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ARTICLE I.

TRANSLATIONS FROM THE SERMONS OF PROFESSOR JULIUS MÜLLER OF HALLE.

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[To the Englishman or American, no University in Germany has so many attractions as that at Halle. It is associated with the fervent zeal and indefatigable labors of the Pietists of the 18th century. It is also the continuation of the establishment at Wittenberg, so memorable in the annals of the Reformation, and which seems to impose a sacred obligation upon the professors at Halle to adhere to the doctrines of Luther and Melanchthon. To this University the world is indebted, for the revival and extension of Hebrew learning in consequence of the studies and labors of Gesenius. Professor Tholuck's name has long been beloved and honored throughout the Christian world. To his fraternal love and unwearied kindness multitudes of Americans delight to bear testimony. To his instrumentality more than perhaps to that of any other man, Germany is indebted for the happy revival of evangelical religion which has prevailed during the last twenty years. His personal influence is great and is most happily coincident with the effect of his numerous writings. His position is the more important as the University at Halle is in fact the theological seminary of northern Germany. It numbers more theological students than any other University in the country, and the majority of its members belong to that department. Its present

corps of teachers enrolls many distinguished names; e. g. Hupfeld, the successor of Gesenius, and perhaps the most eminent living Hebraist, Pott and Rödiger, well known for their profound and extensive researches in Oriental literature, Bernhardt, celebrated for his publications relating to Greek literature, Ross, who has lately returned from a long abode in Greece, full of zeal and knowledge, and others to whom we cannot now refer.

Professor Julius Müller, though less known abroad than some other German theologians, is greatly respected at Halle and throughout Germany. As a profound and scientific theologian he has probably no superior among his learned countrymen. Before he came to Halle, he had been connected with the Universities of Marburg and Breslau. His great work is on the Nature of Sin, and is characterized by profound investigation, accurate analysis, comprehensive survey of the entire field and a systematic arrangement of his materials truly German. A second edition of this work, anew investigated and greatly enlarged, was published not long since in two large octavo volumes. It has not yet found an English translator and perhaps will not. A competent version of it would imply in the translator an acquaintance with German theology and philosophy and modes of thinking, which very few Englishmen or Americans possess. An inadequate translation of such a work would be a matter of great regret to the author and his friends. The remaining publications of Prof. M., so far as we are informed, are confined to single sermons and miscellaneous articles and to two volumes of Discourses. The sermons, from which we now propose to translate a few extracts, were printed at Breslau in 1846, in a volume of 355 pages, and are entitled, "Zeugniß von Christo und von dem Wege zu ihm, für die Suchenden," (Testimony in relation to Christ and of the Way to Him, for Inquirers). It consists of a valuable Preface of thirty pages and of thirteen discourses on the following topics: The dignity of man; It is only by regeneration that man can attain the object of his creation; In the divine economy of man's salvation, the manifestation of wrath has its necessary place, but it is only to prepare the way for the revelation of love; The feelings which Christ presupposes in those who would enter into communion with Him; The holiness of Jesus is the proof of the truth of his testimony to his Divine dignity; The atoning work of Christ as the manifestation of the holiness of God; Christ as the fisher of men; Love to Christ as springing from the consciousness of forgiven sin; Three stages of the Christian life; On what rests the

authority of a rule of faith which has always been rendered in the church to the New Testament? In what sense does Christ command us to confess Him before men? In what manner should we take part in existing religious controversies? And the relation between our duties to God and to civil society.

Before we present to our readers a few passages from these sermons, it may not be wholly irrelevant to offer one or two brief observations. Discourses from the pulpit in Germany are, for the most part, addressed to the feelings rather than to the reason. The theologian does not often discuss on the Sabbath the profounder mysteries of his faith. Such discussions are reserved for the lecture-room or the printed page. Discourses like those with which Drs. Hopkins and Emmons, or even Dr. Dwight, edified their auditories, if not quite unknown in Germany, are exceedingly rare. The sermon is often a mere homily, or a mere exposition of a passage of Scripture which occurs in the lessons of the day, or it is a popular illustration of some truth, interspersed or concluded with appeals to the hearers. It is generally level to the capacity of the great mass. It is likewise, for the most part, short. Nothing would be more appalling to a continental audience, or even to one in England, than those protracted discussions, once so common in New England and Scotland, and happily not now wholly discontinued. The length of the discourses, to which the writer of these lines has listened, has varied from twenty minutes to thirty-five. One reason of this brevity is the time which is occupied in singing. In this delightful exercise the whole congregation, without exception, unites. Those who might have been wearied with the sermon, now awake and join in the hymn with the whole heart. The writer can never forget a spectacle of this kind which he saw in one of the old churches in Nuremberg. The great edifice was crowded, one half of the auditors at least standing. The sermon had been delivered in a fervent manner and had apparently much interested the feelings of the audience. Immediately a powerful and well-toned organ sent its peals through all the corners and recesses of the cathedral, and in a moment every adult and child in the vast throng broke forth in praise to the Redeemer, in one of those old hymns, mellowed by time, and which breathe not of earth, but of heaven. The effect, at least upon a stranger, was overpowering. Nothing like it ever can be produced by a small choir, however scientifically trained. The performance of the latter must be comparatively dead, because, being so artistic or scientific, or so modern,

or it has been subjected to so many mutations, that few can join in it, if they were permitted so to do. The music for a popular audience must be simple, and then, especially if a great multitude unite, it will often be affecting and sublime. The singing in the German churches sometimes occupies an hour, or more than an hour. The number of the hymns and of the stanzas is affixed in large letters to the walls and pillars in various parts of the house, so that there is no confusion or delay in finding the page.

We will only add one more remark. Can the Christian sermon ever produce its legitimate effect in Germany, while the Sabbath is desecrated as it is, or rather where the Sabbath is both theoretically and practically regarded as scarcely more holy than the other days of the week? Is not the devotional observance of the entire Sabbath indispensable to anything like the full effect of the ordinances of worship? Are not meditation and prayer prerequisites to the right appreciation of the instructions of God's house? In other words, is a Sabbath possible when its observance is placed wholly on the ground of expediency, or where the sacred time is limited to the hours of public worship? To go from the market or the counting-room to the church, and from the church to the tea-garden, seems at least to be incongruous. Those, indeed, who are educated under the German system, may and doubtless do derive more benefit from a sermon, than would be possible in like circumstances to an American or a Scotchman. Still, in view of the tendencies of human nature, of man's strange aversion to religious duties, and in view, also, of the actual state of morals and religion in those continental nations, where the Sabbath is disregarded, we can come to no other conclusion than that a *day* of sacred rest is necessary for the preacher and his hearers, and we cannot but rejoice that in our country and extensively in Great Britain, the *entire* Sabbath is regarded as holy time. Is not the comparatively pure state of morals and of religion in these countries to be attributed in no small degree to the fact, that the Sabbath is observed, not as a matter of expediency merely, but of moral obligation? In no other countries can those delightful hymns be sung, which represent the day of rest as the best of all the seven, and as a foretaste of the nobler rest above.

Prof. Müller's object in publishing this series of discourses is thus indicated: "The point of view, in accordance with which the sermons now published, are collected, is shown sufficiently in the title and needs no elucidation. It may be merely remarked,

that by the term Inquirers, those are also included who seek Christ without being conscious of it. And in such, these deeply awakened times seem to be particularly rich;—men, who from inward disquiet, now grasp at this enjoyment and now at another, in order to find therein the light and peace and freedom, which they can find only by faith in Christ and obedience to his word. *Quærite quod quæritis, sed non est ubi quæritis.* My most earnest desire is, that the effect of these sermons may be, through God's blessing, to point here and there such an inquirer, who is serious in his investigations, the way to Him—open and yet so hidden—who is himself the Way and the Truth and the Life."

We ought to remark, that the sermons of Prof. Müller are longer and of a more argumentative character than is common with German preachers. In selecting passages from various discourses, we shall, doubtless, impair the effect which they would produce if presented as constituent and consecutive parts of a beautiful whole. Still, the course we have adopted may be more instructive to the American reader.—*Tr.*]

We extract the following from the sermon on the Dignity of Man.

"In every man, from the beginning, there is a peculiar, living germ, which strives to unfold itself; and the powers of nature and the influence of other men affect him no further than he yields himself to them; yea the more strenuously he unfolds this germ, the more able will he be himself to exert a determining and moulding influence on nature and the human race around him; the less his dependence, the greater his self-reliance. But above this relation to other created powers, in which dependence and independence are so wonderfully mingled, and conditioned one upon the other, there reigns an all-comprehending and commanding Power. It exerts not its primary influence on us after we have been endued with our own life, but it is that to which we owe our being itself, and the germ of our own life and every moment of our existence. This is the all-creating and sustaining power of God, who, according to the declaration of the apostle to the Athenians, 'made the world and all things therein, and needs not anything, seeing he has given to every man life and breath and all things.'

"Here we find ourselves in the same relation of dependence with all other creatures over which we have imagined ourselves to be so highly exalted; and, consequently, this consideration

seems to remind us of human dependence and weakness, rather than of our dignity. And still exists there not an immeasurable superiority of man over all these creatures, in the fact that we *find* ourselves to be dependent like them, that is, that we, in distinction from them, *are conscious* of the dependence that we have in common? With their eyes fettered to the earth, other creatures wander about; they know not whence they came nor whose power they fear; but this we know; to us alone it is permitted to lift up our head above the rushing floods of the Past to Him, in whose hand our being and that of the whole world rests. And it is this fact, that we are conscious that we have our life, and all from Him, that we are capable of feeling the warm breath of creative love, cherishing its creatures, as it flows all around us,—it is this, that raises us above all the other dwellers on the earth. Yea herein we possess a certain freedom from the world and its powers, that we know that we are dependent on God, the Governor of the universe.

“And can this consciousness of our dependence on Him exist without some recognition of God to whose power we find ourselves linked with invincible bonds? Does not our heart impel us to Him the invisible God, who dwells not in temples made with hands, who is Lord of heaven and earth, of uncreated riches, all-sufficient in himself, needing nothing, the wise, the holy and the righteous, who has appointed to men the bounds of their habitations, has made known to them his holy will, and will judge them in righteousness? O my friends, let us feel most deeply how highly God has exalted us, in that he has lodged in our bosom the idea of Him, that he has revealed himself in the lowest depths of our spirit, and that thereby only has he made it possible for us to understand for our good his further revelations. And it is this that the apostle means when he asserts that God is not very far from every one of us. Verily he is not a God who has thrust us away from himself at an infinite distance, but he is inexpressibly near. He is near in that we cannot be conscious of our own existence without being conscious of his. He is near in that he has written his holy will in our heart, as our conscience bears witness, so that our will cannot move without coming in contact with the will of God.”

“And if we inquire for the grounds of this holy nearness of God to our consciousness, the apostle answers, as he proceeds to say, that in Him we live and move and have our being, as some also of your own poets have said, ‘we are his offspring.’ And a

relation to God is not here affirmed which is common to man with all other creatures, but one which is peculiar to him. All creatures are entirely dependent on God, not merely in their origination, but in their continued existence; consequently they are wholly encircled and pervaded by his all-powerful agency. Yet one only of all the creatures known to us has he elevated to that dignity, that it can be affirmed of him, 'he lives and moves in Him;' he is a partaker of his nature. As now he himself is imperishable in his being, so has he communicated an imperishable existence to him who partakes of his nature.

"But in order to understand what is signified by this divine nature, we must recall the simple and yet profound narrative of the creation of man in the beginning of the Scriptures, 'God made man in his own image, in the image of God made he him.' Previously nothing is said of an image of God. When God would see a copy of himself in the world, he formed man. The creatures which are not self-conscious and therefore not conscious of God, and which, since they possess no free will, must be ignorant also of God's holy will, controlled by a blind, natural instinct, cannot bear in themselves the image of God. God is a spirit, and it is only in created spirits that his being can image itself. Nature is, indeed, as Paul teaches us, in the beginning of the epistle to the Romans, a revelation of God; yet it is not for itself; it knows nothing of the wisdom, power and goodness which it praises through its works; it reveals Him only so far as it gives an eye which can recognize in it the footsteps of God. And that there might be such an eye, God formed a being, man, who sees in himself an image and likeness of God. Therefore man, as he is the highest, so he is the last, in the series of God's creations, the expression for the problem of nature and at the same time the understanding which solves the problem; he it is in whom God's creating work rests and celebrates its Sabbath, so that man in his turn might rest in God and in Him keep its Sabbath in the midst of the pains and labors of life; it is in the sons of man, as Solomon says, in whom the creative wisdom of God has its delight, that thereby man again might have his delight in this wisdom. This is the great dignity of man, says a pious teacher of the church, that no less a good will satisfy him than the highest, namely, God."

"It belongs to the essential dignity of man that he unites in himself those things, which, viewed in themselves, are separated from each other by a wide interval,—dust and ashes and a shin-

ing spark of God, a sensuous nature with its impulses kindred to the beast, and a spirit allied to God. A being in whom are joined such diverse powers of action, is certainly one whose destiny in the Divine government can only be great."

In the second part of the discourse, the author considers the actual state of man, his fall from his original dignity.

"Man was destined to be like God in holy freedom and love; but when he assumes to be like God in breaking away from him and his holy precepts, then all things are changed into debasement and wretched bondage to sin. One may admire the art and cunning, the decision and perseverance which man often shows in sin; yet for him there is absolutely no true dignity but in his relation to God, the source of all power and glory and majesty. Now it is sin which has brought into this relation the deepest discord. Hence in sin, bad as it is in all its manifestations, this is still the worst that it disturbs and perverts in our heart itself the consciousness of God, so that man, with the increasing darkness of his mind, finally falls into the belief that the Godhead is like to images of gold, silver and stone, made by human art, or abandons himself to an utter forgetfulness of God. That consciousness, with its inseparable compassion, the conscience, is the salt of the inward life, but if the salt have lost its savor, wherewith shall it be salted? If the light that is in thee be darkness, how great is that darkness! Where this darkness seizes the soul, there the enlightening sparks of great thoughts continually expire; the nobler feelings and efforts are turned into a horrid night, in which the wild beasts of unbridled desires and passions hunt their prey."

"It is only before a highly exalted creature that this fearful pit yawns; it is only one who partakes of the Divine nature that can fall from God; it is only that that lives and moves and exists in God, that can come to be at variance with Him. This is confirmed by what Paul declares to the Athenians of the consequences which the Divine justice has annexed to sin. He testifies of a day in which God will judge the world in righteousness. An unruly beast is killed; a child not able to foresee the consequences of his actions, when it begins a destructive course, is disciplined and prevented forcibly from accomplishing his designs. Yet not so does God test sinful man; but he judges him in righteousness, he rewards him according to his deeds. And this is something great, in that God makes man responsible for his actions; he recognizes in him a dignity of personal independence, as he does in no other creature on earth."

“But if the susceptibility for Christ attests the dignity of man, how much more the actual reception of him. Is there glory in seeking for God, how much greater is the glory of finding God in Christ. When we exercise that repentance which God requires, we judge ourselves; and when we truly appropriate the faith which God sets before us in the risen Redeemer, then he, by whom God will judge the world in righteousness, is no more our judge, but the finisher of our redemption; we are in him and he in us, and all things which he now possesses as the glorified Son of Man, he communicates to us, so that we, becoming like the image of the first born among many brethren, may possess with Him the kingdom that his Father has appointed. After this faith, my dear friends, let us strive with all the earnestness of our souls, in order that that on which the true dignity of man rests, communion with God, may be in us not merely a capability or a possibility, but may become more and more real. Even in our times and in the midst of Christendom, many still, like the Athenians, worship the unknown God, uncertain what they have in him and what they should expect from him, vacillating in their opinions and following every wind of doctrine. With them God is the name by which they denote a dark, indefinite feeling, as it occasionally reminds them of something above them who is higher and infinite. We would rejoice that this warning voice is not yet mute; but we would say to them that our God no more dwells in the darkness, as he once did for Israel, that the mystery is revealed in the word and the gospel, that the unknown God has made himself known in Christ.”

In the sermon on regeneration, the author considers particularly what certain opponents of this doctrine allege as sufficient substitutes for it, namely, that man, without regeneration, can attain the end of his being, either by intellectual cultivation, by integrity and virtue, or by an indirect participation in the effects of Christianity. We quote one or two sentences under the first head.

“It is an inner world which man here opens to himself, and which he conquers, while he creates. The manifold problems which meet him as they require, his time for higher thoughts and efforts, must withdraw him from what is vulgar and low, and preserve him from sinking down into the defiling fens of life. There is something noble in that he employs himself in the earnest pursuit of the objects of knowledge, not for the sake of any personal use or advantage, but from mere curiosity. Such toil bears in it-

self a certain consecration ; for the moment, a purifying power ; man has now something elevated above the sensual world, which he seeks and loves, and to which he devotes himself. And besides, if the investigation leads to the ultimate grounds of all knowledge and existence, how great does our soul feel itself to be and how highly raised above the little things which else tempt one to sin ! And the same praise—dare we deny it to the cultivation of the beautiful in poetry and other fine arts ? Does not this stand in a relation not to be mistaken with striving for the good and the holy ? How often do its rules forbid the same things which the moral law does not allow ! How is such an employment fitted to give us an idea of the beauty of the perfect harmony in our life, which a sanctified will only can produce ! How it moderates the inclinations, softens the manners, represses all the rough outbreaks of nature !

“ Such then would be the intellectual cultivation which should lead individuals as well as nations most surely to the highest dignity of human life and guard them from destruction.—But were it actually the case, more than two thousand years since, mankind would have solved the problem. History informs us that there had then been a nation, the Greek, which had reached a height of cultivation in art and science, never seen before or since—to a summit from which by its works it could become the lawgiver of the most distant posterity. Where is this nation ? Vanished long ago from the earth. When therefore the apostle Paul stepped on the great seat of this cultivation, he delayed not a moment to summon the Athenians from the schools of their philosophers to the despised Galilean ; he called the whole great past of this people, with all their celebrated creations, times of ignorance. A time of ignorance it was, since in the midst of all their noble treasures of cultivation, they did not and could not possess the highest—the spirit of knowledge and of peace and of holiness in communion with the living God. And since they lacked this one thing, a poisonous breath arose from the splendid flowers of their cultivation, which infected the air and corroded the ground, which stunned the conscience and killed the moral sense, which blunted the feelings of the people in respect to the most shameless sins by daily familiarity and made their understanding only ingenious and creative in the arts of destruction, so that at length the most beautiful, the richest sown field, ever beheld in the garden of God, perished in a total putridity.”

“ Ye know well, for I speak to men of understanding, that this

cultivation could only be of a genuine kind and actually valuable, when it was the fruit of earnest labor and effort. Think you really that a cultivation which was effected like that of the Greeks could ever become the universal possession of man? Certainly it needs only a glance on the world as it actually is, to scare away this marvellous dream. It is not merely that an innumerable multitude were not called, according to the measure of their gifts to the enjoyment of this higher cultivation. The essential arrangements of the earthly life will always render it necessary that the greater part of mankind should be specially devoted to manual employments, which will not allow them time to acquire intellectual cultivation, and to whom the possession and care of it would only be an evil. And if we now praise this cultivation as the one thing needful, what follows? What else than that the highest good was not intended for all, but only for select, highly favored natures. O then let these high words in praise of human cultivation be dumb! For this haughty culture wants nothing so much as the warm breath of love, of genuine humanity, without which certainly no one can attain to the true destiny of man."

"You see how grievously we sin against our poor brethren when we put everything on the ground of mere intellectual education; it is not enough for us to care for ourselves only, unmindful of their true well-being; we thrust them down into the raging sea of sins and worldly cares, so that we only for ourselves may reach the shore. And would it were actually the shore that we attain. But on the heights of this cultivation, in all its grace and refinement, have not modern times shown us the deepest depravity of heart and life both in respect to nations and individuals? It is true that this culture cuts off the wilder shoots of the tree of sin; it represses the rougher sallies of selfish passion, and imparts to the manners in the common intercourse of life a virtuous appearance that looks like love, self-denial and humility; but as all its efforts in this respect are directed only to the outward show, it lets the poisonous root of that tree remain untouched. Intellectual cultivation, high as it may ever mount, never eradicates a single sinful tendency; it only refines the whole."

The following occurs under the second head,—the proposed substitution of honor and integrity for regeneration: "It is true that these men are moderate and honest and righteous in their dealings, so far as their view extends; but is there not a great defect in these children of duty and law, that their view ordina-

rily reaches not to the deep roots of the moral life? When, therefore, they meet with opposing principles which proceed from these deep roots, where the struggle for something higher than their boasted notion of duty meets them, when especially they are thrown into great currents of life, how rapidly they lose this just moderation and forget their integrity and justice?" "If we look now over the whole of such a life, what a rare mixture of righteousness and unrighteousness, of adherence to duty and heedlessness, of power of self-denial and inability to restrain even the smallest violent propensity, of insight into the most distant objects and total blindness in respect to the nearest, of effort for that which is virtuous, and of an inconceivably calm acquiescence in evil! How can these things actually harmonize into one living whole? And still it even now exists, and innumerable individuals go on in their accustomed manner, till death that divides all things, separates here also, making manifest what was concealed. But must ye not then allow us thus to conclude: when ye are too weak, or too easy or too blinded to resist sin, still ye are only indebted to the favor of circumstances, that ye have not already fallen off from your remaining duties. It only needs stronger temptations, directed in unfavorable moments on the weak side of your character, for you to apostatize here also. O dependent self-sufficiency and fragile, heroic virtue! Rich beggary! lofty nothingness! O proud adherence to duty, which in one hapless moment can change into bondage to sin!"

Under the last division, we translate the following: "Certain effects of the work of Christ, in the history of the human race, extend immeasurably further than the consciousness of communion with him, or the knowledge of his gospel. It flows around us like the air which man, without thinking of it, needs at every breath. Multitudes live under the institutions which Christianity has established and know it not. They enjoy every day its fruits and thank not the tree which bears them. The Christian religion has in all relations preserved and protected the dignity of man—the object of the redeeming love of God. It has procured the recognition of the true nature of marriage as the connection for life of one man with one woman, and, so far as its influence reaches, has removed the ancient degradation of the female sex. It has freed the slave, and taught us in love to respect human rights in servants. It has connected nations more intimately with each other and has secured, in their wars, the rights of mankind. It has taken up the poor, the weak and the suffering,

in all the departments of life, and placed them, as the helpless, under the special protection of the strong and rich. It has founded asylums for the orphan, the poor and the sick, caring for the instruction of the smallest, and establishing refuges for the depraved and deeply fallen to the saving of their souls. All this has it accomplished, and much more would it have attained, in all the departments of life, if it had not had to do with a race of stiff necks, of unbridled inclinations and of indolence hard to be overcome."

"And if they now enjoy the things which regeneration brings to man, does not this regeneration seem superfluous in attaining the end of our being before God? But it needs only a simple consideration to convince you, that there is no truth in this conclusion. If ye only partake in the general effects of the gospel, without truly appropriating to yourselves, its fundamental provisions, can ye say that ye are truly free and independent in your relation to the gospel? Certainly not; but it is a dark power which forces and bears you on, without your knowing the awakening force, the Divine power, to which you owe what is best and noblest in your life, and which still ever remains at a certain distance and in alienation from you, though it continues near you, in order to unite you wholly with it. In this your unconscious state, you are not free, but simply dependent; and think you that it is worthy of you, to remain voluntarily in this dark dependence, when ye could be truly free?"

"O then turn with all your heart to the source of the mighty stream on whose banks ye dwell, whose waters fertilize your land and moisten your seed and quench your thirst. Make ye only this thing clear to yourselves, that the entire form of the life to which ye belong, the essential institutions in which it moves, have their deepest ground in the appearance of Jesus Christ among men, while yet no feeling of your necessity leads you to him. This one thing must have already prostrated you in deep humility at his feet, to listen to his words, as he still speaks to us to-day in the gospel, and to learn fundamentally what he has to say to us of his Father, and of us, and of himself."

Some of these discourses are introduced or concluded with a brief prayer. This practice, which might appear constrained and formal in the printed discourses of an American clergyman, does not seem incongruous in the sermons of our German friends. This perhaps may be attributed in part to the greater simplicity and fervor of the latter. We translate one or two specimens:

“Thou knowest, All-wise God, that the present generation are in nothing so rich as in doubts and questions and denials at variance with thy holy truth. Thou knowest that in our hearts, also, these doubts often intrude; alas! how that they even proceed from our own bosoms, so that the ground on which we had stood, trembles beneath us; that thy word and thy promises seem to us dark and uncertain; and what we have already experienced of the operations of thy grace, appears to us like a dream; and that even in our prayers and cries to thee for help, conflicting thoughts are mingled, and our whole soul is placed in most sad perplexity. O send to us thy help and awaken us by the motions of thy Spirit, that we may with all earnestness seek for the steadfast ground of our faith, and when we have found it, hold it fast, though thousands should fall on our right hand and ten thousands on our left, yea though the waves of doubt rush over our own hearts and deep call unto deep.”

Another discourse is concluded with the following words: “Seek no other Mediator than Jesus Christ, who from love to you came into the world; by whose precious blood ye have been redeemed; place your hopes wholly on the mercy which is offered to you through the revelation of Jesus Christ. O then let a warm, living breath of grateful love to Him, who first loved you, descend into your souls, and may the Spirit of holiness come upon you, and write henceforth in your hearts the law—the holy will of God. Yes, Thou art our only Mediator with God, who hast promised that when thou wast lifted up, thou wouldest draw all men to thee. O then open the eyes of those, who attempt to do the will of thy Father, that they may know and perceive that their salvation is in thy death on the cross, as it was the holiness of thy Father which was glorified in thy offering for sin on Golgotha.”

The following passage describes the perfect moral excellence of our Lord: “To this consciousness of the universality of sin in the human race, which no one of us can deny, there is only a single exception which we are as little able to deny—Jesus Christ. This is the impression which the image of his life in the gospels makes upon the soul that is susceptible of moral purity and greatness,—the calm, ever-uniform elevation and silent majesty of perfect holiness which rises over every inward contest with evil, the intimate communion with God darkened by no shadow of sin, the complete resignation which sought nothing for itself, but only the things of God, and the overflowing love which

devoted itself wholly to the service of man. And the lustre of this holiness shines the clearest when humiliation and shame covered him most fully, when the Son of man met the bitterest pangs with Divine patience and submission, when great and free in bonds he encountered his foes and judges, when still and patient he bore the reproach and torture of the cross; loved his own and blessed them with his last breath, and dying, interceded for his murderers. Christ on the cross—this is the holy image of perfect love and self-denial, to which, when children, we looked up with the trembling of reverential fear, which in the darkest tumult of the human heart still casts a beam of gentle warning to repentance and reformation, and before which only infernal boldness entirely loses its shame."

The two following passages are from a discourse, entitled, "Christ the fisher of men."

"There is a penitent recognition of one's own sin, which precedes faith in Christ, so far as it actually deserves this name, and without which this faith cannot originate in the soul. For how can we trust in Christ as our Redeemer if we do not think we need a Redeemer? But how can we feel the need of a Redeemer if we do not recognize our weakness and sinfulness? And the more vivid this knowledge is within us, the less will it remain in connection merely with single external deficiencies, but will penetrate to the inmost depths of our being and seek the worm which gnaws at its root; the more deeply we are conscious of the value of redemption, the more vital and vigorous will be our faith in the Redeemer."

"O bethink you well, my dear friends, that you stand not alone either in good or evil, but curse or blessing, perdition or salvation for many of your brethren, lies in your hands. Ye are members with them of one body, and as is the state of one member, be it sound or diseased, so flows from it over the others the living spirit of health or the poisonous breath of sickness. An offence to the innocent and defenceless little ones who believe in Christ, a burden to the weak which completely prostrates them, a stone to those ready to fall—what a fearful load for your conscience and for the great day of Divine judgment. O it were better for you that a millstone were hanged about your neck and ye were cast into the depths of the sea. But what happiness to be a trusty guardian of the faith and innocence of the young, a support to the weak, to the erring a guide in the right way by word and action! So then care for our own personal salvation is not

sufficient; in order to kindle within us true zeal, for the sake of the salvation of our brethren, let us leave all and follow Christ. May we honestly search our hearts before the face of the All-wise God. Is there any good to which custom, inclination, passion binds us more firmly than to those everlasting gifts which we receive from Christ, let us take the ship to land, forsake all and follow him. Without this ye will never be free from the pain of inward conflict; he gives his peace only to the heart which resigns itself wholly to him."

The following extract is from a sermon on "confessing Christ before men." "When we glance at the history of mankind since the appearance of our Lord, we are struck, yea pained when we are compelled to see how the confession of Christ has been a two-edged sword, which has not merely pierced to the inward part, dividing the soul and spirit, the joints and marrow, but has very often sundered the most endeared connections of common life, the bands between father and son, mother and daughter, husband and wife, separating the human race into two divisions, introducing fearful wars between paganism and Christianity, and also arraying Christian nations in manifold ways against each other, and dividing them asunder. Thus the thought will naturally arise, whether mankind could not have secured the enjoyment of the Divine blessings, which Christianity proffers, without being exposed at the same time to these great evils. Certainly, some will reply, for the lofty views and principles which the Christian religion makes known, may be firmly held and propagated, while the confession of Christ, which has always caused the principal controversy, is avoided. Indeed it has been sufficiently shown that those views and principles have expanded themselves into general truths, which have been already universally unfolded in the human reason, while as certainly they will in that case possess nothing which will cause separations or divisions. In this way an eminent philosopher has judged, and many have accorded with him, namely, that Christ himself would be perfectly satisfied, if he should find that Christianity, that is, sentiments conformed to his views and principles, predominating in the souls of men, whether men valued or neglected his service. If we look more carefully at the idea from which this opinion springs, we shall see that it is manifestly this, that the essence of the Christian religion consists of views, principles, general conclusions. Were it so, why could not these continue to exist in the convictions of men, though he who first promul-

gated them, had been long forgotten? Thus it is possible to imagine that the remembrance of Moses might be lost among his people, while his laws were firmly retained. Or to select a more recent case, the recognition of the great truths which Luther placed in the light of day, and which became the soul of his reformation-work, does not depend essentially on the knowledge of Luther's person and life; it is not impossible that these principles might remain in the consciousness of Protestant Christians, were Luther's name to disappear.

“But with the Christian religion the case is wholly different. Here all things depend on the holy, divine, human personality of its founder and on the definite relations to this personality, and not merely on the fact that Christ was the author of this religion, that he announced in his teaching the loftiest truths; but it depends especially on the great facts of his incarnation, his death, his resurrection, his ascension, by which he, suffering and acting, accomplished the salvation of man. Since this is the case, his teachings as they are held up to us in the gospels, include especially his declarations regarding himself and an assertion of his personal claims on his hearers in ever-varying forms. And when the apostles, filled with his Spirit, went out into the world, to make known his kingdom, you see that they were principally employed in repeating and inculcating the lessons of their Master. Examine only the Acts of the Apostles and the Epistles, and you will find that it was the person of their Lord, it was the importance of his advent for the world, which was prominently handled by them; that they declared their preaching itself to be a testimony of Christ crucified and risen again; that the grand theme of their verbal communications and their letters, the roots from which their teaching unfolded itself, was nothing else than the glory of Jesus Christ, the Son of God who became man, the only Sinless one among sinners—the great facts by which he secured the salvation of man. It is absolutely impossible in the Christian religion to separate doctrine from the person, to thrust out Christ and yet retain Christianity. Therefore is Christ so far from being satisfied when only certain general truths are acknowledged and received into the soul, while men possibly forget his name, that he on the contrary, in a long series of his declarations exhibits himself as the object of faith; immediately before his death he established the sacrament of the supper expressly in remembrance of himself; in various ways and in the strongest language he demanded that men should confess him as

the indispensable condition of partaking in his salvation ; whosoever denies me before men, him will I also deny before my Father who is in heaven."

Our closing extracts are taken from a discourse on "the three Stages of the Christian Life," founded on the passage respecting our Saviour's transfiguration.

"'Lord it is good to be here,' exclaimed Peter, with the expression of the highest rapture and the most childlike simplicity. 'Wilt thou that we make here three tabernacles, one for thee, one for Moses and one for Elias?' Here would they forever linger, build tabernacles for the heavenly forms, and, absorbed in their vision, forget all the strife and all the trouble of earth. What can they desire besides? What attraction can withdraw them from this holy place? Where Jesus Christ makes known to his friends his divine glory, there they partake of the deepest and holiest joy, such as the most costly goods of earth can never furnish. 'Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you.'

"It is the most sacred experience of the Christian life, it is the heights most resplendent, of which this narrative reminds us. It was in still retirement, when our soul was absorbed in musings on the wondrous way in which God had led us to his eternal salvation; or when in ardent prayer, we sought consolation and help from the disquiet of our heart and the troubles of life; it was in the circle of very dear friends, when in conversation on the holiest themes, in reciprocal interchange of our views and experiences, our hearts overflowed, and the glowing sparks of faith and love uniting, suddenly burst forth into a clear flame; it was in the public worship of God, when the message of the gospel in the hymn, the prayer, the sermon, powerfully impressed us; or it was when the highest festival of divine worship—the Supper of the Lord—poured over us the fulness of divine mercy;—how any one may have experienced these things, we know not; but this we know, that whoever has experienced one such holy hour, can never forget it again. Was it not as if heaven had been opened to the enraptured gaze; as if a higher, holy world would receive us into its eternal repose. We thought that a happier experience could never befall us in eternity, than that this feeling should evermore endure. All the pains and cares of earth were absorbed in the single emotion of the most childlike acquiescence. All sin appeared to us inexpressibly odious, contemptible and pitiful; we could not imagine how it should ever

have seduced and fettered us; and it seemed to us impossible that it should hereafter gain power over us. Far below lay the world; we were conscious of being citizens of the heavenly kingdom. On the eye of our mind beamed the glory of God in the face of Jesus Christ, who is the image of God; we saw his glory as the glory of the only begotten of the Father, full of grace and truth. What had often seemed dark to us in the connexion of his works, now shone distinct and clear. What our thoughts had been wont to divide and scatter, now arranged itself into the most beautiful whole, as we recognized its soul to be the redeeming love of the Son of God to us poor and sinful men. Yes poor, if we looked only at ourselves, but immeasurably rich in eternal possessions, when we recognized ourselves as the property of our Lord and Saviour, when we knew ourselves to be in fellowship with Him, who is Lord of all heaven; O in such holy knowledge, should we not forget the world with its pleasures and griefs?"

"Or does any one think that it was only Christ's peculiar glory on which it was allowed the disciples to cast a longing gaze? Whence have we the right to employ the event so directly for the happy perfecting of the Christian? O how little do such queries and doubts know of the divine fulness of love in Jesus Christ; love which thought it not robbery to be equal with God, but humbled itself and took the form of a servant and was found in fashion as a man; love which led him to count as nothing his Divine form, but to become wholly and inseparably one with us; love which rent the heavens and brought him down to us, in the deepest abyss of our misery, that he might raise us with himself to the throne of his divine majesty.

"No, faith, in him and love to him cannot so inquire; for these are assured that all which Christ has, his friends shall share with him. Will he then be solitary in his glory? Was he alone on the mount of transfiguration? When transfigured there appeared as partakers of his glory, in company with his disciples, Moses and Elias, who talked with him. Moses, the lawgiver of Israel, once the most harrassed of men, called to lead to the promised land the people of hardened heart and iron neck, finally gathered weary to his fathers, now enjoying the most enlivening repose in the participation of the glory of the Son of God. Elias, the greatest of the prophets, sent to Israel in a time of trouble and disorder, when Ahab and Jezebel seduced the people to the cruel service of Baal,—whose whole life was a con-

stant contest with the sins and idolatry of his countrymen, till God translated him to heaven, where his heritage is the happiest peace in communion with the Saviour. No, doubt not, disciples of the Lord; he will not only enjoy his own felicity; his loving heart will long to share it with you; 'because I live, ye shall live also, and where I am, there shall also my servants be.' 'Father, I will,' he prays in the night before his death, 'that where I am, that they whom thou hast given me, may be with me, and I will give unto them the glory that thou hast given me.' No! ye dare not doubt; his transfiguration is to you also the type of your own future perfection and glorification. 'In the world, ye shall have tribulation, but he of good cheer, I have overcome the world.' Here ye contend and are subjected to much toil and labor; but for you a time is coming, and who knows how near it is, when the dark shadows of the earthly life shall yield forever to celestial glory, when every conflict shall be swallowed up in victory, and all pains and toils shall end in the sweetest rest, when nothing more shall disturb your happiness in communion with the Redeemer."

ARTICLE II.

RELIGION IN GERMANY.

Translations from the recent work of Dr. Tholuck,—“Dialogues upon the principal questions of Faith of the present time, principally for reflecting Laymen who seek instruction.” Halle, 1846.

By J. B. Lyman, Andover Theol. Seminary, now in Europe.

[THE work from which the following extracts have been translated, was written by the author, as the title indicates, to furnish a book suited to afford instruction to inquiring laymen. Hence its style is in many parts colloquial and idiomatic, and thus calculated to bring home his thoughts upon the questions of faith to the hearts of the German people. It consists of six dialogues, with the titles: Reason and Rationalism; Reason and Faith; Faith and the Scriptures; The latest Progress; Progress and Confessions; and the Reawakened Faith. The speakers represent different religious parties of protestant Germany. Emil rep-