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SKETCHES ON BAPTISM.

In the two former communications we have briefly glanced at the progress or development of the baptismal institution or life, beginning in the form of Circumcision, which was entirely confined to the Old Testament Dispensation, and then passing over under the form of John's baptism, which embodied the same general idea only elevated and intensified, and which pointed directly to the positive grace comprehended in the New Dispensation, of which Christ was the founder and head.

We come now to the last or highest stage of baptism, viz: that which is comprehended in the Christian Church, properly so called—the baptism instituted directly and positively by Christ himself. Christ, in his baptism by John, linked himself, as we have already seen, really and truly to the whole significance of baptism as it held previous to this period, and thus fulfilled all righteousness; and now, taking that significance up into his own person, and thus completing it by giving it a real and positive relation to his own life and grace, he became fully qualified in every view, to institute and ordain a medium through which to communicate the grace and life peculiar to his person, to the children of men. This is the baptism to which John referred, when he said: "Behold he that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire."

The full force of the Institution of Baptism by Christ, recorded in Matthew 28: 19; Mark 16: 15, 16, can only be properly realized when we are brought to perceive clearly the grand and comprehensive character of the Person of Christ, as such. This idea is suggested by the verse immediately preceding that in which the holy ordinance is solemnly instituted. We must first apprehend him clearly as the Son of God, entering into, and incorporating himself fully with our nature in the incarnation, suffering and dying upon the cross, buried and rising again from the grave, thus complying with every condition of righteousness, fulfilling the whole law and the prophets, and originating a kingdom of grace, which, in its comparison with the old, is as substance to the shadow—really to the type or symbol. This kingdom is the Church which is therefore emphatically declared to be *his body*, the fulness of him that filleth all in all. In this kingdom Christ is the King; and having acquired all right and satisfied every demand by his active and passive obedience, from its inward heart he now says: "All power is given unto me in heaven and in earth." In this position he institutes the holy sacrament of baptism, saying to his disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world." It is only as we clearly perceive the vital relation of Christ to the past in the way of fulfilling it, and to the present in the way of a new creation, in which he ever lives and reigns, that we can have any clear perception of the nature of the ordinance which he here ordains. The kingdom itself, which is thus the legitimate development of his own Divine Person, it being his living body and he its conscious head, must be immeasurably superior to every form of spiritual organization as it stood before this. A remarkable passage of Scripture on this point occurs in Matt. 11: 11. "Verily, I say unto you," says Christ, "Among them that are born of woman, there hath not arisen a greater than John the Baptist; notwithstanding, he that is least in the kingdom of heaven, is greater than he." The difference between the Old and New Dispensations here graphically pointed out, is not simply quantitative, consisting in a greater amount of light and grace, &c., but it is also qualitative, involving the actual presence of a life which could not have been had at former periods, except morally only, through the medium of faith. Otherwise we cannot account for the aphorism of Christ, *The least in the new is greater than the greatest in the old dispensation*. The old, in its highest stage and greatest glory, was but the voice of one crying in the wilderness, whilst the new, in its first dawning, in its incipient state, in its infancy is the glorious substance, the real fulfillment. The difference was substantial and real, which gave to the kingdom of Christ an almost infinite superiority over the divine organization as it existed before. It was prophetic, this was prophetic realized—Christ actually coming and reigning in human nature.

Now just as the Kingdom of Christ is superior to the Old Testament Dispensation, so is the sacrament of Baptism which Christ instituted, superior to circumcision and the baptism of John. It partakes of the nature of the kingdom out of which it is made to grow. The kingdom of God under the old economy was *typical*; so was circumcision and the baptism of John. But the kingdom of God under the new economy is *substantial*—the fulfillment of the old; so is the baptism ordained by Christ. It is the absolute Baptism—the highest form—the completion of the whole baptismal process.

"Go ye therefore," is the significant command of Christ "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and educating them to obey practically all his commands. Here the power to become disciples is plainly secured in the Baptism in which Christ instituted. All nations are thus to be made disciples of Christ. This is the general plan, and baptism is the only door, properly speaking, leading into the kingdom of Christ.—This whole kingdom as now described, must of course be apprehended by faith, as a divine organization—a new creation in Christ Jesus—containing all the grace needed for the purposes of salvation. This faith is the

condition of baptism; yet baptism itself remains the door properly leading into its bosom, and by which a gracious right is secured to all the benefits which the kingdom as such comprehends. Thus we become fellow citizens of the household of faith.—"He that believeth and is baptized shall be saved; but he that believeth not, shall be damned." Mark 16: 16. From the fact that the word *baptized* does not occur in the second member of the sentence, it is argued by many, that not baptism but *faith* is the door leading into the gracious benefits of Christ's kingdom. But this is certainly a very strange gloss. For where is the necessity to repeat the word "baptized" where baptism was actually impossible, there being no faith as its condition? "He that believeth not," certainly would not ask for baptism; for having no confidence in the kingdom of Christ, he would not wish to be led into it and made a member of it, through the sacrament of baptism. Hence, there being no necessity to repeat the phrase in the second member of the sentence, "and is not baptized," it was omitted; and the omission, under these circumstances, cannot in the least degree, affect the prominent position which Baptism is made to occupy, as the entrance or door leading into the kingdom of Christ. This is the medium through which all become disciples of Christ under ordinary circumstances. What the medium may be where the kingdom of God has not spread and is not known, we have no means to understand. All that we do know (and this we know exclusively from Revelation) is, that Holy Baptism is the general plan devised by Christ through which men are to be introduced into his kingdom and made participants in the blessings of salvation which it comprehends.

From this prominent position of the baptism of Christ, and from its necessary relation to the kingdom of God and the blessings it contains, its sacred and gracious character at once becomes apparent. It cannot be a mere form, as were the rites of ancient purification by ablution; nor yet types or symbols, as were circumcision and the baptism of John; for the whole kingdom of shadow has been taken up into the kingdom of grace and glory, and thus completely fulfilled.—True, baptism still contains a sign, but baptism itself is no sign, but a sacrament—that is, sign and seal. The type and the thing typified have met in mystical union, in the baptism of Christ. The grace is now really at hand in the kingdom of Christ, and while the sign directs our faith to that fact, it becomes, at the same time, the medium through which it is communicated. As the baptism of John took up and embodied the significance of circumcision, so the baptism of Christ takes up and embodies that of John; and as John's baptism was an advance on circumcision, so now is Christ's baptism an advance on that of John's. It comprehends the repentance for sin which was the great burden of John's baptism, but it comprehends more. It is the absolute form or stage of baptism, and as such, it includes all that is made necessary by the idea of a sacrament under such condition. It involves the grace—not only of repentance—but also of forgiveness and spiritual life in Christ Jesus.

As a definition of this sacrament, let me here refer the reader to the confession of Faith of the Presbyterian Church: Page 120, Chapter XXVIII: "Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and a seal of the covenant of grace, of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life."

On the relation holding between the sign in baptism and the grace signified, page 123, you have the following: "The efficacy of baptism is not tied to that moment of time wherein it is administered; yet notwithstanding, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time."

Calvin, commenting upon the passage in Rom. 6: 4, 5, &c., and others of a similar character, says: "Saint Paul proves what he had just said, namely, that Christ slays sin in those who are his, from the effect of baptism. Know we then that the Apostle does not merely exhort us to imitate Christ, as if he said, that the death of Christ was a pattern which all Christians should imitate. Assuredly he goes deeper; and brings forward a doctrine, on which afterwards to found exhortation; and this is, that the death of Christ, hath power to extinguish and abolish the corruption of our flesh, and his resurrection, to raise in us the newness of a better life; and that by baptism we are brought into the participation of this grace."

Then again, on the word "planted," he observes: "Great is the emphasis of this word, and it clearly shows, that the apostle is not merely exhorting, but is rather teaching us of the goodness of Christ. For he is not requiring anything of us, which may be done by our zeal or industry, but sets forth a grafting-in, effected by the hand of God. For grafting-in implies not only a conformity of life, but a secret union, whereby we become one with him; so that quickening us by his Spirit, he transmits his power into us. So then, as the graft shares life and death with the tree into which it is grafted, so are we partakers of the life no less than the death of Christ." Now all this is accomplished, in the sense of Calvin, by or through Holy Baptism.

The Holy Scriptures are no less clear and pointed in regard to this sacrament. "For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." 1 Cor. 12: 13. "As many of you as have been baptized into Christ, have put on Christ." Gal. 3:

27. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 5. Thus we might go on adding passage to passage almost ad infinitum; but for this there is no call.

Is it therefore, strange, that the baptism of Christ should be called the *washing of regeneration, and the renewal of the Holy Ghost*? Tit. 3: 5.

The Baptism of Christ then, is the sacrament through which the grace of repentance, forgiveness and spiritual life is communicated to men—through which they enter, not only into the outward or visible Church, but also the inward or invisible, and become heirs of God and joint heirs with Christ to the kingdom of God on earth and the kingdom of God triumphant in heaven.

This is the baptism to which John frequently referred, and for the institution of which his was the preparation. It is the baptism, not of water simply, but of the Holy Ghost, and of fire, burning away the impurities of sin, and creating within the soul the image of Christ, and inducing the ability to walk in newness of life.

The Baptism of Christ being the only baptism in which the communication of positive Christianity is symbolized and secured, an interesting question arises in reference to the disciples of John: What was their condition in reference to the Christian life? An answer to this question is elicited by the following questions which the Apostle Paul put to twelve of them at Ephesus—"Have ye received the Holy Ghost since ye believed?" They answered—"We have not so much as heard whether there be any Holy Ghost." Unto what then were ye baptized? And they said, unto John's baptism." Acts 19: 2, 3. These were re-baptized, as we see in verse 5, after Paul had explained the matter to them. It is very probable also, that Apollos, one of John's disciples, was re-baptized by Aquila; for Aquila and Priscilla took him unto them and expounded unto him the way of God more perfectly. As nothing is said to the contrary it is reasonable to suppose, that the teaching of Aquila and Priscilla would correspond with Paul's and that Apollos believed and obeyed it. It is certain that, after this kingdom of Christ became fully and properly organized, the baptism of its Great Founder and Head stood at its door as the initiatory ordinance, and that all who then became members of it, did so by being baptized, without any reference necessarily to what they had been before. From the whole tenor of Scripture, as well as from the intrinsic difference of the two grades of baptism, it would appear that the Apostles did re-baptize those who had been baptized by John and who subsequently entered the Christian Church.

But the same question in regard to re-baptism, may be continued in reference to those who had been baptized by the apostles previous to the institution of the Christian baptism by Christ, John 5: 26; 4: 2; for as the power of the Holy Ghost had not yet been imparted, their baptism could not have been the laver of regeneration. It is probable, however, that these were few, and that they were of the number of John's disciples. These, attaching themselves closely to the company of Christ, being fully instructed in the great principles of his kingdom, were no doubt extraordinarily qualified, like the apostles, who were not afterward baptized by Christ, to receive the Holy Ghost on the day of Pentecost; which reception made re-baptism unnecessary on their part.

Thus, we see, then, how in the substantial character of Christ's baptism, it is superior to every form of it which preceded it, and how, taking these up into its own life, it forms the proper completion of the whole baptismal process in the life of the Church. The dignity and weight of Christ's baptism are thus seen. It is the absolute baptism, adapted to all time, all space, and every age; and wherever it is rightly administered and received, it is the channel through which the grace of repentance, forgiveness and Christian life is communicated to the soul. We cannot be in the kingdom of Christ without it.

MOSES.

For the German Reformed Messenger.

THE CARE OF THE SOUL.

The soul is the thinking, conscious, and reasoning principle of man. Without it, man would not be a distinct creature in his constitution, from creatures over which he is lord.

The soul may also be called the germ of man's existence, the precious seed of immortality, the life of which gives life to the body, and without it the body would scarcely be worth caring for. The body being only the husk or shell of the soul, a lump of dust, subject to many diseases and pains while it lives, and at last to death itself, is not to be valued and cared for in comparison with the soul. Yet to this mortal, perishing part of us, we give a great deal of care and attention, and appear so deeply concerned about its gratification and welfare. Nearly all the toil and regard of the greater number is, to maintain and make comfortable the body, while the soul is left to famish and perish.

We would not encourage or countenance an unrighteous austere disregard for the body, which would tend to shorten life and deprive it of that comfort which nature requires to preserve its health; so that it may live out its appointed time; but on the other hand, would only deprive it of that interpenetration in its gratification, which proves perilous to the soul. This is what is strictly forbidden by nature and divine revelation.—"Therefore I say unto you," says Christ, "Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Matt. 6: 25.

It is very wicked in us to be constantly distracting our minds about the cares of the world, and at the same time to be altogether

careless about our soul; continually to be anxious about what we shall eat, and what we shall drink, and what we shall put on our bodies, and manifest no anxiety about the health and comfort of the soul. As there are many such careless persons, how necessary that warning of the most solemn nature be constantly given!

Carelessness of the soul is one great root of evil and the sin we commit, and therefore, whoever intends to walk in the Christian's path, must in the first place, commence there at a cure. And this requires no uncommon talent or deep learning; the most simple person, if he is sane and sincere, has mind enough for it, if he will but act in this matter, by the same rules of common reason, whereby he proceeds in his worldly business. "The wayfaring man, though a fool, shall not err therein." Isa. 35: 8.

I shall now notice briefly, some of those motives which usually stir us up to a care for a thing, and induce to an interest in a thing. But before I do this, I will say a word about anxiety. The care of a thing presupposes anxiety about it. We cannot suppose that a person who showed a manifest disregard for his property or family, would have much anxiety about them.—Neither could a person be very anxious about them, and not naturally show it to be a fact in positive actions. So it is also in reference to the soul. We cannot suppose that any one, who is willing to care for the soul, will not be more or less anxious in the matter.

The first motive I mention is, the *worth* of a thing. Our care for any worldly thing is mostly equal to the value we place upon it. What is of the greatest merit, and the most precious in our eyes, we are the most watchful to preserve, and the most fearful of losing.

No man locks up common dust in his chest, or gravel in his garner, but his money, and his wheat, or what he holds of greatest value, and what would be most likely to be taken first, by enemies to his interest and prosperity.

Now if the worth of the soul exceeds the whole world, as implied in these words of the Saviour, "For what shall it profit a man, if he gain the whole world, and lose his own soul?" it surely deserves more care than all things in the world besides; and that principally because while other things are only of finite, the soul is of *infinite* value.

Now God being of the greatest excellency and worth, the more any thing is like him, the more it is to be valued. Being a God possessed with intellectual and moral attributes of infinite perfection, and nothing on earth bearing any resemblance to God, but the soul of man, it therefore, is reasonable, that it is of the greatest value, and ought to receive the greatest care.

If the soul was a thing produced by the earth, a gift not of God, without the capacity to enjoy God, and incapable of improvement, there might be some reason for its neglect; but as that is not the case, it deserves our first and greatest care. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

"Seek my soul the narrow gate,
Enter e'er it be too late;
Many call to enter there,
When too late to offer prayer."

New Providence. J. V. E.

SKETCHES OF GERMAN DIVINES.

BY AN AMERICAN DIVINE.

DR. THOLUCK.

Next to Neander, no German divine of the present century is more extensively known in the Protestant churches of France, Holland, England and America, than Dr. Frederick Augustus Tholuck, of Halle. His disciples are scattered nearly all over the Protestant world, and gratefully remember his genial influence and personal attention. His name will always be honorably connected with the history of the revival of evangelical theology and piety in Germany.

Like the great majority of distinguished scholars, Tholuck is of poor and humble descent. He labored for some time, if I remember right, in the office of a jeweller in Silesia. But some benevolent friends furnished him the means to satisfy his noble ambition and ardent thirst for knowledge in the gymnasium of Breslau, his native city, and subsequently in the university of Berlin. He studied day and night to such an excess that he undermined his health, and has had ever since to suffer the bitter consequences.

He had naturally a strong inclination to skepticism and pantheism, and was filled with prejudices against the pietists and mystics, as the serious Christians were then called. "The contracted views of life," he says, "that were associated in my mind with these epithets, disposed me carefully to shun all acquaintance with them, believing that it would check all vigor of action and all freedom of thought; that it would make all the movements of the soul as monotonous as the tinkling of a hand-bell, and cast over the whole path of life, and impress on one's very countenance, the pale hues of death. Under such chilling influences, I imagined that the beauty and splendor of the wide fields of science must be exchanged for a miserable garden of pot-herbs; the rich profusion, ever varied novelties of the Eden of nature, for a narrow cloister walk; and the immeasurable magnificence of the starry heavens, for the damp and gloom of a vaulted catacomb." It is even reported that in a sophomoric college speech, he maintained in a public thesis the superiority of Mohammedanism to Christianity.

HIS CONVERSION.

But the experience of sin and grace in his heart, the intercourse with Neander and other pious men, and the study of the Scriptures saved him from the whirlpool of infidelity. He was awakened in his twentieth year as a student in Berlin, contemporaneously with his friends, Julius Muller, Rothe and Olshausen, who became subsequently distinguished

divines. He gives himself a spirited and interesting account of the internal conflicts through which he passed in his youthful work, "Sin and the Redeemer, or the True Consecration of the Skeptic," (first published in 1825,) which in its various editions has done a great deal of good amongst students, and led many from the barren desert of rationalism to the green meadows and fresh fountains of the Gospel of Christ. It was translated long since by Ryland, with a commendatory introduction by Dr. John Pye Smith, and has been recently republished in this country. (Gould and Lincoln, Boston, 1854.) It was originally directed against the semi-rationalistic religious novel of De Wette, "Theodore, or the Conversion of the Skeptic," 1822, and describes in a series of letters, with the fresh inspiration of the first love to the Saviour, the learned observations and the conversion of two young divines, Julius, who is supposed to be Dr. Julius Muller, now Tholuck's colleague, and Guido, in whom the author has portrayed himself.

A VENERABLE SAINT.

From this book, as well as from private sources, we learn that Baron von Kottwitz, a true Christian nobleman, and an exceedingly worthy member of the Moravian congregation in Berlin, was the principal human instrument in Tholuck's conversion. I had the pleasure of frequently seeing and conversing with this John-like disciple of the Lord, in his extreme old age, in the years 1840 and 1842, and never met a man who seemed so nearly to approach the idea of an evangelical saint. He lived in very plain style in an orphan asylum which he founded, or superintended, and took special delight in the company of young divines, whom he pointed to the Lamb of God, who take away the sin of the world, and to his everlasting gospel as the only source of true theology and usefulness in the church. Not only Tholuck, but also Neander, Olshausen, Rothe, Muller, and many others were edified and encouraged by his words and example, and he may be regarded as one of the lay-fathers of the modern evangelical theology of Germany. It was impossible to resist the influence of the purity and simplicity of his character, and his ardent love to God and man. He combined in a very rare degree, the finest culture and the most childlike faith, true dignity and unaffected humility. He seemed to be transformed into the holy image of Jesus. His whole life was a course of unostentatious, disinterested benevolence, an imitation of Him who went about doing good and sacrificed himself for the salvation of the world. He is the unnamed "Patriarch," of whom Guido writes to his friend Julius: "This venerable saint has been residing here for a few years, enjoying a perpetual Sabbath of the soul, akin to that of the spirits of the just above, uniting a blissful repose with an equally blissful activity of love. To a very advanced age he was incessantly occupied, both in his journeys and in his fixed abode, with works of philanthropy and piety. The dwellings of misery and sorrow have seen him most frequently, for his highest gratification has been to dry up the tears of the afflicted. He has travelled far and wide. Where his influence and power have been the greatest, he has improved the hospitals and jails; where his effort for doing good on a larger scale met with opposition, he betook himself to the relief of solitary wretchedness. He seemed to be a special representative of heaven, and to impart to all consolation and relief. It is true, I had daily held intercourse with the spirits of Augustin, Melancthon, Luther, Franke and Spangenberg, by means of their writings; but to see such a disciple! Be assured, Julius, that what I have learnt from these 'living epistles of Christ,' goes far beyond books and systems." The writer then gives an affecting account of an interview with the patriarch, and relates his almost prophetic views on the great revival which should soon revolutionize the theological world of Germany, and the dangers connected with it. "The greater the crisis," he said, "the more needful is it to unite the wisdom of the serpent with the simplicity of the dove. I therefore address you as such an one who, perhaps, will soon be engaged at the university as one of the instruments employed by God in that important period. The work of God's Spirit is greater than either you or the majority can estimate. A great resurrection morning has dawned. Hundreds of youths on all sides, have been awakened by the Spirit of God. Every where, true believers are coming into closer union. Science herself is becoming again the handmaid and friend of the crucified. Civil governments also, though in part still hostile to this great moral revolution, from a dread of its producing political commotions, are many of them favorable, and where they are not, the conflicting energy of the light is so much the stronger. Many enlightened preachers already proclaim the gospel in its power; many who are still in obscurity, will come forward. I see the dawn; the day itself I shall behold, not here, but from a higher place. You will live to witness it below. Despair not the words of a grey-headed old man, who would give you, with true affection, a few hints relative to this great day. The more divine a power is, the more to be deprecated is its perversion. When those last times are spoken of in Scripture, in which the gospel shall be spread over the whole world, it is declared that the truth will not only have to contend with the proportionally more violent counterworking of the enemy, but also with a greater measure of delusion and error within the kingdom of light. Such is the course of things, that every truth has its shadow; and the greatest truth is attended by the greatest shadow. Above all things take care that the tempter do not introduce his craft into the congregation of the faithful. There will be those for whom the simple gospel will not suffice. When a man has experienced the forgiveness of his sins, and has for a little while enjoyed the happiness of that mercy, it not unfre-

quently appears to his evil and inconstant heart too humiliating a condition to be constantly receiving grace for grace. There is no other radical cure for a proud, self-willed heart, than every day and every hour to repeat that act by which we first come to Christ. Pray that you may have more of that child-like spirit, that regards the grace of your Lord as a perennial fountain of life. Especially avoid the error of those who seek life for the sake of light, who would make religion a mere stepping stone to intellectual superiority. Such persons will never attain a vital apprehension of divine things; for our God is a jealous God, and will be loved by us for his own sake. The intellectual power, the mental enlargement, arising from converse with the great objects of faith, is always to be regarded as a secondary and supplementary benefit to that which is the immediate object of the gospel to bestow. Despair not human greatness or talent, or ability of any kind, but beware lest you overvalue it. I see a time coming—indeed, it is already come—in which gifted men will lift up their voice for the truth; but woe to the times in which admiration and applause of the speaker shall be substituted for laying to heart the truth which he delivers! Perhaps after a few decades, there will be no one in some parts of Germany who will not wish to be called a Christian. Learn to distinguish the spirits. * * * The sum of my exhortations is 'humility and love.'"

STUDY OF THEOLOGY.

The conversion of Tholuck determined his call to the science of theology. As a young man of extraordinary talents and attainments, he was soon promoted to a professorship of the Old Testament in Berlin, in the place of De Wette, who was deposed on account of his extension of the guilt of Sand's murder of Kotzebue, in a letter of consolation to his mother. He devoted himself at first with special zeal to the study of oriental languages and literature, and wrote, when quite a youth, from Arabic, Persian and Turkish manuscripts, a learned volume, *Dr. Suffismo Persarum*, or the mystic theosophy of the Persians, (1821,) which was followed afterwards by an interesting collection of translations from the mystic poets of the East, (*Bluthensammlung orientalischer Mystik*.)

BECOMES A PROFESSOR AT HALLE.

After the death of the venerable Dr. Knapp, professor of dogmatic and exegesis at Halle, Tholuck was appointed his successor in 1826, and has remained in this post ever since, with the exception of a short residence at Rome, in the capacity of a chaplain of the Prussian embassy. The University of Halle, founded in 1694, and strengthened by its union with the University of Wittenberg and its stipends in 1813, has of all similar institutions in Germany the largest number of theological professorships and students, (sometimes from six to nine hundred.) But at the time when Tholuck arrived there, it was in a most deplorable condition as regards orthodoxy and piety. Knapp had been for years the only evangelical teacher in the place, and although his learning and piety, working quietly, were not without a blessing, he was thrown into the shade by the celebrity of Gesenius and Wegscheider, who continued almost to the end of their lives to be the guides of the theological students, and systematically disqualified them for the office of the Christian ministry. The great influence of Gesenius can easily be accounted for by his distinguished talent for teaching, his entertaining wit, and his abiding merits in the department of Hebrew grammar and lexicography; but that Wegscheider, the good natured and morally estimable, but intolerably dull, dry and tedious Wegscheider, could gather at one time round his lectures, hundreds of admiring students, is hardly conceivable at this time of day. He was doomed, however, to experience the mortification of outliving his own reputation, and to see his audience sink down to a half-dozen. For this was the number, when I once from curiosity attended one of his inauspicious lectures on dogmatics in 1840, a few years before his death.

Tholuck's position was at first exceedingly difficult in this reign of rationalism.—He was scouted, hated, and ridiculed as a pietist, mystic, fanatic, radical, &c. But he persevered, and God has most richly blessed his labors. A revolution has been wrought in Halle, at least as far as theology is concerned. Rationalism has entirely disappeared from the theological faculty, and there is not one amongst its present members (I mean the ordinary professors, Tholuck, Muller, Moll, Hupfeld, Jacoby,) who may not be regarded in all essential points as orthodox in view, and evangelical in sentiment.—*Foreign Correspondence of the New York Evangelist*.

A GOOD CONSCIENCE.

That conscience alone is good which is much busied in self-examination, which speaks much with itself, and much with God. This is both the sign that it is good, and the means to make it better. That soul, which doubtless be very vary in its walk, which takes daily account of itself, and renders up that account to God. It will not live by guess, but naturally examine each step beforehand, because it is resolved to examine all after; will consider well what it should do, because it means to ask over again what it hath done, and not only to answer itself, but to make a faithful report of all unto God; to lay all before him continually, upon trial made; to tell him what is in any measure well done, as his own work, and bless him for that; and tell him too, all the slips and miscarriages of the day, as our own; complaining of ourselves in his presence, and still entreating free pardon, and more wisdom to walk more holily and exactly, and gaining, even by our feelings, more humility and more watchfulness. If you would have your consciences answer well, they must inquire, and question much beforehand. Whether is