

CHRISTOLOGICAL THEOLOGY

AN

ADDRESS,

BY

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PREFATORY NOTE.

It is proper, for reasons which will easily suggest themselves, to record several curious facts in the history of this Inaugural. Whilst it was passing through the process of printing in Chambersburg and after about one half of it had been set up, type, manuscript, and all shared in the common ruin which attended the burning of Chambersburg by the Rebels in July, 1864. Only the first form in proof sheets, being in our hands, was saved. Thus we supposed a final disposition of the address had been made. Synod, however, in October last, requested us "to reproduce the address, and hand it over to the Publishing Committee, to be published as soon as possible." It is needless to say that this was a request most difficult to fulfil; and we could not have had courage to attempt it, had we not still found in our possession notes and fragmentary sketches of the first draft. As the occasion which first called it forth had passed, this reproduction may lack something in animation, but in thought and substance it is faithful to the original. We regret the loss of many valuable notes drawn from the most eminent theologians of Germany, with which we had illustrated and confirmed our positions. Only some of them we have restored.

Mercersburg, Pa., Feb. 6th, 1865.

H. H.

CHRISTOLOGICAL THEOLOGY.

As the eye that sees cannot see itself, so any great movement, in any given age, can never directly and fully understand itself, or measure the meaning of the activities and tendencies which strive and struggle in its own bosom. Every change from what was before, whether in the way of progress or decline, has its childhood in which instincts and intuitions rule, its youth in which hope and impulsive ardor prevail, its manhood of more conscious reflective activity, and its ripe age, when out of the earnest sense of the transition at hand—out of the consciousness that its own mission is about being fulfilled—speaks that semi-prophetic voice, that “mystical lore” which augurs coming events, under the tuition of which alone the Past can be properly reviewed, the Present correctly estimated, and the Future in any degree anticipated.

The age in which we live is characterized by the activity of momentous energies. There is a troubled sea of unmoored and floating powers around us. Much of what once seemed order seems now rolling chaos. There is a voice, though as yet but faintly heard, that is shaking the earth. History is groaning and travailing yet once more. “And this word yet once more, signifieth the removing of those things that are shaken, as of things

that are made, that those things which cannot be shaken may remain." In all directions, unities which have been the base of civil and religious interests, are dissolving and seeking life in adjustment with some higher and stronger unity. There are prophecies which are failing; there are tongues once confident in their utterances, which are ceasing; there is knowledge once held as verity, that is vanishing away. That which has been "in part" is yielding to the presence and power of something "perfect" which is struggling for place and acceptance.

Of all this, as going on in our age and around us, we are not fully conscious, yet we need only earnestly attend to a single sign of the times to convince ourselves that civilization, civil governments, social life, and theologies are undergoing the most momentous changes and modifications; and that a re-adjustment in all these interests is even now going forward on a scale of magnitude beyond the dreams of the wisest.

The sign we refer to is found in the fact that, as relating to all these interests, traditional foundations are being shaken and broken up as they have never been before. There has been a time—and that time has reached down to the age in which we live—when civilization, governments, social and Christian life, rested calmly on traditional foundations, sheltered and embosomed on venerable and sacred traditional consent. These interests were cultivated and advanced by a kind of quiescent self-evolution. Their firmness in the present, and their promise for the future, rested in the undisturbed sacredness of their own past. The minds of men were greatly controlled by their own sacred associations and hallowed memories. This venerable traditional life may not have been pure and

perfect, but it was calm, powerful, and lovely. Thrones, and all their hereditary appendages and dependencies, were secure in the bosom of this traditional life. Systems of philosophy and theology lived long, and were regarded as finished. The Romish Church rested and moved on the calm tide of ages, and was clothed with power and calmness not only from its hoary memories, but also as lying around the heart of empires. The original Protestant confessions had passed the conflicts and disorders incident to their formative period—had formed and rounded their systems—had consolidated around their symbols and cultus—had adjusted their relations toward each other and toward Romanism—had nestled themselves severally in the kingdoms—had developed their own traditional life—and firmly embalmed their own heroic and lovely memories in hearts, families, and nations.

Thus these religious communities existed separately, and to a great extent unmixed, with a comfortable feeling of self-sufficiency. Their tenets, their sacred order, their customs, ecclesiastical and social, were peculiar, unquestioned, and unassailed from within. Thus nations, religions, and types of civilization and social life rested as mountain ranges apart, strong and grand in themselves, whilst valleys of peace mediated between them.

Even in our new country, traditional life had realized something of the same calm, consolidated character. Each type of religious life had its traditional completeness, and had attained unto rest in its own bosom. The sacred hereditary feeling and faith were strong in every denomination of Christians. In most cases, language, or transatlantic national origin, as well as theological systems and sacred social and religious customs, kept them

apart from each other and united in themselves; and thus each felt complete and satisfied in itself, anxious only to realize the full possibilities that lay, or were supposed to lie, in its own bosom, knowing no higher law than its own traditional *esprit de corps*. Rural communities were comparatively undisturbed by any thing foreign to themselves. Patriarchs lived, and died, and were buried, in the midst of their generations. Men and families, even in cities, but still more in rural regions, grew up side by side, knowing each other from youth to age, and from generation to generation. The few strangers that came in were soon assimilated by their all-absorbing surroundings. In short, every where, from the highest and widest circles of organized society to its smallest eddies, ruled and reigned the moulding, conserving, quieting power of traditional life.

Is all this so still? We need only ask the question to answer it. Have not these traditionary forms and foundations of society been broken in upon? Have not all these old elements of society been mingled, mixed and set afloat? Is there not a general running to and fro in the earth? Is there not a migration of nations, and peoples, and faiths, such as there never has been before? Is not the Englishman, the German, the Frenchman, the Swiss, the Italian, the Irishman every where? With them, have not the religions in like manner migrated? Are there not Protestant chapels in Roman Catholic countries, and Roman Catholic chapels in Protestant countries? Is not every particular denomination infused with members whose traditional origin belongs to another? Do not Roman Catholic countries and communities lie open as they never did before; and are not its peoples mixed and mo-

dified by foreign infusions? Have not all religious communities been modified by foreign elements; and are not the various types of national civilization, social life, and manners, mixing at all points? Are not, moreover, the literatures of the nations, and of the various forms of religion, becoming mutually and practically familiar? and are not all investigations in science, politics, and religion transcending traditional bounds?

Is it insisted that all this shall be called progress? We agree. But in this admission it is not yet decided that this progress is free from danger. We agree even that, if we look no farther back, the immediate cause of these vast changes may be found in some degree in the material activities of the age. Steam, railroads, the telegraph, the printing press—these, no doubt have mixed the peoples. These mighty originalities have broken up the old traditional life. These, in an hour, pour the good and bad of the cities into the quiet and virgin rural districts. These make the nations visit each other, and shake hands over bales and barrels of commerce. These mingle the theories of governments, mix and modify religions, change manners and memories, amalgamate the life and blood of nations, give other character to civilization and social life—and unsettle every thing so far as its firmness and peace have rested on mere traditionary foundations. These are the great powers that lay open every isolated circle of life and swallow it up in the general flow. These hush up the voices of mystery that have been heard for ages around Meccas small and great, civil and sacred. A depot at Rome will allure even the beggars away from the doors of the churches. Turbaned camel-drivers at Cairo will leave their camels to become baggage porters for their

turbaned superiors who are stepping out of the cars. In this same age may yet be heard the stentorian voice of some turbaned conductor calling out, "Passengers for Gaza, Hebron, Jerusalem;" and in some grand Hotel of the city of David and Solomon may yet be seen the competitive placard: "Great Eastern Route to Peking, via Damascus and Babylon—through without change of cars!"

That these are powers—and that they more immediately effect what we have thus ascribed to them—who will deny? But that they are any thing more than physical powers, who will assert? Whether they are means of good depends altogether upon the will that is moving and using them. Is he who rides quickly to China—who speaks as by lightning with the ends of the earth—who throws his thoughts and schemes before the world by sheets that fall from the press as leaves in autumn;—is he a Christian? or is he a rationalist, a socialist, a humanitarian dreamer, a skeptic, a man worldly, sensual, or devilish? These are the questions that must be answered first. If these vast powers are to be the vehicles for such wills and minds and hearts, they must prove with all their power, powerless for all high and holy ends. In that case their agency in breaking up the traditional forms of life will be the power only of throwing order into chaos without that creative principle which can make chaos the womb of a higher and better creation.

Plainly we must seek the true and ultimate cause of the mighty changes which are at work in our age back of all these mere material agencies, in potencies that belong to another sphere. These are effects that belong to the Christian and moral sphere, and their cause must be sought there. These causes are factors that have wrought

in history, and their roots must be traced back into that past out of which all the present evermore rises. A brief historical review will make this plain.

The great problem in the Reformation was to adjust the principle of authority and freedom—the true office, rights, and needs of the individual, and the true status and force of the general—the centrifugal and centripetal forces of history—the unity in oneness, and the unity in diversity. In all the creations of God these two forces are perfectly balanced. In the physical system of the universe the two apparently opposite forces of attraction and repulsion are one and harmonious in a power above both. In every form of created and embodied life, the free life and the limiting and regulating form are one perfect organism. In the plant, in the animal, in man, how completely free is the individual in the general nature—how completely free the life in the form of its embodiment; and yet how completely bound is this life to the form in which it is embodied. But in social constitutions as these live and are unfolded in history, there are not only the divine and human factors to be adjusted in their free activities, but many human wills are to be preserved in unity, without violence to the freedom of any. To realize this unity in free diversity was the great problem of history, which in the great Reformatory movement pressed for a solution.

The one-sidedness of Romanism in absorbing and unduly limiting the individual in the general—freedom in authority—began to be felt before the Reformation broke out, and was the silent occasion and preparation for it, and its fundamental cause. There was a necessity for

the Protestant principle of freedom; but there lay a danger in it—the danger of disintegration, and vicious, arbitrary, self-willed freedom—a danger which was not so clearly seen and well considered in the beginning, but which forced itself upon the attention of the Christian mind in all its great and solemn importance in the later developments of the Reformatory movement. While the Roman Church had ignored freedom by making unity mean oneness, the Reformation was in danger of turning freedom into caprice by sinking and dispersing unity in diversity. Those who started back with horror from the centralized tyranny and corruption of Rome, soon found themselves equally repelled from the stagnating antinomianism, the maniac fanaticism, the morbid separatism, and the hydra-headed sectism which grew out of abused and exhausted subjectivity, and sought at last a vain refuge in naturalism and rationalism.

The essential spirit of both these forms tends to set men free from all traditional bias, from hereditary prejudice—as it was wont to regard those sacred feelings of reverence for the views and faiths which rooted themselves in the past. Its spirit was essentially unhistorical and revolutionary. Its enlightenment, under the guidance of nature and reason, was accordingly effective in sweeping away all faith—and especially as it rested in sacred reverence for the traditional authority of the past. All this it regarded as mere lingerings of superstition coming from ignorant and unreflecting ages.

Here then was a new enemy on the left as formidable and dangerous as the one which had been conquered on the right; and the Church, as reformed, was called to war against its own pretended friends, who, under pretence

of carrying out the Reformation to what they regarded as its proper completion, began to eviscerate, revolutionize, and destroy the old churchly faith on which the original symbols and cultus were based. The Reformation which had carried with it substantially the old historical faith, much of the venerable idea of the objective in its views of the Church, the sacraments, the ministry, cultus, and the power of traditional life, was called upon to surrender all this and throw itself into the cold embraces of a negative, humanitarian faith.

Naturalism or Deism, having in time worked itself out of the Church, began to work in upon it—using a philosophy of sensationalism to spiritualize Christianity! It not only sundered God, the Creator, from His own world—setting Him over it as a mechanic over his own machine, to observe its course as propelled by the autonomy of a kind of secondary natural laws—but also carried similar views over into the sphere of Christianity. It spoke substantially thus: God is the author of Christianity, but not its principle. He through Christ devised and inaugurated it; but He and Christ stand beyond it, and not in true union with it as its perennial principle and life. It is a power, a system of truth that God has projected from Himself, and which works now by its own inherent moral laws, or is worked by man in his own behalf.

With the progress of these views of man's dignity, and the autonomy of his natural powers, all Christological conceptions were lowered, and even left entirely out of view; and all objective, historical powers in Christianity really denied. When the divine is pushed out, the human is in the place of God. When man rises, Christ sinks.

When man kindles his own lights in the darkness of earth, and proudly walks in the sparks of his own kindling, the lights in the heavens above wane, and are forgotten. Whatever Christ may have done and taught, He had for them now gone to heaven, like all other good men. They were thankful for what He had said, that they might show their wit and wisdom by bandying it about and showing what He ought to have meant; but His person was for them the same in kind as Moses and Plato. It is easy to see that views like these must be disintegrating, individualizing, at war with all historical and traditional associations, and ultimately destructive of all unities in Christianity, governments, civilization, and social life.

Rationalism, according to its own definition of itself, proposes to measure and judge Christianity by the inherent natural reason—*naturalis ratio iudex et norma fidei*; but really it makes the prevailing convictions of the majority of the enlightened in any given age—the *Zeitgeist*—the criterion and arbiter of divine revelation. The mob-rabble are after all the true judges as to whether Christ "ought to die." Thus it sinks Christianity into the spirit of the age, makes it subordinate to, and dependent on, mere human thought and development. It places utility above truth—the interests of the subject over all that is objective—and exalts the mere notions of selfish nature over all that is precious in truth.

Thus a spirit foreign to its true intent infused itself into the Reformatory movement—a spirit without reverence for historical Christianity—controlled by no unity—intensely individualistic, and by its very nature, as committed to the infallibility of nature and reason, in its

effect on all supernatural unities in Christianity, disintegrating. So far as it has had, or can have, any unity, it is, like the unity of all forms of infidelity, the accord of opposition and hatred to a truly divine-human revelation and religion. Its spirit and tendency, therefore, is to sunder man from God, to merge him into nature, to bind and confine him to the vain cycles of the world, and ultimately to enervate his religious instincts, to lay his spirit open to demoniacal invasions and influences, and to carry him captive into material interests, secularization, sense, lust, and sin. How can he remain fastened to any thing beyond himself, either in heaven or on earth, who adopts for his motto *de omnibus dubitandum!*

But what have we to do with these disintegrating systems? Are not Naturalism and Rationalism behind us in the age past? Are they not beyond the sea, and is not the broad Atlantic like a "great gulf fixed between them and us, so that they which would pass from hence to them, cannot; neither can they pass to us, that would come from thence?" Let us not be deceived! These errors are products of human nature; and human nature is every where, and in all men. Besides, human nature is apt to learn. It needs only the gentlest suggestion to make it understand and adopt what is on its own natural plane. If there be no other means of communication, "a bird of the air shall carry the voice, and that which hath wings shall tell the matter."

We know, however, that these errors have had much more direct access to the Christian mind of the American Churches. Deism found lodgment during the Revolutionary war, and still more afterwards, among the upper

classes of society, from whom its virus spread among the lower. Rationalism has been imported in books, by apostles of the revolutionary Evangel, by ecclesiastical adventurers and vagrants, and in the form of thousands of "rude fellows of the baser sort." It has been spread from many of our seats of learning by means of rationalistic exegesis, church history and theology. It has come through poetry and novels, through manuals of devotion and physical science, through liturgies and hymns. Much of our own literature in all its departments, echoes its principles, and the popular mind, both in and out of the Church, is consciously or unconsciously saturated with it. One need only be thoroughly acquainted with its popular maxims to meet its familiar face, in countless forms, in the superficial and floating opinions of the age.

Let any one earnestly and closely observe the various phenomena in popular tastes, opinions, and practices, as they manifest themselves around us, and ask what they indicate. Instance the readiness with which the popular mind seizes upon such works as those of Colenso and Renan, as showing what lies latent in the nominally Christian mind; the common saying, "I will not believe what I cannot understand," an echo of the rationalistic motto "Klarheit ist Wahrheit;" the fact that so many are content to remain out of the Church who profess to respect religion; the popularity of extra-ecclesiastical reform movements, and their impertinent censures of the Church for not seeing things in the same light; the rise and progress of every form of mutual philanthropic societies and their readiness to assume some of the functions of the Church, while passing with many as a full substitute for its divine mission; the taste and rage for mere

preaching, and for that kind particularly which owes its interest and power to the subjective ability of the preacher, and delights in themes which pertain to the sensation spirit of the age; the clamor for the useful in all departments, under the show of zeal for the practical; the glorification of mere secular enlightenment as the harbinger which is to usher in the millennium of political, social, and moral perfection and peace; the greed with which the prevailing sentimental, superficial, and Christless periodical and popular literature is devoured; the restless cry for the new, the curious and exciting. All these, and numberless others that might be indicated, are features which appear in the rationalism over the water—the very muscles and nerves of that faithless system.

But still more sad and solemn is the truth presenting itself before us, when we examine the theological and religious literature of the land. Witness its readiness to break with every authority and sacred tradition of the past; its disposition to flatten down the venerable, historical, and catholic verities of faith; its unchristological tendencies; its shaping and degrading of the Church into a mere fancy or creature of individual will and judgment; its boldness in denying to the ministry, the sacraments, the ordinances, all objective and supernatural power and character; its disposition to turn the glorious gospel of the blessed God into a mere ethical law,—a storehouse of means to give impulse to motives, and facilitate the objects of moral suasion.

Such theology is popular theology. It affiliates with the crowd; it attenuates itself to all the subtle naturalism of worldly hearts; it flatters the spirit of the age; it is genial to secularized money-making minds; and floats with the

dashing, surging, eddying, anchorless notions and opinions of natural men.

These are the elements and powers coming in back of the mere material activities of the age, and are mighty to "wear out the saints, and to change times and laws." These are powers greater than railroads, telegraphs, and steam. These are the tyrants which enslave men in the material interests of the age; and make all their seeming progress a savor only of death unto death. It is these that make it possible for material progress to disturb the sacred unities of society. It is these that eviscerate human hearts of traditional reverence and faith, break up the foundations of civilization and social life, and imperil all the high and holy interests of pure Christianity.

The status of society thus induced and caused, and thus imperfectly described, calls for earnest and profound attention. It is easy to see that momentous dangers to Christianity are involved in this breaking up of sacred traditional life. Its historical character and power is in danger of being entirely ignored. Its supernatural basis is in danger of being swept away by a spirit of common sense rationalistic negation. Its divine grace and faith are in danger of being displaced by a mere didactic moralism. All the positive contents of faith are in danger of being evaporated into an easy irresponsible latitudinarianism. The Church is in danger of being degraded into an earthly temple that shall merely echo the prudential maxims of men, and conserve such decencies as the natural conscience may demand, and social proprieties require.

As this mysterious power of traditional life lies as a necessary law in the life of organic humanity, and thus

also in the life of Christianity, which is the renewed humanity, so does it lie as the sub-structure of all true civilization. What is the *civis* or the *civilis*, from which the word civilization is derived, but the citizen and that which underlies citizenship—namely, location, a settling down, a home, and with it all the social ties, the inherited associations and memories of family and civil traditional life? It is solid social life over against that fragmentary, unsettled, isolated, uncertain, roving nomadic life which characterizes the lawless, homeless hordes of Barbarism. It is in its deepest sense to locate man, not only in space but also in history, so as to bind his life with all the life of the past, with all the life of the present, and with all the life of the future—to make his life "the end of a boundless past, the centre of a boundless present, and the beginning of a boundless future." Man's life can have true honor, true citizenship, and be under the power of true civilization only so far as it lives and unfolds itself in the *nexus* of generic and organic family, civil and ecclesiastical life. This power of traditional life in the interests of civilization holds the same place as the mystery which binds the bees into a swarm, only of course as much higher and better as man is above the insect. In proportion as this mysterious power is lost, do all the interests of civilization suffer, yea are its very foundations undermined.

With this traditional life, in like manner, always goes the moral or ethical substratum of society. What is the *ἥθος*, from which our word ethics is derived, but abode, home; and then custom, habit, usage, fashion, behaviour, imitation, and thus, finally, moral conduct. Of substantially the same nature is the derivation of the

word *moral* from *mos, moralis*. Both the words Ethics and Morals plainly betray the fact, that the very foundation of these interests root themselves in the generic, organic, social, traditionary life of humanity. Any tendencies, therefore, that subvert or weaken this mysterious and necessary sub-structure of society, are deeply and fatally at war with the ethical interests of mankind. Thus is the disintegrating element, at present so powerfully at work, really and profoundly, though subtly and under the garb of zeal for the good, at war with Christianity, civilization and morals.

Already are the earnest minds sounding the alarm, as seeing dimly the gulf toward which the tide is tending. A half-conscious apprehension and presentiment is still more general. An instinctive demand for an arrest of the tendency toward disintegration, and a longing for unity, is proposing and urging it on the basis of a mutual negation of differences—a preposterous project!—demanding, in fact, that those points regarded by each division of Christianity as central and essential, and on the grounds of which alone they became, and are, different from others; shall by them be declared null and nothing, and that each shall accept the subordinates and negatives as the only essential verities of the common faith! Such movements, that promise unity by a mutual negative gliding toward the periphery, are as helpless and hopeless as they are fundamentally absurd. Such unities are mere assemblies—conventicles in the periphery—in which Christian men are virtually called upon, by word and act, to lie to one another, and where, by the mouth of false witnesses, the central, divine, su-

pernatural, and everlasting verities of Christianity are to be crucified and put to open shame.

Equally preposterous is the scheme which demands that the unity of faith shall be ignored, or subordinated to the unity of practical, moral activity—a scheme by which the Church is asked, even by its professed friends, if not to meet the world on its own ground entirely, still to forsake its own altars for platforms, and expend its energies and zeal in mere extra-ecclesiastical enterprises of moral amelioration and public reform.

In the interest of such pseudo-unionism, theologies are more and more receding from the centre of Christological verities, and assuming subordinates as principals; more and more ignoring the divine and supernatural side of Christianity, and becoming mere anthropologies; their contents of faith more and more becoming ethical maxims adjusted to the natural reason, measured by an ungracious common sense. The sacraments are made preaching ceremonies; ministers are not “stewards of mysteries” but orators: the word of God is set forth as commending itself to private intellectual judgment and approval, not to faith and submission. The symbolical authority of Christian truth is set aside by the caprice of individual exegesis. Nothing is sacred except what man chooses to make such for himself; every thing is secularized, and made earthly and common. Christianity is the unity of general dispersion, like the atmosphere, of which every one draws into himself naturally according to the capacity of his own lungs.

Is it not clear, then, that men must be called back to a central rallying point as the only true principle and

power of unity, and deliverance from this powerful tendency toward disintegration and negation? Is it not clear that something central and all-controlling has been departed from, lost sight of, and left behind—something which is the true basis and germ of unity—some imperial fact in which lies the centralizing, conserving virtue—some magnet-truth that shall turn toward itself, and adjust in steadiness the trembling, quivering, and restless fragments into which the Christian and social elements of the world have, in great part, already fallen, and to which they are still powerfully tending?

What that central fact is, it is not difficult to divine. We know whose is the kingdom, and the power, and the glory. We know who is Head over all things, and under whose feet all things have been subjected in hope. We know in whom is that life which is the light of men. We know who it is whom all men consciously or unconsciously seek. The "glory of Israel" is also "the desire of all nations"—the centre and source of all truth—the principle of every true unity—the whole of all that is divided—the principle of all systems—the harmony of all diversities—the true vicar on earth—the imperial word of all authority—and the final rest of all minds and hearts.

He—Jesus Christ—whether obscured behind obtruding ecclesiasticisms—behind arrogant philosophies—behind unchristological theologies—behind humanitarian philanthropies—behind vain private fancies of men—must be found, enthroned and crowned in the sanctuary of His divine-human presence on earth, to give the sign and substance of unity, and life, and wisdom, and victory.

Who is Christ? and what is Christianity? This is a question which presses for an answer as it never has done before. In its correct answer lies the key to all the needs of our troubled age.

Who is Christ? and what is Christianity? is substantially one question. As the name Christ and Christianity are one in root, so also is the substance which these names represent. Jesus Christ is Himself the personal principle and essential substance of Christianity. A right view of His person, of His divine-human nature, is the key to a right view of the nature of Christianity. All conceptions of Christianity that fall short of this fact, are partial, and so at least relatively false. From His person Christianity has sprung, and He is its source and centre, to which all subordinate features of it, which come from the unfolding of His life, acts, and words, must ever be referred back, and in the light of which they must ever be apprehended.

In the construction of its theologies—or in its conceptions of Christianity as a system—the Christian mind has been, from the beginning, in constant danger of deceiving itself with regard to the essential nature of Christianity, by losing its hold, theoretically or practically, or both, on its distinctive and central principle in the nature, person, and life of Christ, and thus developing its theory from some one of its subordinate features or accidents, instead of from its central principle.

Thus Ebionism found its principle back of Christ's incarnation in the shadowy life of Judaism, not perceiving its newness, but placing it on the plane of the pre-christian theocracy, and endeavoring to make Christ, not the fulfiller of Judaism, but its perpetuator and perfecter,

and thus laying its foundation in an ethical law. This view has never been extinct in the history of the Church. In our own age it is not at all uncommon to regard the religion of the Old and New covenants as one in kind, differing only in degree; which is, of course, to ignore the essential principle of Christianity—its entire newness.

Then we have Gnosticism, which sought, in an analogous way, to find the ultimate principle of religion back of Christ, and outside of Him, in the heathen religions, of which he is regarded as furnishing the key and principle of true development—who, as an æon, like others of the pagan philosophy, only the chief one of them, comes into no actual union with man, but appears only as a transient phantom, to teach the true knowledge to princely initiated souls, whereby they are impelled and enabled to find and attain to their destiny. Many elements of this many-featured system, are still to be recognized, especially in popular ideas of religion.

What is to be allowed to Judaism, and also Paganism—though this last not in the same way—is that they were preparations for Christianity, but they contain, in no sense, its principle.* There is no doubt, however, that both these entered largely into the construction of Christianity as developed in its western Roman and

*It is plain, however, from the history of religious revelations and instincts, that Christological roots run back of the incarnation into Judaism and even heathenism. What this pre-venient Christological life effected for them in the way of salvation, is not theologically defined, and cannot, perhaps, be definitely known. One of the most difficult, and, at the same time, most important problems of Church History and Theology, is the question especially of the relation of Judaism to Christianity in their essential con-

Papal type. Its hierarchy evidently comes from Judaism, and much of its philosophy of religion from paganism. We do not mean that it consciously ignored the newness of Christianity as it is in Christ, its principle; but it spread over and beyond it, like a tree leaving its central tap-root behind, and nourished itself so unduly from these extraneous sources as to effect its entire form and constitution thereby. Thus the centre, as it is in Christ, is made virtually of none effect. By developing a vicar of Christ on earth, it cut His fundamental, direct, and perennial Headship from His own body, the Church. The Christological principle was overshadowed, at least, by the ecclesiological—then logically also the soteriological by the anthropological. The Church as His body, instead of being the free, plastic organ of His life, coming perennially and immediately into it from the Head, was made the depository of His life under another head, left in His keeping and under His control. In making an earthly head of His Church, the wholeness and immediateness of His own presence in His own body is virtually ignored. Then, as a consequence, His own mediation, through His body, in behalf of its members, if not set aside, is obscured behind other mediations—the saints becoming what the Church, sacraments and ordinances as the organs of His body are de-

tents. How was Christ in the Old Testament? What relation did the divine-human life, which alone saves, sustain to them before the actual fact of the incarnation was effected? The author of the epistle to the Hebrews, connects the solution of this question with Eschatology (Heb. 11: 39, 40). No doubt its solution will be ultimately reached by the development of Christian eschatology—a part of general theology, which is at present receiving fresh and increased attention—it being as yet less clearly settled than any other part of the system.

signed to be—the media of communion with the life of the Head—thus attributing to the members what is inherent in the organs of His mystical body. This result was reached by developing the system from the traditional bosom—from the *sayings* and *doings* of Christ in their uncertain preservation and transmission in traditional form, in the light of which Christ Himself and the written word were to be apprehended. Hence, exegesis, which was so earnestly plied in the ages previously to the rise of the papal hierarchy, was more and more neglected; the imperial personalities, the mighty expounders, who mauled the heretics, and were themselves the authoritative organs of the true faith in the anti-papal age, disappear from the stage of church history without successors; and we hear only among secondary and inferior personalities, the vain jargon of hair-splitting dialects—the expounding of traditions instead of exegesis—the subtleties of science instead of the sureties of faith—human holiness instead of the wholeness of faith as it centres in the one Head—the divine-human person of Christ. Popes take the place of creative personalities—cardinals are set to watch an empty tomb, and a papal unit takes the place of that free unity in diversity which reveals and communicates Christ in the manifoldness of His life to all, according to the degree of their election, their constitutional fitness, the measure of their anointing, and the extent of their gracious attainments. There is the absence of that free attenuation of the communication of the divine-human life to man, in which Christ is first one for all, constituting these from Himself “few for all, many for all, and, finally, all for all.”*

* See Lange's *Life of Christ*. Book II., pp. 17, 18.

Equally inadequate is the pseudo-protestant scheme of Christianity, which finds its principle in the *word* of Christ and His apostles—that is, in the written word, which is the mere record of the Gospel. For it must be plain to every one, that to find its principle there, is to locate its beginning after Christ. No one pretends that any part of the New Testament was written till at least sixteen years after the ascension of Christ—while the best historical critics agree that the earliest of its record dates twenty-seven years after the Day of Pentecost. Was there no Christianity before that date? Can the beginning of Christianity be sought sixty-one years after the fact of the Incarnation, to say nothing of the palpable absurdity of imagining the existence of “Books of life where there was not previously a life of books.” Not the doctrine of Christ, but the doctrine concerning Christ, leads us to the heart-principles of Christianity.

The *life* of Jesus was the *light* of men. His life bears His doctrine to us, not His doctrine His life. The life of Christ is the principle of salvation. This life unfolds itself in and through the Church, and thus the Church becomes the bearer of this light. The sacred Scriptures are the *record* of this life in its entrance into the world. This word is the norm of all truth. There will be no further revelation *to* man, but there will be a further revelation of this word *in* man; and this revelation in man runs co-ordinately with the realization of the life of Christ in man. The progress of this life in man, mediated from Christ to man by the Holy Ghost, will bring out the full contents of the written word for the subjective knowledge of man; for it is of such a character that it possesses a perennial fulness. To the

growing life the written word will ever give forth such increasing sense as to intelligize the increasing life. As it was the life of Christ that produced the Book, so it is the same life that unfolds it; and as the one is perennial, so is the other.

The life of Christ is first related to our life, and only then His mind to our mind. Mind must have life behind it. As the life of Christ lies back of His mind in Himself, so must His life in us precede our communion with His mind. The record cannot be sundered from the life. The record without the life, would be like a world without mind; the life without the record would be like mind without a world.

This life will have its *traditions*; but these will be the records, not of a word of God co-ordinate with the revealed norm, but the record of its own development. These traditions are of the nature of history, not of the nature of revelation. They do not authenticate the word of God, but are authenticated by it. They do not bear revelation, but are borne by it. They do not interpret revelation, but are interpreted by it. The word will ever show how far traditions are reliable, because it will ever hold them to that norm of revelation which is the light of that life to whose history they belong.

As the Church first produced the word and not the word it, so must it ever bear the word with it, as a living word. The word can only petrify or be corrupted by traditions, as the Church itself petrifies and is corrupted so as no longer to bear truly and fully the life of Jesus Christ.

We must also say that however true and important be the doctrine of justification by faith—and we yield to no

one in our firm faith in that cardinal doctrine in its true sense—it cannot be made the original, central principle of Christianity. As a momentum in the Christian life, it lies on the anthropological side, enunciating only what is cardinal in the subjective apprehension and appropriation of the objective life of Christ. How can a dogma belonging to the human side of redemption be the determining principle—the *πρωτον κινουν*—or, how can we, starting out from it as that which must regulate all our apprehensions of Christianity, get any true and full conception of its essential nature? Hence, it did not only compel Luther to rule out of the canon the Epistle of James as an “epistle of straw,” but led him to speak depreciatingly of the acts, and especially the miracle-acts of Christ, that his all-controlling doctrine, in his sense of it, might stand in prominent favor in the system of redemption.†

* Strange that a man like Dr. Kahnis should attempt this. He says: “The Christian faith consists of a number of single doctrines of faith. This plurality of articles of faith must, however, have a unity, from which they receive their origin, significance, and position in the general whole. Now, the Lutheran confession regards the doctrine of Justification by Faith as the central doctrine of Christianity. The Lutheran Dogmatic needs, therefore, not seek a principle for the doctrines it confesses. It is bound to one given. This principle of *development* is called, according to the common use of language, *Material principle*. As the egg is an undeveloped unity, which unfolds itself into a bird, so the material principle is the unity in which lies the germ of all the particulars which unfold themselves from it. In this sense, as we shall presently see, Melancthon declared justification by faith to be the sum of the Gospel, the canon in the canon.”—*Kahnis Die Luth. Dogmatic*, vol. I. p. 11, 12.

† This mode of developing the theological dogmas too much from a principle grounded on the anthropological side, and not enough from the Christological, historical side, is also found to some extent

Nor can any better favor be allowed to that scheme which finds the principle of Christianity in the *decretum absolutum*—which carries us back, outside of and around beyond Luther, and after him in the history of Protestant Theology. Too little account was made of the acts and miracles of Christ, and of revelation as it unfolded itself historically, and too much of the words and doctrines of revelation. On this general matter, as well as on the particular point alluded to in the text, Meinertzen (as quoted by Dr. Lange in his *Philosophical Dogmatic*), in his pamphlet: "The religious significance of the biblical miracles, with special reference to the objections made against them, in the latest times" (Bremen.—Heyse, 1845, p. 11, et seq.), has expressed himself excellently well, in the following words:—

"Among theologians of the Protestant Church, since the Reformation, the thoroughly historical character of the Holy Scriptures, has been, we are sorry to say, by far too little observed and valued. Amid the controversies in regard to certain fundamental and principal doctrines of Christianity—as, for instance, the justification of man by faith alone, the all-sufficiency of Christ as the only Mediator and Saviour, which, after having long been obscured, came again to light with spiritual clearness and power, and which had to be defended in opposition to the reigning traditions of men—the history of divine revelation was left too much in the back-ground. The doctrines of the Gospel, as they are contained in the writings of the Apostles, were, in a great degree, set in a false, unscriptural opposition to the historical parts of the New Testament, especially to the miracles of Christ and His apostles, as the inner, spiritual contents of Christianity, and, at the expense of the last, regarded and praised, as that which is alone abiding and generally beneficial and salutary, without the fact having been rightly acknowledged and well considered, that the spirit of the Gospel had received a body in this very evangelical history, in which alone it is possible for it to reveal itself to us."

On the same point Dr. Lange, *in loco*, speaks as follows:

"That Luther, also, was carried captive by an inadequate and erroneous view, which has not failed to shed a clouding influence upon his entire dogmatics, is shown by many of his utterances, especially in regard to the miracles of Christ in their relation to His teachings. He regards the signs and miracles only as external works; as the

the historical manifestation of Jesus Christ in our nature, to the abstract and absolute divine will and decree of the Father, as if there could be any divine will or decree, as a source of salvation *older*, wiser, more merciful and ef-

apples and nuts—to use his own expression—by which we allure children towards us, and make them willing to listen and learn (!) He blames, for example, the Evangelist St. Luke, because, in chapter v., he gives only a brief synopsis of the sermon of Christ on the Mount, whilst he immediately passes on to give an extended account of the miraculous draught of fishes; and, in general, he places a low estimate on the three synoptical Gospels, as compared with the Gospel of St. John, because the first prominently record the acts, while this last gives prominently the words of Christ. And just because he was wanting in appreciation of the inner indissoluble connection between the word and works of God among men, he had not the adequate capacity for perceiving the contents of Holy Scripture as a whole, so far as the same constitutes a peculiar, historico-prophetic whole, extending itself, in tangible acts and divine miracles, through all ages of the world, unfolding themselves forward toward the glorious revelation in the last day. He is not able to feel himself at home in *that* part of the prophetic word, which has reference to the still future development of the history of Israel and entire humanity, through new future acts and miracles of the power and grace of God; and just as little does he feel at home in the New Testament book of Revelation, which, joining itself to those prophecies, confirms and completes them. Those prophecies of the Old Testament, he interpreted, not without violence, as figurative representations of the spiritual benefits of grace which the Lord had bestowed upon His Church, and entirely denied to the Jewish people, as such, any future; and in face of the united testimony of antiquity in favor of its authenticity, pronounced the Revelation of St. John a book which had been smuggled into the canon; and this he does on the ground chiefly, as he himself says, that his spirit and the spirit of this book do not chime together.

"It need hardly be added, that by this reference to the deficiencies and mistakes of Luther, it is not intended to lessen the honor of that great hero of faith, who, in my judgment, belongs to the noblest witnesses of God, of whom the world was not worthy."

fective, than He who was "begotten of the Father before all worlds, 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 was incarnate by the Holy Ghost of the Virgin Mary, and was made man." When the absolute decree is thus made the fontal principle of Christianity, and the decree of divine love is made to reach man directly, and not in and through the person and historical manifestation of Christ in the incarnation, Church, and sacraments, Christ Himself is turned into a mere *means of grace*.*

To regard the person, work, and teachings of Christ, as mere means to an end, that there might be revealed to

*See Mer. Review, Vol. IX., pp. 101—106, and "Tercentenary Monument," pp. 268—276, where we have endeavored to unfold this idea more fully than is here possible. As justifying this view of the consequences of this system, we have the judgment of so high an authority as Dr. Dorner, in his great work on The History of the Person of Christ. Not having the original at present at hand, we quote from the Edinburgh translation, Vol. II., 223. Speaking of Calvin's opposition to the views of Osiander, who held that Christ would have become incarnate, even if man had not sinned, in the way of a review, of Book III., chapters xvi., xvii. of Calvin's Institutes, Dorner says: "It could not escape his (Calvin's) acute mind, that the doctrine of predestination was fraught with serious dangers to a Christology, logically carried out, if Christ was conceived to be a mere means, and not also an end in Himself. His Christian consciousness told him that we have to regard Christ as the real *acquirer* of salvation,—constituting, as it were, the transition-point or means of revelation for God, who is in Himself eternally reconciled with sin. (For this singular view of Calvin, see his Institutes, Book III., chap. xvi., § 2, 3 et seq.) He busied himself earnestly with this question, and arrives finally at the answer (chap. xvii.,) that Christ was a subaltern means of salvation."

man what he ought to be, know, do, and hope for, and perhaps, also, that there might be some difficulties in the way of his salvation removed out of the way—and that motives to good actions might be presented to man;—this is the Pelagian, and in effect, also, the Arminian scheme, which finds the principle of Christianity in the human will. This scheme, though in one sense the direct opposite of the decretal principle, is in fact one with it in ignoring the position of Christ as the absolute source and centre of Christianity, and making Him in effect a mere means of grace—the procurer, not the principle of salvation.

The whole question concerning the human will—of freedom and moral ability—this "conflict of ages"—has been thrown into confusion by attempts to settle it on the part of those who first deviated from the Christological principle and made it a subordinate, and then took their stand-point on the outside of it, which has been done—in different and opposite ways, it is true, but yet alike fatally—done by both Augustinianism and Pelagianism, and is still done by all whose thinking on this subject is ruled in any measure by the main principle of either the one or the other of these systems.

All moral ability begins with faith in Jesus Christ. There is no ability to do any moral or spiritual act in the true spirit of the gospel requirement separate from this (St. John 6: 29). The faith thus required does not primarily rest on His teachings, but on His *person*. Faith in His person brings faith in His teachings, and submission to His institutions, and this effects a transfer into His Church as that bosom of grace in which and by which spiritual ability is cultivated and increased,

Originally the will was free *per se*. It lies in the nature of the will that it should be free. This is its normal state. In the Adamic state its freedom is lost; in the second Adam it is free. The will is free for Christ and in Christ. It is free in His life and in His Church. In the Church, the objective, normal, determining forces sustain and aid its freedom, even as in the world—in the state of nature—the abnormal determining forces enslave it. Thus the doctrine of human ability is only to be rightly viewed and understood from right Christological views, and right views of the Church. An unchristological and unchurchly system either annihilates the human will as by the power of fate, or virtually annihilates the divine will by predicating of it, in a state opposed to God, the power of isolated self-determination. Christ's union with our nature—the divine will with the human will—is the principle of freedom and the source of all spiritual ability to man. The manifestation of the Spirit, who mediates the life of Christ to man, "is given to every man to profit withal" (1 Cor. 12: 7), and "where the Spirit of the Lord is, there is liberty" (2 Cor. 3: 17).

Another scheme takes a particular theory of the atonement as the central principle of Christianity. It "takes the term atonement in its technical signification, as denoting the satisfaction of divine justice for the sin of man, by the substituted penal sufferings of the Son of God."* This scheme puts the chief emphasis upon the work of Christ, not upon His person, making His acts more fundamental for salvation than His life, as though

* Dr. Shedd's Hist. of Christian Doctrine, vol. ii. p. 204.

we were saved by His work alone, and not by His life (Rom. v. 10).

We do not forget, much less deny, that it was a part of Christ's work to make atonement. On the contrary, we establish this great truth by finding the ultimate and only true foundation for the atonement in His divine-human person and life. The bare idea that Christ's suffering and death satisfied the justice of God and so furnished ground for atonement, is an inadequate view. The ground of atonement rests, back of all this, in His divine-human person and life. He did not merely make our peace, but "He is our peace" (Eph. ii. 14). "In Christ Jesus, ye, who sometime were afar off, are made nigh by the blood of Christ" (Eph. ii. 13). His sufferings and death exhausted the penalty, and thus removed it. But man was not merely guilty, he was also depraved and dead in sin—depraved, first, and then guilty. He needed, therefore, not only to be relieved of the penalty, but he needed also a new life. This the suffering of the penalty could not, and did not, bestow. His sufferings and death were necessary, because he had united Himself with that human nature on which the penalty rested, and so His life had to endure that penalty, but "His life" was what he gave as the actual "ransom for many" (Matt. xx. 28; Mark, x. 45). We are saved by His life (Rom. v. 10). He came that we might have life (John v. 40). See, also, many other passages—John, x. 10; vi. 33, 48–51, 53; xi. 25; xx. 31; Rom. viii. 2; 2 Cor. iv. 10; Gal. ii. 20; Col. iii. 4; Heb. vii. 16; 1 John, v. 11, 12). The fundamental point in the atonement is not reached when it is regarded only as a federal transaction, just as we fail also by viewing the fall

in the same light. The two are parallel (Rom. v). We are not united with Adam merely as a federal representative head. He is the generic head of the race. It is an organic, not a representative union. It is beginning to be more and more seen and felt, that the view which makes both the fall and the atonement a mere arrangement, outside of organic laws, is inadequate and untenable, and places every doctrine, both of Anthropology and Theology, in a distorted and false light.

What shall we say more? for time would fail us to speak of the scheme of rationalism which makes reason the principle—of a score of fanaticisms which find it in the subjective emotional nature of man—of the Hegelian and all modern pantheistic schools, which, identifying the divine and human, hold that the life of God comes to its own evolution in humanity according to a natural necessity, reducing the glorious objective fact of the incarnation into a subjective transaction which takes place in the consciousness of man, while salvation, instead of being a process of renewing life in man, is only a process and progress in the development of human thought.

To find the true, original, essential principle of Christianity, we must go back of all these schemes—back of all that man can think, will, or do—back of the Church, which is Christ's body—back of His words and works—to His divine-human person, and his divine-human life.

The great and solemn problem which heathenism longed to realize in its dreams of deifications of man on the one hand, and its incarnations of God on the other, which lies at the bottom of all its touchingly beautiful myths—the poetry of its earnest heart-struggles, and of its ideal-

creating intuitions and religious instincts; the problem, the solution of which Judaism only saw reflected as a shadowy hope in its types, covenants, ceremonies of the law, and prophetic utterances, but could not solve by the aid of its own contents; the problem which philosophy has vainly endeavored to solve, that it might bring to unity the, to human thought, contradictory worlds which forever lie apart in the form of God and man, the Creator and created, the finite and infinite, the subjective and objective, the natural and supernatural—this problem of the ages, over which weary brains and weary hearts have hung ever since man and God were sundered by sin, is solved in Jesus Christ, who united the divine and human in unity of person without confusion of substance. Here is the ultimate basis of all at-one-ment. God hath “gathered together in one”—*re-headed* (*ἀνακεφαλαιώσασθαι*) Eph. i. 10—“all things in Christ, both which are in heaven and which are in earth; even in Him.”

The Second Person in the adorable Trinity united Himself with our nature, not as a stranger to its original constitution, but as allied to it by an original and eternal aptitude. That He should take upon Himself human nature, with which He also remains permanently and forever united in heaven, seems so great a fact that we can hardly suppose that it can have depended on the exercise of the will of Adam and the consequent fact of sin. The ultimate reason for the incarnation is to be sought rather in the economy of the Trinity—in the original peculiar hypothesis of the Son—in the necessity of the divine self-revelation, *ad intra*, and in the relation of the Second Person of the Trinity, *ad extra*, to all that

He has created and made. When man was created in the image of God, he was so created by the Son and for the Son (Col. 1: 16), in whom there is an inherent likeness as well to man as to God; for as man is made in the image of God, the Son is *the* image of God. Thus St. Paul speaks of the Son, not as pre-incarnate, but in His incarnate state: "Who is the image of the invisible God, the first-born of every creature" (Col. 1: 15. Also Heb. 1: 3). Thus the image of the Son is the image of man.

As having thus ideally and eternally the image of the human, and being the Creator of all things as well as of man, He is Head and Principle, in whom *all* things consist, or stand together, as in their source and centre. "For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; *all things* were created *by* Him, and *for* Him. And He is before all things, and by Him all things consist; and He (who is thus over all things) is the Head of the body, the Church: who is the beginning, the first-born from the dead; that *in all things* He might have the *pre-eminence*: For it pleased the Father that in Him should all fulness dwell" (Col. 1: 16-19).

Thus the aim and scope of the incarnation is far broader than merely remedially to cover the fact of sin. As principle and head of "all things," in whom all things consist, or stand together in their proper centre and harmony, He is, in His peculiar person, related to all—and consequently to man before the fall as well as after—to man without a fall, as well as to man in the fall. He is not only the *Redeemer* of man, but also the *perfecter* of

the human race—its *crown* as well as its *Saviour*. Moreover, even beyond man, he is the first-born, the creator, and the true beginning and end of "*every creature*."

Filled with this far-reaching meaning of the person, the relations, and "the unsearchable riches of Christ," St. Paul was anxious "to make all men see what is the fellowship of the mystery, which *from the beginning of the world* hath been hid in God, who created all things by Jesus Christ, to the intent that *now* unto the principalities and powers in heavenly places, might be known by the Church the *manifold* wisdom of God" (Eph. iii. 9, 10). Listening to the wide, grand sweep of this sublime Christological anthem,—"*gathering together*," as it does, "*in one all things in Christ*, both which are in *heaven* and which are on *earth*, even in Him: in whom *also we* have obtained an inheritance" (Eph. 1: 10, 11),—the Fall and Sin appear only as a dark, discordant, parenthetical interlude, which is to be restored again, as far as it will yield to the restoring power, into accord with the original harmonies of "*all things*;" for which purpose the divine, original Head of the race becomes a Redeemer, a Saviour, a Restorer, and consequently a sufferer.

The Second Person in the Godhead manifests Himself in humanity not merely as an individual man, but as its new Head. Under this distinctive character the New Testament recognizes Him. He is the new Adam—the second man, who is the Lord from heaven (1 Cor. xv. 45-47). The word was made flesh—*σαρξ*, not *ανθρωπος*,—the strongest possible expression to denote His real union with humanity. With humanity as an organic whole, He united Himself, "not by conversion of the

Godhead into flesh, but by assumption of *manhood* (not man) into God." He united Himself with manhood in its deepest substance organically as its Head—its new Adam; thus, as Irenæus* is fond of expressing it, recapitulating or re-heading humanity in Himself, so that it may be saved in him generically, as it was generically lost in the first Adam.†

Thus His saving life exerts its redeeming and restoring power in humanity, not by becoming an individual man among men, and then operating *on* the general life of humanity, but by entering *into* it—and this entering is by *birth*, so that the new creation of human nature, in its organic beginning, falls together, and is co-ordinate with natural human birth. The re-heading of humanity is thus effected in its very beginning by the union of the divine-human life with human life in a human birth, even as also man's first creation was completed by the conjunction of the breath of God with the human lifeless form when God made man a living soul by breathing into him the breath of life.

From all this, we cannot but see that the person of the God-man, which is constituted by the real and true union

* In allusion to Ephesians i. 10, of which passage see the original Greek.

† In the new humanity which is born again, through Him, out of matter into spirit, He becomes the principial, vital centre, the primal, fundamental individual, the inmost universal well-spring out of which alone the individual life flows, and into which it returns. He becomes the mighty heart in which the pulse of the whole beats, and out of which life is diffused into the individual members: in a word, He is the head, the central individual of the new humanity.—*Rothe, quoted by Dorner, in his Hist. of the Doctrine of the Person of Christ, Edinb. Translation, vol. iii. pp. 315, 316.*

of the divine and human, is the ultimate generic principle of redemption—the generic head of the new humanity—the second Adam, from whom are begotten all the sons of God.

This accounts for the striking analogy between the birth of the God-man and the new birth of every human soul that is new-born from him. Both alike are a birth to a true and pure human life out of a fallen and defiled humanity by the operation of the Holy Ghost—a miraculous birth—a birth not of blood, nor of the will of the flesh, nor of the will of man, but of God. This birth is vouchsafed to as many as receive him, for to them is the power given to become the sons of God, even to them that believe on His name. Well may we, as the Virgin did, cast in our mind what manner of salutation this should be.

Thus His birth is the principle of our new birth; and this great mystery will be realized in us, if we meekly say, with the Virgin: "Be it unto me according to thy word." This sublime mystery is not to us, as it was not to her, submitted to the measurement and captious doubt of the natural reason; but it is for the organ of submissive and acceptive faith. Though unable at once fully to comprehend the mystery, even that prevenient grace which God graciously bestows, and which is foreshadowed in the spirit of her who meekly accepted the original mystery and silently nursed it to its birth, may enable us humbly and hopefully to join in that glorious Magnificat, every word of which applies as well to us *in* whom He is born, as it did to her *of* whom He was born:

"My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour."

Thus, in His own personal human nature, He obtained first of all a complete victory over that abnormal humanity with which He had formed a union, presenting it fully restored to its normal purity in His own person, repelling, exhausting, and overcoming at every point the virus of sin and death, till He came forth from the grave victorious over its last power and penalty, and glorified human nature in the heavens. All this was one, continuous, silently working, steady, victorious miracle going forward in His own person.

This miracle-victory was first in Himself, that it might then be also for us. It *had* to take place in Him because He is the principle and fountain of life to all. "For their sakes I sanctify myself, that they also might be sanctified through the truth" (John xvii. 19). Let these great words be understood! So, also, those of the author of the epistle to the Hebrews: "Though He were a son, yet *learned He obedience* by the things which He suffered; and *being made perfect He became* the author of eternal salvation to all them that obey Him" (v. 8-9. See also Heb. ii. 10-18). These texts utter so high and awful a truth that on account of its very greatness men seem reluctant to handle it either in theological systems or in a practical way.

As His own divine-human life thus sanctified and perfected was to become the restoring and perfecting life of humanity, it had to extend beyond Himself, that it might begin and carry forward to a like victory fallen and depraved human nature in others. To effect this it must not only lay hold upon fallen man, but also on the fallen world beyond man of which he is the Head, and which

groaneth and travaileth in pain with man as being subject to the same vanity, but waiting with Him who has the first fruits of the Spirit for the adoption in final resurrection and glorification (Rom. viii. 19-23). This is done by an extension of the same miracle-life which wrought in the person of Christ Himself. His own personal divine-human perfecting was the first victorious manifestation of His miracle-life, and all the particular miracles wrought by Him are only individual manifestations of that same divine-human miracle life. Christianity, which is only another word for the divine-human life of Christ, is, in all its operations, a perpetual miracle.

To justify this declaration, it is only necessary to study and understand the nature and character of the miracle. We borrow a definition from Dr. Lange. "The miracle is the first victory of the absolute or new divine-human principle of life over the sphere of the old, natural human life: more particularly defined, it is the entrance in the way of conflict and victory (*Durchbruch*) into the old accustomed order of the world, of the well-mediated, divine-human principle of life in its primal efficacy: which is first, supernatural in its beginning: then anti-natural in its operations; afterwards natural in its formings and fashionings; and which finally constitutes and forms a higher nature."

The miracle is supernatural because its force is the life of a higher world; it is anti-natural because it brings the laws of the *true* nature in conflict with the un-nature, or nature as it stands in disordered relation to man in consequence of man's fall: it is natural in its restoring and reforming operations, because it brings the true original harmonies back to nature; and because it joins nature

not only with the redemption, but also with the glorification of man, it raises nature itself with man to a higher degree than characterized it before.

The various names applied to the miracle also serve to give us a true and clear idea of its nature, and at the same time illustrate to us the successive stages by which the life of Christ, as the absolute miracle-power, enters and overcomes fallen life.

As that life meets fallen nature and enters it by way of war and apparent violence, the miracle is a "wonder;" because it presents to the mind of the beholder the appearance of an anti-natural law or force.

As being able to set aside the old un-nature, and to initiate the laws and forces of the true nature, it is a "power" or "mighty work;" because it reveals a force which does not appear in the old accustomed order of nature.

As being the actual operation of divine-human life in the old form, it is a "sign;" because, like the new peering germ in the bosom of the old dissolving seed, it gives promise of an end that shall be.

As having broken through to victory, presenting now the operation of the restoring life in harmony with the laws of restored nature, the miracles are called simply "works,"—a term which St. John is in the habit of applying to them, because from his lofty stand-point he sees the divine in Christ as the victorious consummation of the divine in the human.

How the life of Christ, which is the absolute miracle, goes out against every form of abnormal life and abnormal powers in nature and in man, and shows itself victorious, is seen in the particular miracles of His life. There

is not a false nature, nor a wicked power, assailing man, either from without, from within, or from beneath, against which the miracle-life did not inaugurate war and victory. The entire fallen world was firmly assaulted, penetrated, and overcome. This, a classification of the miracles will show. Beginning with the lowest forms of nature we have—

1. Miracle powers controlling *mere matter*, and effecting elevation in it. As the miracle of Cana, where water was changed and elevated into wine. Also the feeding of the multitude, where a few loaves and fishes were made adequate to banish the physical needs of thousands.

2. Miracles of victory over the abnormal *phenomenal* forces in nature. Christ walking on the troubled sea. His stilling the tempest, the winds, and the waves, when they arose against Him and His disciples.

3. Miracle power operative in the *vegetable* kingdom. The cursing and withering of the barren fig tree.

4. Miracles exhibiting His control over the instincts of the *animal* kingdom. The gathering of a multitude of fishes into the net of His disciples. The guiding of the fish with the piece of money in his mouth to the hook of Peter. Rendering tractable the ass on which no one ever had sat, on which He rode into Jerusalem.

5. Coming up to *man*, we find the miracle power directed against and victorious over every evil power that assailed him.

(a.) Victory over-diseases in the *general system*: Fever, Leprosy, Dropsy.

(b.) Victory over diseases in particular *parts* or *mem-*

bers of the system. Paralysis, Impotence, Withered hand, Palsied tongue, The ear of Malchus.

(c.) Victory over obstructed *senses*. Opening the eyes of the blind, and the ears of the deaf.

(d.) Victory over diseases of the *mind*. The cure of Lunacy.

(e.) Victory over the power of *spirits foreign to the nature of man* by which he was afflicted. The numerous exorcisms of devils.

(f.) Victory over *death*, toward which all these evil powers wrought, and in which their victory seemed to be consummated. Thus victory over death in all its several stages: the raising of the daughter of Jairus, just dead; of the widow's son on the way to his burial; and of Lazarus, who had already been in the grave four days, and had actually seen corruption.

Thus in the miracles, covering as they do the whole compass of the ruins of the fall, we behold the first-fruits of that full harvest of victories which Christianity is designed and adapted to accomplish in its ultimate results.

These miracles were not transient events; not sporadic or spasmodic powers, merely to astonish men, and convince them of the supernatural power and origin of their Author. They were the inauguration of the steady energies of Christ's divine-human life in the world. Less abruptly, less violently, with less of observation, but just as truly has the same life been ever active in Christianity. What the miracles assailed, Christianity ever assails with perennial and perpetual vigor unto final victory. It will carry all who suffer themselves to be apprehended by it, victoriously through to glorification; free them

from all the powers of abnormal nature, from all the dominion of devils, from all the disorders of disease of mind and body, restore them fully to the image of God, clothe them with a spiritual, incorruptible, glorious body, and give them for the home in "Paradise Lost," an eternal habitation in the new heavens and the new earth.

The incarnation of Christ, His union with our nature, was not an abrupt event, but was on its human side mediated by a series of preparations running through the entire Old Testament history. Christ, it is true, as "over all, God blessed for ever," came from heaven, but "as concerning the flesh," He was an "Israelite," and came from "the fathers" (Rom. ix.), and was the seed of Abraham (Gal. iii. 16). His human genesis was not abruptly from the Virgin only, but He was also through her "the son of David, the son of Abraham" (Matt. i. 1). Yea, by St. Luke, His human origin is traced back to Adam, so that He was that "seed of the woman" which should bruise the serpent's head (Gen. iii. 15). Thus He was the principle of that hereditary *blessing* which laid hold of human life generically, even in Paradise, immediately after it fell under the hereditary *curse*, and thus He comes in through the Old Testament, not merely in shadows, types, rituals, and prophecies, but also actually *in and through flesh and blood*. He is the *root* of David as well as his *offspring* (Rev. xxii. 16). As *the seed of the woman*, He was the sanctifying principle, even in the Old Testament history, of that holy seed and that consecrated generation from which He was to spring as its last glorious scion. Thus through all this vast ancestry run the veins, and in every member,

family, and generation, beats the pulse of Christological blood.

Thus Christ came in humanity as its generic principle of life before He was actually incarnate in the "*fulness of time*." But the mystery was not completed in this convenient union of His with humanity. The virgin, who was highly favored, with whom the Lord was, and who was "blessed among women" (Luke i. 28), though holy, in the sense of having been set apart, as also the whole Jewish people were holy in that sense, was not as yet subjectively and personally holy—not immaculate. Had she been, the first victory of sinlessness in sinful human nature, would have been wrought and realized in her instead of in Jesus. Though in her the highest degree of preparation as developed in Judaism, for the actual personal union of Christ with humanity was realized, so that she was the highly favored and blessed among women; yet even from her He can only assume our nature by a victory of sinlessness over remaining depravity, by the process of his divine-human life in the womb. Though made of *this* woman, the grandest flower of the whole history of Jewish sanctification and preparation, He was still "made under the law" (Gal. iv. 4), that is, His human nature had to be purely developed out of the bosom of an impure humanity (See also Rom. viii. 3; 2 Cor. xiii. 4).

This leads us to another fundamental principle which lies at the foundation of the nature of Christianity. It pertains to the work of the third person in the adorable Trinity, the Holy Ghost and His relation to the life of Christianity.

The Holy Ghost made His real advent on the day of Pentecost. But His advent, as in the case of the Incarnation of the Son, was not an abrupt event. His real advent was also pre-mediated, and that mediated* coming was associated with the coming of the Son.

The Holy Ghost mediated the preparation for the incarnation throughout the whole history of Judaism. He was in the Old Testament, sanctifying and spiritually consecrating the holy seed in all its generations. In the degree which was congruous with that preparatory dispensation He dwelt with the holy people (Gen. vi. 3; Neh. ix. 20; Job xxxii. 8; Ps. li. 11, 12; Ps. cxxxix. 17; Is. lxiii. 10, 11). He "spoke by the prophets," was their inspirer for the instruction of the people (Num. xi. 26, 29; 1 Sam. xix. 20; Neh. ix. 30; Is. lxi. 1; 2 Peter i. 21). He rested on them that were appointed to rule the holy people (Num. xi. 17, xxvii. 18). And St. Peter informs us that the Spirit which was in the prophets was "the Spirit of Christ," that He "testified beforehand the sufferings of Christ, and the glory that should follow," and that the prophets themselves searched diligently to understand their own prophecies as they foreshadowed this mystery (1 Pet. i. 10, 11).

He was specially given to some representative men to fit them for important stations and duties. To Balaam, Ex. xxxi. 2; xxxv. 31. Balaam, Num. xxiv. 2. To

* As the Son wrought in humanity long before His incarnation, so also the Spirit was manifested long before His outpouring. But as the fulness of life belonging to the Son was not revealed until His incarnation, so also the Spirit was not displayed in all His power till the outpouring at Pentecost. The outpouring of the Spirit, therefore, is the same point in His development as the incarnation in the development of the Son" (Olshausen on John vii. 39).

Saul, 1 Sam. x. 10. To Amasai, 1 Chron. xii. 18. To Solomon, 1 Chron. xxviii. 12. To Azariah, 2 Chron. xv. 1.

Having thus wrought in Judaism in the way of preparation for the actual incarnation, He mediated the conception of Christ. In reply to the question of the virgin, "*How shall this be?*" The angel said to her, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: *therefore* also that holy thing which shall be born of thee, shall be called the Son of God" (Luke i. 35).

From the incarnation to the ascension, the human life of Christ was unfolded (Luke ii. 40, 52), sanctified (John xvii. 19), and perfected (Heb. ii. 10, v. 8, 9).

In this process the Holy Ghost was active. To the Son "God giveth not the Spirit by measure (John iii. 34).

The Holy Ghost was united with Him in the preparation for, and prosecution of his mediatorial work. Hence, He descended upon Him at His baptism (Matt. iii. 16); and remained upon Him (John i. 33); and coming back from Jordan He was "full of the Holy Ghost" (St. Luke iv. 1). He was "led up of the Spirit into the wilderness to be tempted of the devil" (Matthew iv. 1). Having passed that trial, He "returned in the power of the Spirit into Galilee" (St. Luke iv. 14). Having taught in their synagogues, He came to His native city, Nazareth, where He began His discourse with the words which the prophet (Is. lxi. 1) had spoken concerning Him: "The Spirit of the Lord is upon me" (St. Luke iv. 18).

That the Holy Ghost, who, as St. John says, was given Him without measure (John iii. 34), and remained on Him (John i. 33), was truly in Him and with Him

through His whole life, is evident from the words of St. Paul, who says that God manifested in the flesh was "*justified in the Spirit*" (1 Tim. iii. 16). "This justification," says Gerlach, correctly, "must be understood to include all the evidences of His divinity and His spotless holiness, which became manifest in Him from His birth forward through His whole life, but above all His triumphant resurrection." All this was accomplished in the Spirit. The author of the epistle to the Hebrews informs us that it was "through the eternal Spirit" that He offered Himself without spot to God (ix. 14); and the agency of the Holy Ghost in the resurrection of Christ is distinctly mentioned. "He was put to death in the flesh, but *quickened by the Spirit*" (1 Pet. iii. 18; Rom. viii. 11).

Now in all this process, the Holy Ghost, though coming, had not fully come. In the Old Testament He operated on men, and was *with* men. He operated prominently only on some representative men; and all His operations were only occasional. He was not really and permanently united with humanity, and with men, even in the New Testament prior to the day of Pentecost. His communications and His operations were enjoyed only by some special personages for special ends (Luke i. 15, 35; ii. 25, 26; John xx. 22).

From the incarnation to the glorification of Christ, the Holy Ghost was subjectively bound to the person of Christ; and was only on one single occasion given from His person to His disciples, and that was *after His resurrection* (John xx. 22). Christ speaks habitually of the coming of the Spirit as *future*. "I will pray the Father, and He *shall give* you another Comforter, that

He may abide with you for ever; even the Spirit of truth" (John xiv. 16, 17). "The Comforter, which is the Holy Ghost, whom the Father *will send* in my name, He *shall* teach you all things" (xiv. 26). "When the Comforter is come, whom I *will send* unto you from the Father" (John xv. 26). "If I go not away, the Comforter *will not come* unto you; but if I depart, I *will send him* unto you" (John xvi. 7). So in other passages, and in all passages so. In John vii. 39, this same wonderful fact is distinctly stated: "But this spake He of the Spirit, which they that believe on Him *should receive*, for the Holy Ghost *was not yet given*, because that Jesus *was not yet glorified*."*

* The historical perfecting of Christ and His work was the *objective* condition of the outpouring of the Holy Ghost; the historical perfecting of the receptivity for salvation in the apostles and through them of the world, was the *subjective* condition. Only when all that belonged to the life of Christ and his redeeming activities had been objectively and subjectively realized, could the Spirit of the life of Christ enter believers and become the Spirit of the believing; and only in this way could He as the Holy Spirit, who possesses His life personally in Himself, become manifest and begin the work peculiar to His economy (Life of Christ, ii. 2, p. 946). The absolute exaltation of Christ over the world, was the condition of His absolute entering into the depths of the world, which made Him the new life-principle of believers, and this was only accomplished by that glory of the Holy Ghost which is a new, third form of the personality of God, and which is at the same time pure gracious operation (*gratia applicatrix*). However, this grace or blessing of the life of Christ must be distinguished from His personality, and we cannot, with Tholuck, regard the Spirit communicated to believers "as the Son of man glorified into Spirit" (*Lange's Com. of John*, p. 181, 182).

On John vii. 39, Lange, in his Life of Christ, says: "The Holy Ghost, is as to essence eternal, as the eternal transparence of the divine self-consciousness, which penetrates the fulness of His being the depths of the God-head (1 Cor. ii. 10). And thus, as the

The Holy Ghost is as yet the "Spirit of Christ," bound subjectively to His person, and not yet really *in* humanity beyond the humanity in His own person. His own disciples are as yet in a transition state from Judaism to Christianity. As His Apostle He commissioned them just before His Ascension (Comp. Matt. xxviii. 18-20; Mark xvi. 15-20); but they were not yet *endued* with power. Christ distinctly enjoined on them, "tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke xxiv. 49). He "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me" (Acts i. 4). "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem, and in Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, He was taken up" (Acts i. 8, 9). Thus Christ left His disciples, commissioned, it is true, but not endued with the power of their office, telling them to wait for and expect all this from the Holy Ghost with whom they should be baptized "not many days hence" (Acts. i. 5).

How all depended on Christ's own glorification, and on Eternal, He comprehends all spiritual forms of divine revelation. But after His manifestation in the world, He is the Spirit of the last and highest revelation of God in the world, which has consummated itself in the perfected life of Christ; hence the glorification of this life. And in this sense He was then not yet, was not yet active. Only with the glorification of Christ was the reconciliation of God and humanity accomplished, through which the consciousness of the believing is again fully united with God, and so could become a fountain from which should flow eternal life" (Vol. ii. p. 946).

the real advent of the Holy Ghost, as well for Christ's own Person, as for His disciples, His Church, and His people! In His glorification, His human nature was triumphantly carried through all the struggles, limitations and hinderances imposed on it by the sinfulness of the human nature which He had assumed. Our nature thus, in Him, was made victorious and potentially complete in its ascended and glorified Head.

Now the Holy Ghost is set free from the person of Christ. He comes forth now from the Father and the Son, not as the Spirit of the Father, not as the Spirit of the Son, but as the free Spirit of Himself. He now makes His advent into the world, as also Christ had done—His advent on the day of Pentecost being in all respects co-ordinate with the advent of Christ at Bethlehem. The mystery of Whitsuntide is of like glorious dignity with the mystery of Christmas. He came into the world as He had not come before and as He comes not again.

He not only comes now really into the world, but He truly enters our nature. He now makes Himself subjectively and really one with man. The disciples "were all *filled* with the Holy Ghost" (Acts ii. 4). And all this is declared to be that very mystery which Jesus so often told His disciples was yet *future*. With what inimitable sublimity and force does Peter sum up this glorious truth! "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear" (Acts ii. 32, 33).

It lies in the nature of Christianity that the Holy Ghost, who is one with the Son in the Trinity, and who

is united with Him in the assumption and exaltation of our nature in Himself, from His conception to His glorification, should also, even as Christ himself did, become united really and truly with our nature. The union of the Holy Ghost with our nature was necessary first of all that the union of Christ Himself with our nature might reach its full intent and completeness. For it was not enough that Christ should be glorified in Himself, it lay in the intent that he should also "be glorified *in* His saints, and admired *in* all them that believe" (1 Thess. i. 10, 12). Hence the Holy Ghost comes, not merely to man, but into man." He dwelleth with you, and shall be in you (John xiv. 17). The bodies of saints are His temple (1 Cor. vi. 19; iii. 16, 17). The saints live in the Spirit and walk in the Spirit (Gal. v. 25).

As we are in the Spirit and the Spirit in us, so are we also in Christ (Gal. iii. 27) and He in us (Col. i. 27; Gal. ii. 20). The passages which set forth this mystery are so many that we cannot take the space necessary for even the references.

Being in Christ and being in the Spirit is one mystery. The Christian life is "the Spirit of life in Christ Jesus" (Rom. viii. 2). The Holy Ghost mediates the life of Christ to us. Christ is the source of life, the Holy Ghost is the quickener (John vi. 63), "the Lord the *Giver* of life." How the Holy Ghost mediates the life of Christ to us is beautifully set forth in the Heidelberg Catechism. We are "united more and more to His sacred body by the Holy Ghost, *who dwells both in Christ and in us*, that although He is in heaven, and we on earth, we are nevertheless flesh of His flesh and bone of His bones, and live and are governed for ever by one

Spirit, as members of the same body are by one soul" (Ques. 76). So, also, Question 53 teaches that the Holy Ghost, being given unto us, "makes us by a true faith partakers of Christ and all His benefits."

The Spirit's entrance into and union with humanity begins first, as we have seen, in the divine-human life of Christ Himself; but this in the way of preparation. Then on the day of Pentecost it really and fully begins in those who had been with Christ from the beginning, whom He had taught to expect this, and whom He had thus carried forward to the point of full preparation for such great grace. This first entrance of the Spirit into humanity was, in the nature of the case, *extraordinary*.

Coming into and uniting Himself with these prepared men, basing His operations on these, and operating through them, the Holy Ghost extends His union with all who, by the Gospel proclaimed by these prepared men, are brought to repent and believe, through those sacramental institutions which Christ Himself had inaugurated for this end. Hence the proclamation of the Gospel by the apostles followed the advent of the Holy Ghost upon them; then the Baptism of those who repented and believed (Acts ii. 38); then the "breaking of bread," or the Holy Supper.

Thus was the Church founded. Its divine-human foundation is in Christ; its foundation on the human side is His Apostles, as the bearers of its first life, and the administrators of its sacraments; its inward life is the life of Christ mediated to men by the Holy Ghost. This agrees in all points with the striking and comprehensive representation given of the Church: "Built upon the

foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone; in whom all the building, fitly framed together, groweth unto an holy temple in the Lord: in whom ye also are builded together, for an habitation of God through the Spirit" (Eph. ii. 20-22).

Let this pregnant passage be carefully viewed in the light of our discussion.

The *corner-stone* of the Church is the person of Jesus Christ. As a corner-stone binds together two divergent foundation walls, and thus in fact the whole temple, so the person of Christ as divine-human binds together God and man; thus making the real central basis of the Church divine-human. In Him, therefore, it has already a *human*, as well as divine beginning. But its foundation must include more than the human in His own person, even as a building includes more than its corner foundation-stone. Into its own construction human material must enter. Hence it must extend its foundation in human persons. This foundation it has in the New Testament, apostles, and prophets.* But these are still foundation, and only a part of the building *as* foundation, themselves joined to the corner-stone, Christ. "In whom *all* the building"—apostles, prophets, and saints—"fitly framed together, *groweth* unto an holy temple *in the Lord*." This violence done to the law of figures, which

* That not the Old Testament, but the New Testament prophets are here intended, is evident from the fact that apostles are mentioned in order *before* prophets, as they are also in chapter iii. 4, and in 1 Cor. xii. 28; and still more evident is it from the fact that the article is omitted before *προφητων*.

represents a building as *growing*,* shows how vital to the apostle's mind is the idea, that the life of Christ infuses itself through the foundations and the entire organism of this life-building. It shows, also, that the Church is not something finished as though it were an organization based upon a fixed constitution or polity, but an organism that grows in the saints—that they too are a part of it, and it a part of them. In a word, it is the divine human life of Christ, taking form as His body, in all those into whom His life enters. Finally, the foundation of the living building, the fitly framing together of it, the growing of it, and the being built together with it—all this is *in the Spirit*—ἐν πνεύματι. The Spirit in Christ, the Spirit having entered into the apostles in the mystery of Pentecost extraordinarily, the Spirit, by their divinely appointed ministrations through Holy Baptism, now communicated ordinarily to all whom they disciple, the Spirit renovating the lives of the saints in whom He is thus made to dwell, is the Spirit that thus mediates the divine human life of Christ in all its history of renovation and glorification.

It is because the view of Christianity we have set forth underlies and is interwoven with the very constitution of the Heidelberg Catechism, that in every question relating to Holy Baptism the blood or life of Christ, the virtue of His sacrifice, together with the Holy Ghost as the mediator of that life to us, are all represented as given through Holy Baptism (See Questions 69-74).

* The same figure is still more completely carried out by Peter, where he speaks of the Church under the figure of a house built up of *living* or "lively stones" (1 Pet. ii. 5, et seq.).

For the same reason, in its teachings concerning the Holy Supper, the virtue of Christ's passion and death, and the activities of the Holy Ghost as mediating His grace and life to us, are joined together as constituting the benefits we receive in that sacrament (Questions 76, 79, 80).

We solemnly charge that from this Christological base much of our modern popular theology has wholly surrendered itself, both in the scientific and practical sphere. It has taken as its principle something which is not principial. It has fixed its centre in the periphery, and is hanging, not without some sense of weakness and danger, to some whirling and fragmentary truth, unmindful of the fact that in theology, toward the periphery is toward death. Where the centre is thus surrendered, no wholeness is possible; all is divergence and disintegration. Nor is there any union possible on the base of such peripheric truth, even though it be truth in its measure and place. Theologies can never come together until they become Christologies. The presentation of mere eclectic epitomes of doctrine—conciliating platforms of union—theories of ecclesiastic polity, old or new—all are lifeless and helpless as bodies without a head, or members without a body. Yea, the whole Church itself, if it could be united on a mere ecclesiastical constitution, with pretence of having the Holy Ghost as its power and bond of unity, without the Christological soul and life which lies back of both Spirit and Church, would be a mere corpse, capable only of galvanization, and all its apparent life would be only the fearful apparitions of a ghost.

Theology, both in its scientific and practical form, must attain to a more positively Christological character, if it will be true to the historical spirit of Protestantism itself, as well as to the high and solemn interests of Christianity. Though the great reformatory movement of the sixteenth century received the name *protestant*, it by no means assumed merely negative ground. The old traditional faith was held in honor, and the Reformation proposed to reject the foreign adherences which had fastened themselves on the body of Christ. Yet was it not altogether free from elements of wilfulness which did not fail in time to give undue prominence to the merely *protesting* feature, tending to run reformation into revolution. As related to the objective Christological and churchly contents of the Reformation, a subjective and negating spirit claimed more and more the right to rule theological thinking. In Lutheranism the centre of theology was gradually swung with too much one-sidedness, from the Christological objective centre, over upon the subjective anthropological centre of justification by faith. With Calvin the Christological centre was cast into the shade in favor of the purely theological centre of the abstract decretal will. Mediating Melancthonism, for want of positive ruling power in his own personality, which made his own friends weak and unsteady, became more a helpless compromise than a creation laying hold of a fundamental principle back of both as the true ground of reconciliation, and hence failed to keep the two tendencies from falling sadly—we hope not for ever—apart. Arminianism centred itself without power on the human will. Still later Pietism on the human religious consciousness, and Rationalism on the

human reason. After these there has been nothing new except in the direction still farther away from the Christological centralities of the old faith. The subordinate issues of polity, as in the case of Episcopacy, Presbytery and Congregationalism—of the methods of practical piety, as in the case of the Methodists—of the outward sacramental form, as in the case of the Baptists—these tendencies, the very names of which indicate peripheric centres, whether originally designed, or not, to rule theologies, have tended powerfully to swing both the thinking and the practical life of Christianity, so far as it has come consciously or unconsciously under their power, away from its positive Christological centre. Any system which exalts what is so clearly a peripheric interest to the position and power of a ruling centre, does in truth, whether it so intends or not, build a fulcrum in the periphery by which all its weight is virtually applied to overthrow the centre.

Under the influence of such like negative tendencies, central Christological truth has been more and more lost sight of, while peripheric truth has assumed central position. Negative isolation became ever more weak and restless as it diverged from the positive central base, till fitful and wilful human opinions—put into the word of God and then taken out again—have taken the place of that supernatural system of redemption which centres in the person of Christ, constitutes the newness of Christianity, and is its only abiding foundation and conservator.

These very negative tendencies, however, as they reach their own end of naked negation and emptiness, tend to stimulate inquiries after the positive, and in this view promise to work their own cure, or at least prove the oc-

casion for it. When the inheritance has been wasted, and the barrenness of the strange country is felt, some sacred, holy reminiscence, still slumbering in the soul, will sweetly suggest the proper path to be pursued.

The great and earnest movement toward the realization of a truly Christological theology, which in this age is the characteristic activity of the best thinking in Protestantism, both among Reformed and Lutheran theologians, as the only means of recovering itself from the abyss of Rationalism and all forms of learned unbelief which was so fearfully yawning before it, must be regarded as the only star of its hope. Theology can no more stand exactly where it stood before this deluge. It has been a fearful baptism, but it has been a baptism unto regeneration. The ark, it is true, has outrode the flood and found new and smiling shores, but as the revolutionary waves are rolling back at the bidding of Him who can still tempests and walk upon all waves, wrecks of systems that are beyond reconstruction every where appear.

What if in this regeneration some of the earliest pioneer speculations have worn apparently or even really a pantheistic aspect. This only shows that in its earnest endeavors to overcome dualism, as this developed itself in the merciless analysis of Rationalism and Materialistic deism, it fell short of solving the difficult problem philosophically in the other direction, even though the attempt was much more earnest, solemn and profound. Besides, it may be a question whether some attempt at effecting a union of God with man and nature, even though it be theoretically pantheistic, is not

still more nearly allied to Christian truth than a hopeless dualism which, like sin itself, knows only to negate, and thus pushes the needy spirit of man out into the barren soil, where nothing grows but the most frightful forms of godlessness and unbelief.

It is a simple fact that the Christological inquiries which have been indirectly, or, perhaps, even directly excited and stimulated by pantheistic philosophical speculations, are, at this time, fast conquering the false philosophical systems which have occasioned them; and these bold systems of speculation have already been so regenerated that the truths underlying them have completely out-mastered their errors. Though, like John the Baptist, the greatest prophets of the old philosophical dispensation, their voices in the wilderness are fast dying away, and ever decreasing before that Christology which they only heralded: they are themselves ready to declare that they are not worthy now to unloose the latchets of its shoes. It has already proved itself able to answer questions which this same philosophy knew only to ask.

Dualism, on the other hand—whether as the direct fruit of Rationalism and Materialism, or the secondary result of its degenerate and feeble echoes from listening surfaces—has only in a cowardly manner given up the problem, neither endeavoring nor hoping to solve it. It has, in fact, no power except for negation and error, either in its more respectable form of science falsely so called, as it is known beyond the sea, or in that state of wild flux in which it manifests itself in our own country—as a deluge of mere fragmentary and floating notions. Of this its own history, old and new, German and American, and the subtle existing errors which it has insinua-

ted into every fundamental feature of Christianity, furnish abundant proof. Its virus has run like a gentle tide of death through the whole body of divinity, and poisoned every vein of its Christological life. It has sundered Christ's divine from His human nature after the example of Nestorius; it has sundered the Holy Ghost from Christ in its theories of practical religion; it separates the Church as the body of Christ from its vital Head—the work of Christ from His divine-human person—the visible from the invisible Church—the Church from its history—the sacraments from their living union with the Church and life of Christ—the gracious contents of the sacraments from their outward administration—worship from cultus—the life of worship from its form, and the entire atonement from the life of Christ, so as to make it a mere moral exhibition on the cross to the intelligent universe; or an arrangement between God and Christ, more to satisfy God's justice than to reveal His love or communicate to us His saving life. In short, instead of holding with St. Paul that the fundamental principle of the system of redemption is, to "gather together in ONE all things in Christ, both which are in heaven and which are in earth, even in Him," it has adopted the wisdom of the apocryphal Jesus: "All things are *double* one against another."

As the God-man is the *one*, ultimate principle of life, truth, and salvation for man, there must be found in Him alone the primal principle of all life and truth. He is the centre of all unities and the unity of all centres. As the divine person in whom alone all revelations of the Godhead, or that dawn upon us from the supernatural, are made, and at the same time that divine-human Person

in whom, as the crown of Creation, all created things *consist*, He must be the primal principle both of Theology and Philosophy. Both Theology and Philosophy can, in fact, have only one principle, and that must be Christological. Thus every subordinate truth that enters in any way into a system of Theology, Philosophy, or Ethics must be derived from His person and find its adjustments in the system, and its true illumination from this central sun.

This excludes pantheism. Christ is in all, and all is in Him; but Christ is not all, nor is all Christ. When He makes the world and enters it, when He assumes our nature and dwells in it, He does not become un-divine. Nor is He enslaved in the world and in man as a necessity struggling through these forms unto self-consciousness and freedom; but being in His own personality absolute and free, He unites all that He has created in a perfectly free way, in His mysterious divine-human person.

This also excludes dualism; because all things stand in subordinate relation to Him, and whatever is subordinate in the way of true organic derivation, cannot be over against, but must be in harmony with its principal source or head.

Thus Christology, instead of being in danger of pantheistic entanglements, is its true solvent, because it furnishes the truth after which it so earnestly struggles; and at the same time saves us from that equally dreary abyss of dualism into which those are necessarily backed who on other grounds array themselves against it.

This whole movement, as it has for several decades, especially enlisted the powers of the leading Theologians of Germany, is intensely earnest, profound and full of

vigor and interest. What must be regarded as the fundamental principle of Christological Theology, and which the fathers of the primitive Church recognize, and Irenæus especially illustrated as such, namely, that the Incarnation of the God-man must be regarded "as the perfection and crown of creation, rather than as the mere effect of the sin of man," has been held and more or less developed in its theological consequents by such men as Nitzsch, Martensen, Liebner, Lange, Rothe, Dorner, Fischer, Ebrard, and indeed all prominent theologians in Germany except J. Müller and Thomasius, as well as by our own honored teacher Dr. Nevin—a true son of the fathers, a true father of the sons, and a most faithful *malleator hæreticorum*. Such men "are not mad, most noble Festus." By that peculiar class of theologians who hate old and long traditions, but love new and short ones, their voices may not for a time be heard amid the noise and buzz of the wheels upon which they are spinning their own traditions; but the time will come when earnest men, weary of dualism and endless disintegration, will not only seek for the original foundation Stone "which is laid," but also for these masters who, in troublous times and amid vexatious enemies, have patiently built thereon.

Fortunately for the Reformed Church, it belongs to its very genius more earnestly to search for truth in the records of revelation, than to search after heretics in its own bosom. It lies in the very principle of its view of Theology, as related perennially to the Holy Scriptures, that its theology is never finished. It honors the Fathers by humbly studying what they taught; it honors the ancient as well as the Reformation Creeds by believ-

ing what they have settled; and it takes these as lamps by which the Holy Scriptures are themselves to be farther illuminated, that so in the life and light of the word of God these creeds themselves may not lie in the mind of the Church as fossil remains, but stand forth in the life, growth, freshness, and bloom of perpetual youth. It views these creeds, not as corpses embalmed, but as organisms, the life of which, though bound to them as centres, is not restrained by their formal limits, but ever replenishing themselves from that soil out of which they themselves grew, thus become themselves fuller, greater, truer as theology itself advances.

That all the elements of botany have lain in the vegetable kingdom from the beginning of the world, no one doubts. But that the scientific apprehension and organic arrangement, into one harmonious system, of all that thus lies in the kingdom of nature, has been a process, every one knows. That this work has not yet been exhaustively done is also granted; so that the study of botany has not yet scientifically apprehended the whole vegetable kingdom. Will even this science ever be finished?

The same law of progress holds true in the sphere of Christianity and Christian revelation. The objective revelation is fully made. The God-man has come. His life has taken hold in the world as the Kingdom of heaven. His acts and words have received record in the Holy Scriptures. But this life which has come to man must become a life in man. This revelation to man must become a revelation in him. The earnest inquirer who has believed, must also know; and hence must devoutly and humbly stand before this revelation and ask that its

contents may be apprehended and restated by him, and for him, in the way of personal confession, even as the life of Christ itself has apprehended Him and is manifesting itself in Him as the life of His faith. Thus in like manner as we have a botany in science as well as one in nature, so we may also have the word of God in the divine science of the Church as well as in the Bible.

That this translation of the objective revelation into the subjective consciousness of the Church requires a process, is perfectly clear. Revelation must gradually invigorate and widen the minds and hearts which it is to fill. Just as it had originally to widen, elevate, and in a manner regenerate language itself, that by means of it, it might be able to express its own greater and holier truth, so must it widen and elevate human powers of apprehension, that its full contents might be grasped. Thus, also, Christianity at first took up the existing philosophies, purified them, rejecting their inappropriate elements, and using their best results for its own scientific development, creating thus, at the same time, out of them, new philosophies, that by means of their discipline it might take scientific form, and find scientific statement for its revelations, and thus furnish to the Christian mind the means of its confession in knowledge as well as in faith.

Thus the fundamental centralities of Christian ages were gradually developed into scientific form, and we accordingly find the dogmas of God, of the person of Christ, of the Holy Ghost, of the Trinity—then later of anthropology, soteriology and other subordinate dogmas—receiving scientific statement, in the form according to which the catholic mind had apprehended them. But

is this process ended? Is the work of the Church complete? Is the general Christian mind translucent, and basking at full self-conscious rest in the light? As in the future growth and final full development of the plant, even its first and more fixed forms of being are more or less modified, and their general force and determination clothed with firmer, fuller, and relatively different meaning and power, may not in like manner the revival and further development of Christological ideas—being, as we believe, most intimately and vitally connected with the still unsettled Church question, and, consequently, also with soteriology, pneumatology, anthropology, and especially eschatology—make necessary at least some modification and readjustment of dogmas that have always been true, but never the *whole* truth, or never all truth in their precise form of apprehension and statement?

The idea that the Reformed theologians, or any other theologians of the Reformation *at once* reached the full scientific apprehension of theological truth, must seem to a thoughtful mind little less than absurd. This would be to claim for them an infallibility which they themselves never allowed to Pope or Father, nor ever for a moment claimed for themselves. It lies, as we have said, in the Reformed principle of the authority of the Scripture, that it should be free to allow development—that the Scriptures should be regarded as a perennial, continuous revelation in the Church, under the abiding illumination and tuition of the Holy Ghost. It is the genius of the Reformed Church, therefore, that stands ready to accept the challenges of science at the bar of revelation. It does not imprison the Gallileos. It listens calmly to

the philosophers. It has an ear for the "testimonies of the Rocks." It invites the inquiries of psychology, weighs and appreciates its results. It is not alarmed at the exhumations of Nineveh, Herculaneum, Pompeii, or the catacombs of Rome, lest some fragment of ancient wisdom might be cast up which would deal with Christianity as the presence of the Ark of God dealt with the Dagon of the Philistines. It hails the advance of every species of humble and earnest inquiry as somewhat subservient to that widening of human apprehension which in reverent minds will only serve to open the way for the progress of the full sense of divine revelation into the consciousness of the Church. A finished theology is in its view already in a state of stagnation and decay.

These ideas are not presented apologetically, as though we had in this address advanced any theological views altogether new and original, or as though we had any such to unfold in the Theological Chair to which we have been called. These remarks have been made rather in justification of the Reformed principle of theology itself.

We have no time here, nor is this the place to review the history of Reformed Dogmatics. This has been often and well done by others. It is sufficient for us here to call to mind the fact, that Reformed Theology abounds in phases and schools, each of which were orthodox in their day and degree, and served good purpose for the historical development of theology. Within the last two decades important contributions have been made to Reformed Theology, directly designed, or at least serving to advance it to a higher position, by Schneckenberger,

Ebrard, Lange, and others, in Germany. Besides, the general theological vigor and earnestness of all the prominent theologians of Germany, and especially of those who stand in the interests of the Union, has done much to stimulate and deepen theological thought in all the provincial Reformed Churches of the fatherland, as well as in our own country.

Dr. Ebrard, whose system of Christian Dogmatics has for some years been the principal text-book in the Theological Seminary at Mercersburg, and has been justly held in high estimation by my venerable predecessor, Dr. Wolff, strongly and decidedly urges the right and necessity of seeking the full harmony and ultimate sense of Reformed Theology on some advanced ground. In his preface he says: "Should any one pronounce this system of Dogmatics un-reformed, because in important points I do not go hand in hand with the old Reformed Theology, I boldly repel the charge, with the assurance that *for that very reason* this system is most *genuinely Reformed*. For we Reformed have to some extent always discriminated between Church-creed and Theological system (and have not, for example, taken up into our creed the doctrine of absolute predestination in its specific character, as it also finds no expression in any of our prayers or Church Agenda). We have also in a manner regarded it to be *genuinely Reformed*—to be *genuinely catholic* (Unirt.)—that is to appropriate to ourselves every thing in other confessions which has proved itself to us as scriptural and true. * * * Cocceius and Burman stood wholly emancipated from the traditional dogmatics of their predecessors; and on this account precisely it was that Reformed Theology held them in

such high honor as having *advanced* it. Far from the thought of comparing myself even remotely with the fathers of biblical theology, it is nevertheless my desire also to *carry it forward* to an advanced ground, not in a revolutionary way, but rather, as far as it is in my power, by unfolding the germs of progress that lie in its bosom.

* * * It was just this endeavor after a *critical illumination* and *organic development* of it to an advanced stage that prevented me from confining myself to a mere *representation* of it on the basis and authority of the old Reformed Theology, to say nothing of the fact that amid the wealth of the various schools into which the old Reformed Theology had branched out, such a course would have been next to impossible. In the development of the particular churchly doctrines I have had reference to the patristic, primitive catholic, and Lutheran—here and there even to the Roman—theology, just as much as to what is called, in a more restricted sense, Reformed Theology; and this has been done just because this catholicity belongs to the substance of that Church, which seeks not to be a particular Church, but only that which has been restored according to God's word, and which does not exclude others, but only feels itself necessitated to tolerate it when they exclude themselves."

The Reformed Church in this country has in like manner labored for the advance of Reformed Theology. It has sought to bring out more fully its rich substance—to complement and harmonize what may have still been known in part belonging to its historical and scientific endeavors—to justify and illustrate its fundamental principles in the light of God's word and the whole progress

of Christianity. It has sought, like the life of a growing tree, ever to fall back into the roots, that it may have true power and right to grow in all the branches—to transfer its mind back into every period of former progress and advance in the Christian life, and in the same surroundings in which fathers and reformers labored for the advance of theology, using the same sources which they used, but unembarrassed by their local limitations or personal bias and prejudices, and with those new advantages furnished by the experience and study of subsequent history, to modify and perfect, by putting away some things which they retained, restoring some things which they put away, thankfully receiving some things which have since unfolded, and by permeating all with that higher life of Christianity which we may believe every century of its history will more fully unfold. In this way a peculiar type of Reformed Theology has been developed.

Nor has the Church as yet had any consciousness that its present Theology is substantially in disharmony, either with its own symbols or the best results of its historical Theology; and hence, regarding it as only change in the way of progress, it follows its lead with confidence and zeal, assured that it will be led thereby to a deeper Christology, a clearer apprehension of the Word of God, a profounder view of the essential and distinctive nature of Christianity, a truer view of the history of the Church as a whole, to a more steady, reverent, and fruitful practical Christian life, and at the same time into a theological and churchly position, in which it shall be able best to fulfil its own denominational mission, best discharge its respon-

sibilities and duties in relation to other denominations, and to the Church as a whole.

Moreover, this peculiar theological interest has grown up in the bosom of the Reformed Church in this country without calculations or plan. We have been apprehended rather than apprehending. It has not founded either a school, sect, or party, but has been rather a powerful *tendency* in the bosom of the Church as a whole, gradually apprehending its Professors and Pastors, and especially in its practical aspects and bearings, also in a great measure its laity. All who stand in its power profess to have found in it the best satisfaction both for their faith and their religious instincts, and at the same time the best key and touchstone to the innumerable false tendencies, which manifest themselves both theoretically and practically in the nominal Christianity of the age.

Having thus been apprehended by it as a Church, we may regard ourselves as solemnly bound in spirit to apprehend that for which also we are apprehended, and feel stimulated to quit ourselves as true men in the solution of the great problem, thus, in the providence of God, intrusted to our hands. In the festal scenes which this day surround us within these sacred walls, piously garlanded for the joyous occasion—in this large Convention of clerical and lay delegates assembled from all parts of the Church, solemnly and gratefully to close the commemorative year of the Tercentenary Anniversary of our venerable church-symbol—in the blessed results here summed up and reported, including valuable theological contributions for the illustration of the Heidelberg Catechism, and the large and liberal free-will offerings of the people for the more complete endowment of our in-

stitutions—in the mutual congratulations of Christian friends, lay and clerical, who have long stood faithfully together amid foes without and fears within, and who are now permitted to revive pleasant memories in these days of Jubilee—in all these, we may recognize the flower whereunto our church-life has been growing, and at the same time the first-fruits of the harvest still to come.

But it is more than time, Fathers and Brethren, that I should thank you, and through you the Church you represent, for the confidence you have reposed in me by committing to my hands this day so high and solemn a trust as that involved in the Office of Teacher of Theology. I am conscious only of bringing to the work a sincere love for this Science of Sciences. I shall endeavor to learn while I teach and teach as I learn. Success can come only from Him whom I have sought in this address to honor as the perennial Source of life, and truth, and blessing. Endeavoring to learn from His example of disinterested self-consecration to His divine mission, I shall seek to labor, as far as grace shall be given, in His spirit, for Him, and for His Church, "all for love and nothing for reward."

Beschäftigung, die nie ermattet,
Die langsam schafft, doch nie zerstört,
Die zu dem Bau der Ewigkeiten
Zwar Sandkorn nur für Sandkorn reicht,
Doch von der grossen Schuld der Zeiten
Minuten, Tage, Jahre streicht.

HISTORICAL APPENDIX.

THE REV. HENRY HARBAUGH, D.D., of Lebanon, Pa., was elected, by the Synod of the German Reformed Church in the United States, at its annual sessions, held in Carlisle, Pa., in the month of October, A. D., 1863, to the Professorship of Didactic and Practical Theology in the Theological Seminary at Mercersburg, Pa., rendered vacant by the resignation of the Rev. Bernard C. Wolff, D.D. A committee, consisting of the Rev. John W. Nevin, D.D., Daniel Zacharias, D.D., Samuel R. Fisher, D.D., Thomas G. Apple and Daniel Gans, was appointed to install him in his office. The installation took place in the First German Reformed Church, Reading, Pa., on Tuesday morning, the 24th of May, A. D., 1864. The General Convention of the German Reformed Church in the United States, to close the Tercentenary Celebration of the Formation and Adoption of the Heidelberg Catechism, was in session at the time. Its proceedings were suspended on the morning of that day, to afford its members an opportunity to participate in the solemnities of the occasion.

The services were opened with an invocation by the Rev. John W. Nevin, D.D., the Chairman of the Committee of Installation. This was followed by the singing of a hymn, in which the whole congregation participated. The chairman then read suitable portions of Scripture, after which the congregation united in prayer, in which service they were led by the Rev. Daniel Gans.

A brief extempore address was delivered by the Rev. John W. Nevin, D.D., based upon the provisions of the first part of the Constitution of the Church. The speaker dwelt upon the several ecclesiastical offices therein designated and described; their great importance, and their several relations to each other; all as bearing on the particular case in hand. The remarks were earnest and appropriate; and rendered the more impressive by the fact, that the speaker was enabled to draw his lessons from his own experience, having formerly occupied the same office himself.

The installation service proper then followed. The professor elect, who had occupied a front seat in the church, was called to the chancel. A copy of the sacred Scriptures was extended to him by the Rev. Daniel Zacharias, D.D., on which he placed his right hand. In this attitude the following obligation of office, contained in the nineteenth article of the Constitution of the Church, was administered by the Chairman of the Committee, and assumed by the Professor:

"You, Henry Harbaugh, D.D., Professor elect of the Theological Seminary of the German Reformed Church in the United States, acknowledge sincerely, before God and this assembly, that the Holy Scriptures of the Old and New Testaments, which are called canonical Scriptures, are genuine, authentic, inspired, and therefore divine Scriptures; that they contain all things which relate to the faith, the practice, and the hope of the righteous, and are the only rule of faith and practice in the Church of God; that, consequently, no traditions, as they are called, and no mere conclusions of reason, which are contrary to the clear testimony of these Scriptures, can be received as rules of faith or of life. You acknowledge farther, that the doctrine contained in the Heidelberg Catechism, is the doctrine of the Holy Scriptures,

and must, therefore, be received as in accordance with divinely revealed truth. You declare sincerely, that, in the office you are about to assume, you will make the inviolable divine authority of the Holy Scriptures, and the truth of the doctrines contained in the Heidelberg Catechism, the basis of all your instructions, and faithfully maintain and defend the same, in your preaching and writing, as well as in your instructions. You declare, finally, that you will labor, according to the ability which God may grant to you, that, with the divine blessing, the students intrusted to your care, may become enlightened, pious, faithful and zealous ministers of the Gospel, who shall be sound in the faith."

The charge to the Professor was delivered by the Rev. Samuel R. Fisher, D.D. It was based upon the latter clause of the closing sentence of the obligation, which the Professor had just assumed. The duty of devoting all his energies to the responsible work of making the students committed to his care, intelligent, pious, faithful and zealous ministers of the Gospel, sound in the faith, was dwelt upon at some length, and solemnly enforced with a number of weighty considerations. This address was to have been published in this connection. The manuscript, however, was destroyed in the burning of the Publication Office, at Chambersburg, Pa., by the rebel army; and as no notes had been taken or rough draft made of it, it was found impossible to reproduce it.

After the singing of another hymn by the congregation, the Inaugural Address, a reproduction of which forms the body of this volume, was delivered. At its close, the exercises were concluded, and the congregation dismissed, with the pronouncing of the apostolic benediction by the Rev. John W. Nevin, D.D. The whole occasion was one of great interest and solemnity, and will be long remembered by those who were present.