hosts standing in the way of or a hindrance to the accomplishment of God's purposes, fell, preparatory to the introduction of the Mosaic economy. The unbelieving and rebellious Jews fell, to make way fully, for the new and better dispensation. But now, *a wicked world shall fall*, that the kingdom, and dominion, and the greatness

of the kingdom under the whole heaven, may be given to the people of the saints of the Most High. Cyrus overthrew the first of the gentile governments, and gave it to the Medes and Persians. Alexander overturned the second, and transferred all authority to the Macedonians. Rome, "dreadful and terrible, and strong exceedingly," subjected the residue of the third, and in some form has ruled despotically, and fearfully, *to this day*. Jesus will destroy the last, (Rome) beastly government, and there will be an end of *gentilism*, for this world *forever*. The fierce gentile soldiery lay thick in death, in and around Belshazzar's palace. They covered the bloody fields of Granicus, Issus, and Arbela. Their carcasses infected the air, on the battle fields in the east; in Syria, Palestine and Egypt, where old Rome's legions triumphed. But in this controversy, which the Lord has with all nations, when he shall plead with all flesh; "the slain of the Lord shall be at that day from *one* end of the earth even unto the *other* end of the earth; they shall not be lamented," (there will none be left to weep,) "neither gathered," (this is a privilege of God's children only,) "nor buried;" (who shall perform the rites of sepulture?) "they shall be dung upon the ground."—Jeremiah, 25 : 33.

ARTICLE VII.

Das Hohelied Salomonis ausgelegt von C. W. Hengstenberg, Dr. und Professor der Theologie zu Berlin. Berlin, 1853. Verlag von Ludwig Oehmigke. The Song of Solomon, interpreted by Dr. Hengstenberg, Professor of Theology, Berlin.

FEW commentators of Germany hold a higher place in the estimation of American divines, of all denominations, who are acquainted with his productions, than the able and pious author of this attempt to explain a book, pertaining to the sacred Canon, about which there has been, and yet is, much diversity of opinion. Whatever may be our views in regard to the correctness of the principles on which he has attempted it, and the judgment he has formed concerning its precise character, we will not refuse him the credit of great ability in handling his subject, and, at the same time, of having made a book

abounding in most instructive matter, profitable both for the head and the heart. We are free to express the opinion, that as the general view which he takes of this remarkable poem, we mean its mystical or allegorical character, was that which we were led in early life to regard as the most tenable, so it is that which, in later life, we regard as best sustained. Interpreted in accordance with this theory, it becomes highly edifying and useful. If it appear to involve an amount of knowledge disproportioned to the revelations of the age of Solomon, it is made by the author, in his third dissertation, at the end of the book, to appear that there was, in the days of Solomon, knowledge of the Messiah and his kingdom, sufficient to constitute the basis, under divine inspiration, for the enlarged and striking representations contained in this mystic allegory.

We give below a translation of one of the general discussions connected with this work. It will show the author's stand-point in general. In addition to this, there are several others, illustrative of the unity and the materials which Solomon had at hand for his work, and in proof that the literal interpretation, though recently advocated by Delitzsch, one of Germany's great men, is not admissible, and that the allegorical interpretation must be adopted :

AUTHOR OF THE CANTICLES.

. The superscription determines Solomon as the author, in which he is expressly mentioned as such. The reason for doubting the superscription because in it שׁוֹמֵר appears, whilst in the rest of the books, שׁוֹמֵר is of no weight. It is dissipated by the remark that שׁוֹמֵר belongs to poetry, the superscription, at least as to its form, is prose.

For the authenticity of the superscription, the positive grounds are : 1. The mystic elevated character of it, which embraces both the subject and the author, comp. the Commentary, this would be suited to the holy Poet, but not to a later Glossarist. 2. The circumstance that if we give up the superscription, there will be no subject at the beginning of the Song. The testimony of the superscription to the author, is confirmed by this, that the historical references in this book look to the times of Solomon. Most decidedly and unequivocally is this the case in the passages Chap. 4 : 8, 7 : 5, comp. the Commentary. Chap. 6 : 4, has respect to the time before the separation of the kingdoms. So likewise, 4 : 1, where Jerusalem appears as the capital city for Gilead. To the same time we are conducted by the indiscriminate uniformity with

which the comparisons are taken from the Davidean Solomonic monarchy, which evidently lay before the poet's eye as a whole: Jerusalem 3: 11, 6: 4, the Temple 4: 6, the Tower of David 4: 4, Engedi 1: 14, Sharon 2: 1, the valley of the Jordan *ibid.* Thirzah 6: 4, Gilead 4: 1, Hebron 7: 5, Carmel 7: 6, Lebanon and Hermon 4: 8. The entire costume of the Canticles conducts to the times of Solomon. Kleuker says, *Song of Solomon*, p. 18, the spirit, the entire tone, and the manner sometimes brilliant, sometimes beautiful and natural, point to an author from the palmiest period of the Hebrew government. Döpke, p. 28, says that in the Canticles there is the active spirit of a poet, who lived in an early, untrammelled and blooming period, to whom came unsought the bubbling fullness of smiling images. The cheerful sunbeams of the times of Solomon illumined the dark portions, whilst in later times, in the most joyous poems, the clouds are visible, which the sun pierces, and the countenance gilded with joy, shows marks of the tears shed shortly before. The entire conception of the Song could originate only in a time like Solomon's. In times in which sorrow and severe oppression rest upon the mind, there is inclination to holy ingenuity (and this is prominent in the Canticles). At such times comfort and strength in God are sought, in as direct a way as possible. The passage in Jeremiah, 25: 10, Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle is the more appropriate here, comp. 7: 34, 16: 9, because the assumption of our book is, that in the lower class, the love song in the time of its production, was in cheerful progress. The song is really reproduced poetry, (*Umdichtung*) a noble branch of the spirit which is engrafted upon the wild stem of worldly love.

The position is confirmed by this, that Solomon's spirit and peculiarities are found in it. It breathes the lofty spirit which is ascribed to Solomon in 1 Kings, 5: 9 9.

The poem is characterized in the superscription as the song of songs. The books of Kings inform us that Solomon was the author of numerous שירים. This alone proves, that Solomon cannot be restricted to the compass of maxims of wisdom, to which the genius of the poem does not suit, which is to be sung; according to some who have the same measure for all minds; because this does not tally with all that, in the historical books, the spirit of Solomon has ascribed to it.

The poem must have originated from one who, like Solomon, had experience in the region of earthly love. History

proves the love of Solomon for gardens. It is said in Eccl. 2: 4-6: "I planted me vineyards. I made me gardens and orchards, and I planted trees in them of all kinds of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees."

Here we have the natural basis for the allegorical descriptions of nature in the Canticles.¹ The vineyard we find again in Ch. 1: 6, 14: 2, 15: 7, 13: 8, 11, where the vineyard of the heavenly Solomon at Baalhamon, evidently points to a natural type, the gardens in Chap. 4: 12-15, 5: 1, 13: 6, 2: 11, the pleasure gardens in 4: 13, the fruit trees in 4: 13, 16: 2, 13: 6, 11, the water pools in 7: 5, comp. 4: 12, 15: 5, 11.

Solomon's love of nature is not restricted to the love of gardens. He speaks, 1 Kings 5: 13, (doubtless as Josephus correctly understood arch. 8: 2-5, in the similitudes and poems before mentioned; for the whole context shows that works of natural history cannot be designed, inasmuch as before and after, the wisdom of Solomon is the only-theme) "of trees, from the Cedar of Lebanon to the hyssop, which grows on the wall, and speaks of cattle, and of birds, and living creatures and fishes."

These peculiarities, which are found in the Proverbs, are no less in the Song of Songs. The Cedars of Lebanon are frequently mentioned in them, and aside of them the Cypruses,

¹ This is perhaps yet to be seen by the physical eye. Ritter says in his geography Th. 16, 1 p. 280: "The blessing, which the system of watering the land in the East has diffused, has displayed itself in the paradisaical Etham, the present narrow but lovely vale of the Wadi Urtas, which very probably indicates the garden of Solomon with the abundant water, which in the Canticles is described as a pleasure garden with finest fruits, and in the legend is described as the closed garden, which Solomon planted. Josephus, in describing Solomon's buildings, his glory and splendor, relates how the King, a lover of horses and chariots, (at that time novelties in a Jewish palace,) often, early in the morning, sitting in a high chariot, rode to his lovely garden Etham, sixty stadia from Jerusalem, and there refreshed himself, attended by richly dressed satellites of his body guard, with their gold powdered hair. Antiq. 8, 7, 3. Robinson was pleased to find here a murmuring brook in Palestine. Wilson supposed that the valley above and below the pools of Solomon, by the irrigation of their gardens and fields, must have been constantly a delightful retreat for the inhabitants of Jerusalem, to the more beautiful and retired privacy of nature. V. Schubert, who in the same year, in January, had enjoyed the opening of Spring in Egypt, in February had it repeated in the garden of the Monastery in Sinai, experienced it again March 28th, 1837, in this place, in its utmost mildness and splendor, when cherry and apricot trees were in full bloom, and the turtle dove was heard in her entrancing notes. Wilson too, was in 1843, only a few days before (18th March) reminded very forcibly, by the beauty of the commencing Spring here, of the description in the Song of Solomon, 2: 11, 13, and was much moved by the truth to nature on his native soil of the great bard."

1 : 17, and the Palms, 7 : 7. From their summit the figurative description of the vegetable kingdom descends to the lilies with the thorns under which they stand, 2 : 2, the Myrrh, the Cyprus flower (El Henna) (1 : 14) the Mandrake (7 : 14) and the entire Flora C. 4 : 13, 14. Amongst four footed animals, horses are mentioned in 1 : 9, sheep, kids, 1 : 7, 8, comp. 4 : 1, 2, hinds and does in 2 : 7, 9, 17, 3 : 5, 8 : 14, foxes in 2 : 15, lions and leopards in 4 : 8. Amongst birds, in addition to doves, the turtle dove, 2 : 12, the raven in 5 : 11. In the whole bible there is not found a book which, in so short a compass, makes so much of objects belonging to the natural world. This is not the most important point, but all this is in the service of wisdom ; they are incorporated with an allegorical picture of the changes and developments of God's church. All nature is here brought, so to speak, into the spirit. He who has assimilated this poem into flesh and blood, sees it with different eyes. The human body too, here receives its glorification.

Solomon built houses, Eccl. 2 : 4. How he manifested his architectural talent in large buildings, is described particularly, in 1 Kings 6 & 7. This talent displays itself in various ways in the Canticles. To this belong the carpets of Solomon, 1 : 5, the chains and cords in 1 : 10, 11, the houses, with cedar beams and cypress floors, 1 : 17, the bride's chariot from the trees of Lebanon, and pillars of silver, a support of gold, the seat of purple, 3 : 10, 11, the golden rings filled with precious stones, and the shining ivory covered with sapphire, in 5 : 14, the pillars of marble, set upon sockets of fine gold, 15, the ornaments, the work of the hands of a cunning workman, 7 : 2, the tower of ivory in 7 : 5, the wall of silver in 8 : 9.

That which is introduced above, Kleuker has sketched : "Let any one compare the history of the love of Solomon from the historical books ; let him compare the taste of Solomon for nature and splendor, which takes all its thoughts and illustrations from them, in the other remains of Solomon, and it will not be easy to think of another author. The same view is corroborated by the agreement of the Canticles with other productions of Solomon. Above all, the near relation to Ps. 72 presents itself here. This Psalm shows, in harmony with the Canticles, that Solomon was actively interested in the Messianic hopes of his people. Through the entire song the Messiah is called Solomon, the daughters of Zion are called Salamith, 7 : 1, and that they have found peace through the heavenly Solomon, appears as the climax of their happiness, 8 : 10. In harmony with this, that in Ps. 72, the peace to be

brought by the Messiah is made so prominent. Peace as the distinctive feature of the times of the Messiah, is now here made prominent, as in the two Messianic pictures, which bear on their front Solomon the man of peace, whose peaceful reign prefigures the peaceful kingdom of Christ.

It is made specially prominent in Ps. 72, that the kingdom of that great king, in distinction from that of his predecessor, stretched over the whole earth, all kings would bow before him, and all people serve him. This universality of the kingdom of Christ, appears strikingly in the song. At the very beginning, Chap. 1: 3, it is said: "Therefore the virgins love thee:" under the image of the virgins, the people who are to be received into the kingdom of Christ, appear. In 1: 5, and in a series of other passages (comp. the pa.) the daughters of Jerusalem are mentioned, the heathen nations, who in the time of salvation, would unite themselves with the Mother church of Israel. In 3: 9-11 the espousals of the heavenly Solomon with a company of lovely virgins is described. There are sixty queens, 6: 8, and eighty concubines, and of virgins there is no number. We have then, in symbolic dress, minutely what we have in literal terms in Ps. 72: he shall have dominion from sea to sea, and from the river unto the ends of the earth. And all kings and heathen shall worship him. Special references, in addition, are: the mention of Lebanon, Ps. 72: 16, and then the strong progress of the growth and bloom; comp. 3, 7, 16.

The Proverbs, from the plan laid down by Solomon, and the description of composition to which they belong, could not come so closely in relation to the Canticles as the 72d Ps. The love of figure and enigma is common to both, particularly for personifications and allegorical descriptions carried out; which may be illustrated by the personification of wisdom and folly in the Proverbs. To this may be added an entire series of single, some of which exist in the highest degree, characteristic touches, comp. the Comy. (Particularly Prov. 1: 9, comp. with 4: 9. Prov. 1: 28 comp. with 5: 6. Prov. 5: 15-18 comp. with 4: 12. Prov. 5: 18, 19 comp. with 4: 5. Prov. 6: 30, 31 comp. 8: 7. Prov. 9: 5 comp. with 7: 3. Prov. 16: 24 comp. with 4: 11. Prov. 20: 13 comp. with 5: 2. Prov. 23: 31 comp. with 7: 18. Prov. 25: 11 comp. with 1: 11. Prov. 25: 12 comp. with 7: 2.). It is plain that these references are not restricted to Prov. 1: 9, which some, from mere assumption, detach from the single maxims of Solomon, and refer to a later period, but that they cover the whole ground, which in the superscription of the Proverbs re-

fers to Solomon as the proprietor. The testimony of the superscription for Solomon as author, is finally confirmed by this, that in the oldest prophets there are references to the Song, for example, Hoseah, comp. C. 2: 3. Joel 8: 3, comp. 3: 6. Obadiah v. 3, comp. 2: 14, and Isaiah 5: 1, where the use of רִיב peculiar to our book recurs, and the exhibition of the higher love under the image of the lower, likewise the symbol of the vineyard for the designation of the church, moreover by this, that the 45th Ps., which belongs to an earlier period, presupposes the Canticles, and is a Compendium of it, comp. the proofs in the Intr. to chap. 3: 1–5, and in the essay on the explanation of the Song of songs.

The testimony of the superscription, sustained thus on all sides, can the less be rejected, for it is more probable that the Song of songs would not be anonymous, than the contrary. Generally, although there are exceptions, in those departments in which peculiarities are most manifest, (which in the sacred history is more seldom the case, so too in those Psalms in which the poet appears more particularly as the Interpreter of the sorrows and joys of the people), anonymousness and mediocrity go together. In Israel the anonymousness would be more restricted in proportion to the narrow limits of literature in the small territory in which it existed.

Kleuker says, p. 19: An ordinary author cannot here be behind the curtain. It requires an author, whose name was admired, revered and beloved, to be taken into the list of holy and revered books. If this had been thought of constantly, the period of the captivity and the subsequent would not have been so prolific in the greatest productions of the Jews. Much of that which is referred to this period, from reasons which are disreputably concealed, could more readily have descended from heaven." Against this much may be said. This much it proves, that there is no reason for obliterating a celebrated name.

The arguments against Solomon as the author, are entirely insufficient to outweigh the arguments for him.

The language is specially mentioned. The main argument here is, the frequent use of ו for וּ . That this is designed, and not a conformity to the language of the period, appears from two reasons: 1. For the superscription written in Prose וּ stands. 2. That וּ does not appear in the whole book. This must be designed omission. Nowhere do we find so exclusive a use of ו , where its use has grown out of relation to the language of the time. From this it appears, that in determining the time in which it was written ו can determine no-

hing. The probable explanation is this, װ for װשׁ was used, it is now universally conceded, before Solomon's time, but only sporadically. Solomon imitated the Phœnicians in the use made of it, in quorum reliquiis, as Gesenius remarks in his *Thes.*, omnis ætatis װשׁ nunquam, װ persoepe reperitur. Poetry has a special fondness for the exotic, the uncommon, that which is not vulgar.¹

Solomon's general culture and comprehensive mind must have specially predisposed him to this. The introduction of foreign words into sacred poetry, is parallel with his sending for the architect Hiram, from Tyre. 1 Kings, 7: 13, 14. In the Song of songs, there was in the contents a double occasion for it. The worldly love song, which it presupposes, was beyond doubt in a high state of culture in the heathen vicinities. It was reasonable to indicate this by the language employed. Further, the aim at universalism in the language, suits to the universalistic contents of the Song.

The same may be said, substantially, in regard to the other foreign terms which appear in the book, and have been or can be used against the Solomonic origin of it. Of this description are רהיטנו and ברותים in 1: 17; עפר in 2: 9; and frequently סתו in 2: 11; ססור in 2: 13, 15; 7: 13; אפריון in 3: 9; פרס in 4: 13; רהיט in 7: 6; and in a narrow limit relatively many others, which are referred to in the Commentary. That the author has not been influenced by a later Aramaean *Usus loquendi*, but that all depends on design and free choice, appears, 1, that with the exception of װ scarcely anything appears which is found in the later language, but the foreign is exclusively peculiar to the song. 2, that the language has a youthful freshness unknown to the productions of the time of deteriorating Hebraism.

Other arguments against Solomon's authorship are to be regarded simply as *argumenta ad hominem*, and have weight only against them who mistake in the interpretation. If the allegorical interpretation be given up, if it be denied that the Solomon of the Song is the heavenly Solomon, it is of no use to defend the authorship of Solomon. With perfect justice, Döpke says, p. 25, "No unprejudiced person can suppose, who reads 3: 6–11 and 8: 11, 12, that Solomon could say this of himself." This is still more true of 5: 10–16. As self-praise, this passage is entirely incomprehensible, and Delitzsch's attempt to make it intelligible, is a failure. If the Solomon of

¹ In this array the appearance of װ in the lamentations of Jeremiah is explained, whilst in the prophecies it is not found, neither is it in the mere rhetorical and poetical maxims of Solomon.

the book is the heavenly Solomon, then is it true as Keil says, in his Continuation of Hävernicks Introduction: Solomon could doubtless sing the love of this king as well as he could sing in 72 Ps. his eternal kingdom of peace.

ARTICLE VIII.

The Children of the New Testament. By Rev. Theophilus Stork, D. D. Philadelphia: Lindsay and Blackstone —1854.

WE greet this little work with most sincere pleasure. No theme can be more important or more interesting. Children, in whatever aspect we may view them, cannot but excite our tenderest sympathies. But "The children of the New Testament" are invested with a profounder interest, and with a higher glory. There Jesus himself becomes a child. "The brightness of the Father's glory, and the express image of his person," becomes the babe of Bethlehem, is pressed to his mother's bosom, dedicated to God in the temple, obedient to his parents, instructed by teachers who, at the same time, learn from his simple questions and ingenuous answers, and like every christian child, grows in favor, alike with God and man. And besides Jesus, there are many other children presented to us in the New Testament. There are the children who were brought to Christ, "that he might lay his hands upon them and bless them;" the children who shouted hosannahs to Jesus in the temple; the child Timothy, so carefully instructed by his mother in the scriptures; the children of "the elect lady," and various others. We are therefore assured, in advance, that Dr. Stork has selected a fruitful topic, and are prepared to accompany him with interested attention, whether he directs our thoughts to the peculiarities of childhood, developed in this great plan for the renovation of humanity, or to the duties which we owe to it, as the parents and guardians of a new race of young immortals. That the latter is more particularly the author's object, may be inferred from his dedication of his work "to the friends of little children." It is, therefore, rather a book for parents than for children, though we doubt not that many of our young friends will read much of it with equal pleasure and profit.

It would be difficult to find more attractive topics than are presented to us in the five chapters of which this book is composed — “The wonders of Bethlehem” — “Little children brought to the Savior” — “The children in the temple” — “Timothy,” and “The Infanticide at Bethlehem.” Here we have the *true beauty of childhood*, its *consecration to God*, its *proper development and training*, its *religious character*, and its *glorious immortality*. Each of these topics is treated by Dr. Stork with equal taste and success, but we can only give a few of the impressions made upon us in their perusal.

The incarnation; the true humanity of Christ, exhibited in his infancy and childhood, is a most fruitful theme, of which but a few of the bearings and consequences are here exhibited. To us the most obvious idea is, that redemption is thus bestowed upon humanity in its whole length and breadth, upon the body as well as upon the soul; upon infancy as well as upon manhood. The shattered body is redeemed from dust by a glorious reanimation and resurrection, and the soul is purified by the gift of the Holy Ghost. Christ becomes a true man, in order that man may be restored to the truth of his original nature, which was a faithful image of its divine author, and he becomes a child, in order that the child may grow up “into the measure of the stature of the fulness of ‘Him who’ grew in wisdom and in stature, and in favor with both God and man.” Assuredly infancy, as well as manhood, was thus hallowed by its union with Christ, and if the man can be transformed into the image of Christ, so can the child, for he bore the nature of the latter no less than of the former.

Here the practical question is, how soon may the child, as well as the man, be transformed into the image of Christ? How soon may the spirit of Christ be expected to operate upon its soul? Christ himself has answered this question by saying, “Suffer the *little children* to come unto me, and forbid them not, for of such is the kingdom of heaven.” Dr. Stork is, therefore, undoubtedly right, when he says (in his second chap. p. 59) “If, under the idea that the child is too young to receive religious instruction and impressions, we neglect the earliest religious consciousness of the child, and defer its moral culture until it is older and more susceptible, as we imagine, of religious truth, are we not virtually keeping that child from the Savior? and that too, under a delusion similar to that which influenced the conduct of the disciples.” Why, then, should we doubt whether the child, immediately at its birth, is brought under the influence of Christ, and received

into covenant with him? Its mother influences it, its father influences it. It catches their smile and their frown, their gestures, habits, tastes, and characters. Its brothers and sisters, the society around it, the material world, the aspects of nature, the blue mountains, and placid lakes, the meadows and the gurgling streams, all influence and mould its mental and spiritual, yea even its physical character, even before it can call them by their names, or understand aught of their nature. And amid all these influences, is there no room for the entrance of the Spirit of God, which at first "brooded upon the face of the waters," and brought this wonderful beauty and order, which the material world exhibits, out of the confusion of chaos, and under the gospel dispensation pervades the whole moral atmosphere, and like "the wind bloweth whither it listeth?" We cannot for a moment doubt this adaptation of the christian dispensation to the infant as well as to the adult world; or that spiritual are as universal as material laws. Why should the law of gravitation control every particle of matter in our system, whilst the spiritual force reaches but the smallest number of those whom it is to attract to Christ?

We feel, therefore, no necessity for resorting to Dr. Bushnell's theory of "organic unity" between the parent and the child in order to account for the communication of God's grace to infants. When Christ invites us to bring our infants to him, this is a sufficient guaranty "on his part, to dispense that spiritual grace which is necessary to the fulfilment of the import" of this invitation. We like Dr. Stork's reasoning far better than Dr. Bushnell's. He is undoubtedly correct, when he says, "Let no speculative difficulties keep you from this consecration of your child to God. Do not, like the disciples, keep your child from Christ, under the idea that it is too young to believe; too young to receive the grace and blessing of Christ. It should be enough for the parents to know that they are invited to bring the child, and devote it to the Lord in holy baptism, and that by that solemn rite, it becomes a member of the church of Christ, and the subject of divine grace. It is a pledge of acceptance, securing for the child the gift of the Holy Ghost." pp. 103, 104.

But if arguments had been wanting upon this subject, Dr. Stork might have drawn the most powerful one from the topic of his last chapter, namely, "little children in heaven." It is agreed upon all hands, that heaven is filled with little children. But how did they get there if not redeemed by the blood of Christ, and sanctified by his spirit? Dr. Stork has well said, "This precious doctrine is, therefore, founded upon the atone-

ment of Christ, including children who are saved by grace, and whose salvation is affirmed by the Savior, in those words declarative of their meetness for the kingdom of heaven. And there, nearest the Lamb, they cast their little crowns, and warble the music of their praise in strains sweeter than angels use, singing, "not by works of righteousness which we had done, but of his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Savior." pp. 128, 166.

But this subject of "christian nurture" deserves far more attention than we can here give it, in this brief notice, or than it has ever yet received. Dr. Stork has given us some striking and beautiful thoughts upon the subject, which will, we trust, be properly pondered by a wide circle of readers. But he has by no means exhausted the subject. The father, the mother, the family and the church, are to be exhorted and encouraged, and directed in the discharge of this fundamental duty, until all our children are not only "dedicated to God in holy baptism," but properly "trained up in the nurture and admonition of the Lord."

ARTICLE IX.

NOTICES OF NEW PUBLICATIONS.

The United States Grinnell Expedition in search of Sir John Franklin. A personal narrative. By Elisha Kent Kane, M. D., U. S. N. New York: Harper and Brothers, Publishers, 1854.

OF the general character of this work it is necessary only to say, that it is not an official report: that rendered to government by the Commander is given in the Appendix. This volume is the personal narrative, consisting in a great degree of the regularly kept journal, of the surgeon of the Advance, Dr. Kane. In him the expedition has found a historian, than whom a better could not have been desired. His natural disposition, his scientific knowledge, and the information and experience gathered in former extensive travels in various parts of the old world, combined to fit him eminently, not only to enjoy, but most attractively to describe the peculiar routine, the varied pursuits, and the many incidents, adventures and perils of an enterprise like the exploration of the Arctic seas. But he does not confine himself to an account of these: he enters very fully into the physical geography of those northern regions: atmospheric and meteorological phenomena are accurately described, and accounted for with sagacity and intelligence: the various phenomena connected with the formation, the disruption and the movements of

the immense bergs and plains of ice which constitute the grand feature of the polar seas, are described with great minuteness, and explained in the clear language of one perfectly familiar with his subject: erroneous notions that have long been entertained, even by men of science, the author's accurate observation and careful experiments have enabled him to rectify: to the animal and vegetable kingdom, as far as represented in the extreme North, he paid as much attention as circumstances permitted: some account is given of the Esquimaux, their kayaks and mode of navigating their perilous waters, &c., &c. Both its spirited and racy narrative of toils, hardships, adventures and perils, and its scientific exhibitions and discussions, the whole volume is one of deep, often startling interest: it is most elaborately and beautifully illustrated, and in every way a noble monument to the author, to our country and its naval service, and above all, to the generous patron of the expedition, Henry Grinnell; while the style in which it is got up is highly creditable to the publishers.

The Czar and the Sultan; or, Nicholas and Abdul Medjid: their private Lives and public Actions. By Adrian Gilson. To which is added, *The Turks in Europe: their Rise and Decadence.* By Francis Bouvet. New York: Harper and Brothers—1853.

THIS little work derives a peculiar interest from the conspicuous position which the czar and the sultan, their conflicting interests, and their diplomatic and military relations and demonstrations, have long, and more especially again of late, occupied before the world. The private history, spiced with sundry anecdotes respecting them, is highly interesting, and the character, views and designs of the two sovereigns, their relation to each other and the rest of Europe, and the present condition and probable future of their respective peoples, have, for a long time past, so deeply engaged the attention of the public, that the volume before us will receive a hearty welcome from all who look with interest, or even concern, upon the national developments and operations of the day.

Memoirs of John Abernethy, F. R. S. With a view of his Lectures, Writings and Character. By George Macilwain, F. R. C. S. Author of "Medicine and Surgery," "One Inductive Science," etc., etc. New York: Harper and Brothers—1853.

THE reputation of John Abernethy, decidedly one of the most eminent physicians that ever lived, is, and has long been, world-wide. The memoirs now before us are from the pen of an admiring and attached pupil, and furnish, what we as well as others had long desired, an authentic account of that excellent man's life, studies and labors. As indicated by the title, the work is not merely a biography: it presents a succinct view of his discoveries in medical science, his opinions, and his lectures, and fully demonstrates his extraordinary abilities and success as a lecturer. This, though more particularly important to the profession, will be read by others also with pleasure and profit. Abernethy has long had a sort of notoriety for eccentricity and bluntness: the author of this volume shows that, while this was indeed

in a good measure deserved, much of it is purely fictitious, and based upon very apocryphal anecdotes. While therefore he himself relates a good many anecdotes serving to show that Abernethy *was* eccentric, and sometimes rough in his treatment of silly and unreasonable people, he by no means confirms, but dissipates, the current notion of his extraordinary oddity, and exhibits him as actuated, in his public and private relations, by the highest principles, and the most generous kindness. The work records in befitting style, the honorable, laborious and useful life of a learned, benevolent and truly good man, and we doubt not that others will peruse it with the same interest and satisfaction, with which we have pored over its pages.

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It is proper to remark that this and the preceding notice were accidentally omitted in our last number.

Homiletics; or, the Theory of Preaching. By A. Vinet, D. D. Translated and edited by Thomas H. Skinner, D. D., Professor of Sacred Rhetoric and Pastoral Theology in the Union Theological Seminary of New York. New York: Ivison and Phinney, 173 Fulton St—1854.

IN this, as in the former volume noticed not long ago, the author shows not only that he fully appreciates the immeasurable importance of his subject, but that he is himself a master in the great art of pulpit eloquence. His work is not a rifaccimento of what others have said and written on the same theme before him. It may, in a very just sense, be said to be original in its views and its method of exhibiting them: it is the fruit of independent research, study, reflection and experience. We have long been convinced that the pulpit has, in sundry respects, failed to adapt itself in its mode of teaching, to the wants of the time, and that over a large portion of the community, composed mainly of men, it has ceased to exert that influence which it is designed and bound to wield. It is evident that there is too close an adherence to a petrified routine; too little earnestness and versatility of effort to grapple with the dominant forms of the present overwhelming and all absorbing spirit of worldliness, pervaded as it is by a deeply seated, often latent, but only too often openly avowed skepticism and infidelity. On the subject of such necessary adaptation, the author advances striking and important considerations and principles, calculated to startle those who are inclined to forget that, while they are drowsily prosing over sacred and momentous truths, the world around them is being beguiled by brilliant lecturers, who sow the seeds of error broadcast into the public mind. While the pulpit thus needs waking up, and improvement in its spirit, style and method, all extremes in this direction should be guarded against; and against any such the author duly urges necessary cautions and safeguards. The book presents not only a full and most admirable exhibit of the nature, aims and methods of pulpit oratory, but a most able treatise on eloquence in its widest sense: it is a storehouse of most excellent directions for all, who would influence the minds of men by the power of thought and feeling exerting its persuasive energy through the medium of language.

A Week's Delight; or Games and Stories for the Parlor and Fireside. New York: D. Appleton & Co.—1854.

WE are sorry that the fair author of this delightful book, equally creditable to her head and heart, has preferred to withhold her name from the title-page: doubtless the fact that it is the work of the accomplished daughter of one of our most venerable and distinguished clergymen would, if known, have procured it a more extended circulation among our own people. It introduces the reader to a goodly annual gathering of cousins, boys and girls, in the old fashioned mansion of a venerable uncle and aunt, for the purpose of spending in agreeable, rational and instructive pleasures and amusements, the brightest week of the year, embracing Christmas and New Year. It places us in the midst of their employments and entertainments, and none but the morose or sanctimonious can help feeling a desire to participate in them. As in life itself, so in this week's delight, there is a due mixture of grave and gay, of seriousness and hilarity. While the services of the sanctuary and of the domestic altar are attended in due season, and the useful is duly honored in serious conversation, even the games and stories are made to subserve some good end; the former to tax the memory, to exercise the intellect, to awaken and stimulate ingenuity and invention: the latter to interest in scripture or profane history, and to illustrate the hatefulness and disastrous consequences of a life of selfishness and sin, and the beauty and happiness of piety and virtue. We acknowledge that we take great pleasure in the society of the young, and in joining in their amusements; and, though we are growing gray, the perusal of this volume served to carry us back to our juvenile days, and to call up vivid recollections of similar innocent amusements enjoyed in our early home. Our fair author betrays in this volume a warm sympathy with the joys of early youth, and a happy talent for directing the amusements of that joyous age, by infusing into the dulce a due proportion of the utile, and showing that to be merry we need not cease to be wise, and that goodness of heart makes true gladness of spirit. We commend this volume to parents, as an excellent gift-book, which will supply them with happy expedients, when they would themselves be young again amidst the young scions growing up around them.

The Life and Labors of St. Augustine. Translated from the German of Dr. Philip Schaff, Professor of Theology at Mercersburg, Pa. By the Rev. T. C. Porter. New York: J. C. Riker, 129 Fulton St.—1854.

THE translator of this work informs us in his brief preface, that it is not offered to the public as a complete monograph, but that it is designed for the general reader rather than the scholar. As such, therefore, we must view it: as exhibiting in a condensed form, and in a popular tone and style, the early life and varied experiences, the conversion, the public and official career and extraordinary labors, the character, influence and never-dying importance of this greatest and most eminent of the early church fathers, among whom he shines like a central sun. St. Augustine was led through deep abysses of agonizing experiences to Him who alone has rest for the soul; and this nar-

rative of his life, conversion and labors breathes throughout that profoundly earnest spirit, which governs every life fully consecrated to God, especially after a youth spent, like Augustine's, in abandonment to the world and its lusts. Surrounded as we are by the absorbing worldliness of a great city, and by terrible evidences of increasing indifferentism, skepticism and infidelity, on every hand, the reading of a life like this exerts a singular power over the soul : in the midst of this irreverent and ungodly generation, it is like Jonah's appearance at Nineveh, preaching repentance. It preaches repentance through the bitter and the happy experiences of a strong and earnest mind, and strikingly illustrates, by the evidence of a genuine life, the utter worthlessness of this world and everything that is of it, in comparison with the unsearchable riches of Christ. There is no station in life to which this memoir does not bring a momentous lesson. The character of Monica, St. Augustine's mother, beautiful in its godly simplicity and entire self-consecration, and exalted in that patient strength of faith that forbade her ever to cease from wrestling with God in prayer for her son's conversion, has at all times been a lofty pattern for christian mothers ; and she holds, of course, a prominent place in this brief memoir. Here the self-dependent philosopher, and the scholar proud of his learning, are effectually taught that to rest and happiness there is no way for them different from that of the humblest of mankind : to become as little children, that they may humbly and meekly learn. In all its aspects—as regards the studies of the inquirer after truth and of the learned theologian, or the experiences of the heart, and the ceaseless labors of a life unweariedly devoted to the work of the ministry and the good of others, this biography is written in a congenial spirit, with a profound sympathy with those great purposes for which Augustine, after his conversion lived and labored, and in a style fitted to attract and interest readers of all classes. The concluding chapters give a cursory view of his writings, and an estimate of his importance and influence as regards his own and succeeding generations ; and while the writer, throughout the work, makes no parade of learning, this production is but another evidence of his profound scholarship. As to externals, the book is most beautifully got up : binding, frontispiece and letter press are in excellent taste ; and we can only hope that it will enjoy a large circulation, and do much good.

The Hearth-Stone : Thoughts upon Home-Life in our Cities. By Samuel Osgood, author of "Studies in Christian Biography," "God with Men, or Foot-prints of Providential Leaders," &c. New York : D. Appleton and Company—1854.

THIS is a serious and wise book, addressed to young and old, and treating in an engaging style, on subjects of vital importance to the purity, the sacredness and influence of home-life, and the proper arrangement and just improvement of its established relations, earnestly cautioning against the multiplied perils that encompass the young amid the dizzy whirl of worldliness and dissipation which are rapidly increasing in our cities, offering salutary counsels in view of the duties and interests of our earthly existence, and solemnly urging the truths, the precepts and aids of religion as alone

competent to harmonize the conduct and the close of life with our relations to God, and the well being of the soul. It is a word spoken in due season, and we trust it will receive serious attention, be duly pondered, and productive of much good fruit in many hearts and lives.

Alcohol and the Constitution of Man; Being a popular scientific account of the Chemical History and Properties of Alcohol, and its leading effects upon the healthy human Constitution. Illustrated by a beautiful colored Chemical Chart. By Edward L. Youmans, author of "The Class Book of Chemistry." New York: D. Appleton and Company—1854.

THE title of this book fully exhibits its design. The author commences with the chemical processes of vegetation; shows what is meant by organization; sets forth the chemical properties or constituents of the articles taken as food and required by animal organization; describes the changes which they undergo when taken, and the office performed by the several constituents in sustaining the animal organism, and thus comes gradually to the nature of alcohol, and its relation to all the functions of life, and its necessary effects upon them severally. The whole work is divided into very short sections, each exhibiting some particular point: the language is exceedingly simple, and everything is made so plain as to be intelligible to all that can read. And we can only say, that we have never seen the benevolent pretensions of the Liquid-Fire-King, and the pleas of his minions, more thoroughly annihilated than here: how any man, not already an abject slave of the destroyer, can have the courage to continue the use of alcoholic drinks after reading a book like this, passes our comprehension. The author deserves the thanks of the whole community, and we hope his volume will be read through the length and breadth of the land.

A Grammar of the Spanish Language, with a History of the Language, and Practical Exercises. By M. Schele de Vere, of the University of Virginia. New York: D. Appleton & Co.—1854.

HAVING ourselves used different Spanish grammars in teaching the language, we are prepared to speak advisedly in recommending this as better than those generally in use. It is not so needlessly bulky or voluminous as others, and yet sufficiently copious in every respect: in the exhibition of forms and principles, and in their use and application by means of appropriate practical exercises. The sketch of the history of the Spanish Language will interest all who take pleasure in such inquiries, and gives additional value to the volume, which we cordially recommend to all who give instruction in this noble language.

The Invalid's Own Book: a collection of Recipes from various Books and various Countries. By the Honorable Lady Cust. New York: D. Appleton and Company—1853.

THIS little volume is intended for the benefit of those who do not enjoy good health, and contains three hundred and forty-two recipes for a great variety of preparations intended to minister to the wants and comfort of invalids. Housekeepers will find it a most valuable manual.

On the use and abuse of Alcoholic Liquors, in Health and Disease.

By William B. Carpenter, M. D., F. R. S. Examiner in Physiology in the University of London, Professor of Medical Jurisprudence in University College, and author of "The Principles of Physiology," &c. With a Preface, by D. F. Condie, M. D., Secretary of the College of Philadelphia, and author of a Practical Treatise on the Diseases of Children, &c. Philadelphia: Blanchard and Lea—1853.

THE work of a scientific man, executed with great ability. Its appearance is very timely, and will aid in the great reform which is in progress in our country. Having carefully examined it, we can conscientiously recommend it as both moderate and firm, and abounding in most momentous facts in regard to the influence of Alcohol on the animal economy, both in its healthy and morbid conditions. The editor, Dr. Condie, has given explanations of the technical terms, as they occur, at the bottom of the page, which renders it more intelligible to the non-professional reader. Such books deserve purchasers and readers. They must do good.

Tholuck on John's Gospel.

THE admirable Commentary on John's Gospel, by the brilliant Tholuck, in its sixth and last edition, is in the hands of a translator, the Rev. C. P. Krauth, of Winchester, Va. It is to be published during the current year, by Smith and English, Phila. It will make an important addition to our Theological Literature; in the department of Critical Exegesis; not without a large infusion of the finest religious philosophy and Ethics.

Thesaurus of English Words, so classified and arranged as to facilitate the expression of ideas, and assist in Literary Composition. By Peter M. Roget, late Secretary of the Royal Society, author of the Bridgewater Treatise on Animal and Vegetable Physiology, etc. Revised and Edited by Barnas Sears, D. D. Boston: Gould and Lincoln, 1854.—pp. 468.

THE Thesaurus of Roget is deservedly held in high estimation, in England as well as in our own land. It is the production of an eminent scholar, and will prove a valuable and most desirable manual for the student of the English language. The work is intended to supply a place heretofore unoccupied by any other publication. The arrangement of the words is not in alphabetical order, as we find them in the Dictionary, but according to the ideas which they express. The idea is first given, and then the word occurs by which that idea may be most fitly and aptly presented. It furnishes the student with a copious vocabulary, a storehouse of words and phrases adapted to express all the shades and modifications of the general idea, under which these heads and phrases are arranged. The study of the book will tend to increase our command of the resources and appliances of the English language. The American editor has done his part well. The addition of an extensive list of foreign words and phrases, which frequently occur,

defined in English for the benefit of those who are acquainted only with our own tongue, greatly increases the value of the work.

We have just received, too late to be noticed in the present number, "The Sepulchres of our Departed," by the Rev. F. R. Anspach, Hagerstown, Md.

THE EVANGELICAL REVIEW.

THE present number of our Review concludes the fifth volume, and before entering upon the sixth, we desire to say a word to our patrons and the church. The Evangelical Review was established, not for the purpose of serving as the organ of a party or of a particular phase of doctrine, but as the exponent of the views held in the Lutheran church of the United States. There has been no concealment in regard to its position. It has aimed fairly to meet its obligations, and has done so. The result has been a series of papers, creditable to the writers, and to the church, and which, we believe, will be of lasting value to our American Zion. We entertain the opinion, that the Evangelical Review has done much good; that it has disseminated much light; that it has contributed to the consolidation of the church, and that it has operated as a true conservative. We have reason to believe that the conviction is gaining strength, that the opposition to it was not wise, and will not be sustained. It may take time to enlist the interest of the extremes, it may never be done; if it cannot, be it so. We will submit, the Lord reigns, his church will triumph, his kingdom come. Looking at the state of our church in the United States, it is clear, that it will not be satisfied without a theological quarterly. The question then is, shall there be one, combining all interests, in which all Lutherans can speak; or shall we have two, antagonistic and warring with each other?

Our answer is, one conducted on the plan of the Evangelical Review. The tendency of two would be to disunion; the tendency of one is to union. We deprecate angry polemics. We object to severity in controversy, though we think candid and dispassionate comparison of views profitable. We have no sympathy for misrepresentation, and none for the ridicule of our Symbolical books, or the divines who adhere to them. We think it the most ungracious employment, in which a professed Lutheran can be engaged, to pour contempt on the doctrines of the church. All Lutherans should venerate the standards of their church, treat them with the highest respect, and defend them from misrepresentations, instead of maligning them. At the close of the year, whilst we express our gratitude for the disinterested and faithful labors of our contributors, the kindness of men who, differing in some respects, agree in upholding the Review, for their offers of pecuniary aid, if necessary, we would merely say, that we anticipate no such necessity, but respectfully solicit our friends, in their respective spheres, to do what they can to increase our subscription list, and thus to extend our usefulness.

INDEX TO VOL. V.

- Abernethy John, memoirs of 590
 Alcohol and the constitution of man 594
 Alcoholic Liquors, use and abuse of 595
 Apostolic Church 444
 Arndt's Life 131
 Augsburg Confession 294
 Becker, Article by 337
 Bible in the family 133
 Bible on literature 1
 Biblical Criticism 365
 Bittle Rev. D. F., Article by 541
 Bourdaloue in the Court of Louis XIV 135
 Boyhood of great men 292
 British Institutions, tendency of 437
 Children of the New Testament 586
 Child's Matins and Vespers 443
 Church as set forth in the confessions of Christendom 17
 Church constitution and characteristics 478
 Church services of the Reformation 151
 Christology of the church 214
 Circular 147
 Civil wars in France 291
 Coleridge's works 125, 290
 Collegiate education 541
 Confession of the Ev. Luth. Church 189
 Confessions of Christendom 17
 Corell's English Grammar 128
 Cox's Interviews 129
 Diehl, Rev. G., Article by 527
 Digests of laws, customs and institutions 289
 Discussions on Philosophy 437
 Ecclesiastical year 280
 Education, Collegiate 541
 Education in the Luth. church 225
 Elements of individual spiritual life 381
 Elements of Rhetoric 439
 Electro-physiology 289
 Elisha's last days 134
 English Literature 127
 Evangelical Review 596
 Fanny Fern's writings 282
 Foreign missions 104
 General Synod of the Ev. Lutheran Church 239
 German Religious Periodicals 140, 297
 Grant and the Nestorians 137
 Greek Literature 441
 Hamilton's discussions 437
 Hamilton's philosophy 436
 Haydon's life 441
 Health, lectures on 138
 Hearth-stone 593
 Heavenly home 444
 Hengstenberg's Canticles 578
 Herder, translation from 337
 Heydenreich, Article by 280
 History of New York 126
 Homes of the New World 439
 Homiletics 301 591
 Home pictures 292
 Humboldts 127
 Humorist's of the eighteenth century 288
 Infidelity, its metamorphoses 400, 451
 Influence of the Bible on literature 1
 Invalid's own book 594
 Jewels of our nation 75
 Journey of the Franji 130
 Journey round the world 292
 Kings of the Old Testament 443
 Krauth, Rev. C. Porterfield, Articles by 17, 151, 352
 Kunze, Reminiscences of 515
 Latin book by Harkness 291
 Literary Intelligence 445
 Louis XVII 441
 Luther's version of the Sanctus 287
 Luther and the Reformation 135
 Luther on the Sacraments 131
 Lutheran Almanac for 1854, 294
 Messiah in Moses and the Prophets 133
 Memorials of English martyrs 290
 Miracles 438
 Missions 104
 Mother and her offspring 131
 Mud Cabin 437

- Muhlenberg, Reminiscences of 520
 Nation's Jewels 75
 Napoleon's captivity 442
 New Testament 586
 Notices of New Publications 125, 288,
 436, 589
 Old house by the river 292
 Olin's works 291
 Our Foreign Missionary operations
 104
 Our General Synod 239
 Our nation's Jewels 75
 Our Theological Seminary 413
 Oswald, Rev. J., Articles by 49, 324,
 564
 Origin and progress of the Yoruba
 Mission 438
 Pantheism 451
 Pell's guide for the young 130
 Philosophical discussions 437
 Physical Geography 294
 Plan of Jesus 337
 Preacher and the King 135
 Preaching 527
 Politics 439
 Prophecy, notes on 49, 324, 564
 Prophets of the Old Testament 443
 Queens of Scotland 130
 Race for riches 137
 Rector of St. Bardolph's 134
 Reminiscences of deceased Lutheran
 Ministers 515
 Reinhard, translation from 352
 Religious Intelligence 144
 Resurrection of the dead 60
 Rizer, Rev. P., Article by 60
 Roget's Thesaurus 595
 Ruins of Nineveh and Babylon 288
 Sadtler, Rev. B., Article by 381
 Schaeffer, Dr. C. F., Articles by 189,
 301
 Scepticism 92
 Schmidt, Dr. H. I., Articles by 100,
 451
 Scripture doctrine concerning the re-
 surrection of the dead 60
 Seiss, Rev. J. A., Article by 1
 Sepulchres of our departed 596
 Serial Catechism 294
 Septuagint 120
 Smith, Rev. J. Few, Article by 75
 Song of Solomon 578
 Spanish Language, Grammar of 594
 Spiritual life and development 581
 Stork, Dr. T., Review of 586
 Stuyvesant 442
 451
 St. Augustine, life and labors of 592
 Sunday services of the Reformation
 151
 The Czar and the Sultan 590
 Theological Seminary of the General
 Synod 413
 Thesaurus of English words 595
 Tholuck on John's Gospel 595
 Thomasius, translation from 35. 214
 Tischendorf's Edition of the Septua-
 gint 120
 Training of Children 136
 United States Grinnell Expedition 589
 Unity of the Lutheran Church 352
 Universal History 293
 Vinet's Homiletics 128
 Vinet's Pastoral Theology 128
 Week's Delight 592
 Webster's Linnæan Address 236
 Weber's Universal History 293
 World's Laconics 134