

Editor's Table.

Publishers will confer a favor by mentioning the prices of all books sent to this Department.

The SERMONS OF FRED. W. ROBERTSON, of Brighton, have already taken their place among the classics of the language. There is much both in their faults and their excellencies to insure their success. They appeal to an age which the ceaseless jar and jangle of dogmatic theologians has unsettled on many points of orthodox doctrine, but which is sufficiently alive to spiritual issues to welcome fresh and vigorous thought on religious topics. They speak with no authority but that of the author's earnestness of conviction; they are so utterly candid and sincere that they make you feel that these words were not learned by rote, but stood in earnest, vital relation to the man's life. They eschew the speech of all schools—Broad Church, Low Church, High Church, and Rationalist alike. They deal with matters of directly personal concern; they force home the great principles of Christian morality at all times.

That they are deficient in their presentation of several cardinal Christian doctrines will be the judgment of all Evangelical readers. The Atonement is apprehended in them mainly on its moral and regenerating side; its relation to the satisfaction of the Divine Law is either denied or slurred over. The Christian Sabbath is treated in a similarly objectionable style. Indeed the want of a proper conception of law is their author's great defect.

But even with those who deplore these shortcomings, Mr. Robertson is and always will be a favorite author. His suggestiveness, his clearness, his thoughtfulness in treating of ordinary matters, are not to be forgotten. And many readers will doubtless rejoice that the competition of his English publishers has forced Messrs. Ticknor & Fields to publish a Popular Edition of his Sermons in two volumes, from the same plates in which their five volume edition is printed, though not on such fine paper. They sell, this edition at the low price of three dollars. We hope that they will issue his "Life and Letters" and his "Lectures and Addresses" in another volume of the same bulk.

The same publishers issue, in a neat volume, a book with so striking a title that at first it looks sensational: "THE SEVEN CURSES OF LONDON," by James Greenwood, the "Amateur Casual," and author of several works of fact and fiction. Mr. Greenwood has devoted no small part of his life to the study of the various forms of sin and misery, which abound in the greatest of metropolises, and serve to realize the dictum of Jefferson: "Great cities are great sores on the body politic." On one occasion he passed a night amid the temporary population of the casual ward of a London poor-house, and electrified all readers of English by his narrative of his experiences.

The seven heads under which he sums up the social evils of the great city are Neglected Children, Professional Thieves, Professional Beggars, Fallen Women, Drunkenness, Betting Gamblers and Waste of Charity. His book is full of curious facts and valuable suggestions, which may be of use in other cities. One fact we notice,—the professional thieves of London are decreasing in number at the rate of 7 per cent. a year.

The book may be read with safety as a delicate, and with confidence as a reliable, handling of the unsavory topics to which it is devoted. But it must be read with caution also, because it deals with a single aspect of English Society, and the wide circulation of Reformatory works of this class in America has created an utterly false and injurious impression as to English society as a whole. Thank God there is an England which Kaye's "Social Condition of England," Carlyle's "Past and Present," Lester's "Decline and Fall of England," and other such works as this of Mr. Greenwood's do not tell us about, and these, however valuable, if not read with judgment, may mislead. Pp. 336, 16mo. Price \$1.50.

Princeton, like the Bourbons, "learns nothing and forgets nothing," unless, indeed, it be its own liberal origin and that peaceful policy which characterized it till 1835. The COMMENTARY ON THE WESTMINSTER CONFSSION, which the O. S. Board of Publication have just published, and which is from the pen of Prof. Hodge, of the Western Colony of Princeton, embodies just such a view of the Calvinistic system as we had expected. The letter of the Confession, and all its Coccoecian glosses, are accepted as the very truth of the Reformed system, while all protest and dissent of Calvinistic writers in matters of detail, are kept out of sight. That Christ died to secure the salvation of the elect only, that He bore the penalty of sin, that the Covenants are those of works made with Adam and of grace made with Christ,—in a word, the whole letter of the Confession and the whole mass of Princeton tradition and gloss are set forth as of, old; less offensively, indeed, than in his work on the "Atonement," because with less controversial bitterness and more abundant quotations of Scripture to relieve the text. Pp. 549.

The New Jerusalem Messenger gives the following concerning the Hon. Henry J. Bigelow, who succeeds the late Hon. Henry J. Raymond as editor of the New York Times: "Mr. Bigelow is a sincere and avowed New Churchman, (Swedenborgian), and we rejoice that he has resumed his connection with the press under

circumstances which will give him frequent opportunities of rendering service to the Church."

LITERARY ITEMS.

The editor of the Kirchenfreund, as a director of Wittenberg College, (Lutheran) insist on the election of a German professor, or at least on one whose special duty it would be to impart instruction in the German language. In Dr. Sprecher the College has a fine German scholar; but as the study of German is optional with the students, they neglect. In Germany, says the editor of the Kirchenfreund, a teacher, clergyman, or professor, would be ashamed if he could not also speak English; but in America, men are proud in not being able to understand a word of German. These remarks he makes for the special benefit of the 161 students of Wittenberg College, but he apprehends that they will not do much good, because he fears that hardly a single one of them will learn enough German to understand what he has written.

The wealthiest novelist in Germany is John Tourgenueff, the Russian exile. Berthold Auerbach received since 1844 about \$120,000 for his books, and has accumulated a very handsome fortune. Carl Gutzkow is poor. Louisa Muhlbach, who received about \$80,000 since she entered the field of literature, has spent everything and is now obliged to write for a living. Fritz Reuter, the Plattdeutsche romanist is in comfortable circumstances; his books being more popular and saleable than those of any High-German novelist. He has a splendid villa near Eisenach, in full view of the Wartburg. Ferdinand Spielhagen, who is now at the head of the younger generation of German romanists, is making money by his novels, but spends more than he earns. Gustave Freytag has a handsome competency, and saves annually a thousand dollars or two.

A committee of fourteen, seven from each branch of the about to be united Presbyterian Churches, have issued in Chicago, a prospectus of a new weekly paper a forthcoming organ of said Churches. The basis is a joint stock company with capital enough to insure the probation inevitable to every new periodical. The Northwestern Presbyterian is discontinued; so, with a clear coast, cordial denominational support and judicious conduct, we do not see room for even the shadow of failure.—N. W. Advocate.

Messrs. Nesbit and Co., the well-known book-publishers of London, are about to issue from their press "The Memoir of Rev. James D. Burns," a minister of the Free Church of Scotland who died in 1864. The preparation of this Memoir was the last literary work of the late excellent and lamented Rev. Dr. James Hamilton, of the Regent Square (Scotch) Church, London. It will have melancholy interest to many a reader.

Miscellaneous.

DR. AUGUSTUS THOLUCK.

BY H. S. BURRAGE, A. M.

Recently I gave the readers of the Watchman a rapid sketch of the life of Dr. Tholuck. I wish now to speak of his present position and influence. Although in the seventy-first year of his age, he still retains his place at the head of the Theological Faculty of the University of Halle, and is actively engaged in all the duties of his office. His lectures are largely attended; indeed, more so than those of the other professors. During the last autumn and winter he went through the Epistle to the Romans, and although he had lectured on this epistle for many years, he prepared his course anew, dictating each morning to his amanuensis the lecture for the day. In the lecture-room, however, he very rarely referred to his manuscript, his prodigious memory holding the contents—if not the exact form of the written lecture. His Greek Testament lay open on the desk before him, and as he is very near-sighted, he was obliged in turning to it, to bend over until his face almost touched the printed page. Then having caught the word or words which demanded explanation, he would raise his head, taking occasionally a large pinch of snuff, and give the exegesis, speaking fast or slow, according to the importance of the remark. At times he would speak so slowly that he might be said to dictate. Here and there he would introduce an anecdote, or some apt quotation, yet never for his own sake. In Tholuck's best moods, however, one who had studied exegesis under Dr. Hackett would long for the days gone by. And this reminds me of a remark of Dr. Tholuck which is worthy of mention here. He was speaking of the leading commentaries which have appeared in America—those of Stuart, Hodge, &c.—and he said that he regarded Dr. Hackett's commentary on the Acts of the Apostles as the very best. It is also worthy of remark in the same connection that the only American exegetical works which are noticed in Dorner's "History of Protestant Theology,"—a work recently published, which even a Roman Catholic reviewer calls an honor to Protestant theology—are Dr. Hackett's Acts of the Apostles and Dr. Conant's Matthew.

Dr. Tholuck's influence on his students does not cease with his labors in the lecture-room. The morning lecture ends at 11 o'clock. From that hour until one o'clock the doctor takes his daily walk, accompanied always by two students, who have been summoned for this purpose by Carl Tholuck's well-known man-servant. If the weather is fair, the trio, the doctor in the centre, wend their way into the suburbs of Halle, especially by the road which leads to Wittekind, or by that which follows the course of the Saale to Griebichenstein; if it is a rainy day the walk is in the covered way in the garden back of the doctor's house. It is on these walks that Dr. Tholuck studies the mind and character of his students. Question follows question in rapid succession, and very rarely does the doctor return to his house without having quite accurately as-

certained the quality and aims of the men with whom he has walked. On the other hand the students, too, have had an opportunity for asking questions, and many a one, using the words of Wagner in Goethe's Faust, has said, at the close of such a walk, "To walk with you, Herr Doctor, is both honor and gain." These social walks do not belong to Tholuck's old age merely, they date back to his early years; and hardly an American has visited Halle, who has not carried away some pleasing reminiscences connected with them. The example is one which might well be followed by those who occupy like positions on this side of the Atlantic. Walks of this kind furnish that intercourse with older and more cultivated minds which every true student desires, and at the same time they afford the professor a better opportunity for personal influence over those whom he daily meets in the class room than can be otherwise obtained.

Dr. Tholuck, however, is not only a professor, he is also the University preacher. This is an office which he has long filled, as he was made an assistant to the University preacher soon after his arrival in Halle. In a short time his audiences were so much larger than those of his senior that the latter very wisely resigned, and Tholuck was made his successor. Here in this old cathedral he has wielded an influence perhaps greater than in his lecture-room; for many of the sermons here delivered have been printed and scattered as wide as the German language is spoken, while some of them have been translated and have had a wide circulation in foreign countries. The first sermon of Dr. Tholuck which I read was on Luther; and by a happy coincidence the first one I heard from his lips was on the same subject; a very appropriate one for the day, since a few days before occurred the anniversary of Luther's nailing his theses to the door of the church in Wittenberg, and two days after, November 10th, was Luther's birthday. A large number of students were present, sitting, for the most part, on the benches which occupy the space around the pulpit, while the rest of the large church was crowded with men and women, representatives of the leading families in the city. The services opened with the singing, by the congregation; of a verse of a hymn commenting, "Arise with power from the Lord," during which Tholuck, in his preaching robes, entered the church from an ante-room, and took his place in the reading desk below the pulpit. Dr. Tholuck then read a short prayer, after which a choir of students in the organ loft sang, without accompaniment, Cordau's "Jesus, my Redeemer, come to the aid of Thy servant's flock, Thou who hast purchased all with Thine own precious blood." As the last notes of the anthem died away among the distant arches, Dr. Tholuck said, "The Lord be with you," and the congregation replied, singing, "And with thy spirit." "Glory be to God in the highest," added Tholuck; and the choir responded, "Peace on earth and good will to men. Amen." After another short prayer, to which the congregation responded "Amen," the choir sang Vulpin's "Blessed be God in the highest, together with His only born Son, who has made satisfaction for us all. Hallelujah." Then to Dr. Tholuck's "Lift up your hearts," the congregation, singing, replied, "We have lifted our hearts to the Lord." The reading of the so-called Apostles' Creed followed, and I never shall forget the appearance of Tholuck, as, drawing himself up to his full height, he said, "And now let us with the whole Christian Church on earth, declare our faith: I believe in God," &c., Tholuck repeating the words and the congregation responding "Amen." A short anthem followed, and then a hymn. At the close of the hymn, Tholuck, who, in the mean time had retired to the ante-room, ascended the pulpit, and announced as his text 2 Cor. 4:5, the whole congregation standing while the passage was read. He commenced his sermon by an allusion to the dedication of the Luther memorial at Worms, in the preceding summer, to the anniversary of the nailing of the theses to the door of the church in Wittenberg, which occurred a few days before, and to the celebration of Luther's birthday, which was so soon to follow. It is well, he said, that these festive days are still remembered by the German people. Then he spoke of Luther, of his great gifts, intellectual and spiritual; yet it is not on account of these that we honor him, he said; it is because he preached Jesus Christ, and the forgiveness of sins through faith in Him. In closing he turned to the students and asked, "If Luther were to come among us to-day, what would he say to you, young men?" Then as if Luther had indeed appeared in the place, he poured forth a tide of earnest exhortation which might well have come from the lips of the fiery reformer himself. It was a plea for the exercise of a warm, earnest Christian faith; such a plea as could come only from a deep experience. A verse of a hymn followed, and then the congregation quietly withdrew. It was an occasion never to be forgotten. I heard Dr. Tholuck preach several times afterwards, and also his colleague, Dr. Beyschlag, and can well understand the remark which a colonel in the Prussian army once made to me: "When I hear Prof. Beyschlag I am pleased, but when I hear Dr. Tholuck, I am edified."

This year Dr. Tholuck celebrates his fiftieth jubilee—that is, it is fifty years since he received his appointment as professor—and at some time during the year he proposes to gather around him all those who have in his long and laborious life served him as amanuenses. The University of Halle will also probably celebrate this fiftieth jubilee of its senior professor; and would it not be a fitting recognition of many kindnesses if those on this side of the sea who have received the attentions and enjoyed the hospitalities of the venerable professor, should come together, and, as a body, send him a friendly greeting? Having passed now his threescore years

and ten, Dr. Tholuck naturally expects a release from his watch-post. Patiently, though weary from bodily sufferings, he awaits the call, as he said to me on that last night, forever sacred in my memory, as the last night with all those who have known, for any length of time, this truly sainted man: "I know not how long the Lord may wish me to go back and forth through these streets in the performance of my duties at the University, as I have done for so many years; but as long as He wishes me to do so, I am willing to go, and when he is ready for me to depart, I shall receive the summons with joy." The king of Prussia sent Dr. Tholuck, during the last winter, the Maltese cross of the order of the Red Eagle, the highest honor which one can receive in Germany unless of royal blood. To me that day, so full of gladness to all of Tholuck's friends, was only a faint emblem of that more glorious day when to him the sacred promise shall be fulfilled, "Be thou faithful unto death, and I will give thee a crown of life."—The Watchman and Reflector.

HISTORY OF THE CHRISTIAN MINISTRY.

In the apostolic age there was but one rank of ministers, sometimes termed elders and at others bishops. These names were evidently designations of the same office and the same persons, being as fully synonymous; as are the terms pastor, minister, clergyman, &c. at present. See Acts 20: 17, 28. Tit. 1: 5, 7. Phil. 1: 1. 1 Tim. 3: 1, 8. This fact is also distinctly affirmed by Jerome, the celebrated and confessedly most learned Latin church-father of the earlier centuries. "Presbyter and Bishop," says he, "are the same office, and until by the instigation of the devil, divisions arose in religion, and men began to say I am of Paul, and I of Apollus, and I of Cephas, the churches were governed by the joint counsel of the presbyters." After death had removed the apostles and their immediate disciples, who had naturally exerted a controlling influence in the churches; the presbyters (i. e. elders) in cities who generally presided at the provincial Synods in the third century, gradually acquired influence over those in smaller neighboring churches, the title of bishop was gradually confined to them, whilst the less prominent ministers were still termed presbyters, i. e. elders. Yet their ordination was the same. Each of them was a presbyter or elder, but the bishop had priority, in that whilst every bishop was a presbyter, not every presbyter was a bishop. In short the bishop was *primus inter pares*, first among his equals. The dignity of the bishops was gradually increased, and thus the church lapsed from the primitive simplicity of her government. The next important change in the position of the ministry, resulted from the belief which prevailed in the third century, that a compact union was necessary in the external organization of the church, of which bishops and councils, or synods, were to be the cementing bonds. The moral unity, or essential identity of purpose, in all engaged in promoting the kingdom of God, is obviously just. But the necessity of external unity of organization throughout the whole church, conflicts with the primitive purity of ministers, as well as with the independence of each individual congregation of believers, as constituted by the apostles. The idea of one universal (i. e. Catholic) church, tended greatly to increase the dignity and prerogatives of diocesan bishops. After Church and State had been united under Constantine and his successors, these Christian emperors, doubtless from the best of motives, conferred various privileges on the church and her ministers; nor were the bishops themselves slow to improve every opportunity for adding to their immunities. Church property was for a season exempted from taxation. Under the emperor Justinian, the bishops had civil jurisdiction assigned them over monks, nuns and clergy. These concessions to ministers involved their submission on all other points to the will of the emperors, who often suggested or dictated measures to the bishops, and even wrote laws and sent them to the councils for their adoption. In the meantime the bishops of several larger cities, of Alexandria, Antioch, Constantinople, and Rome were, about the close of the fourth century, termed *patriarchs*, and invested with general oversight of large portions of the Church in their respective sections of the Empire. These patriarchs thus became rivals, and for a long time each one contended for the claims of his own patriarchate, until about the year A. D. 606, when the bishop of Rome, Boniface III, was acknowledged as Universal Bishop of the whole Church, by the Greek Emperor Phocas, who had murdered his rival Mauriceus.—Lutheran Observer.

An exchange charges that, much as the pulpit censures profanity, it is sometimes guilty of the same sin. It refers, in proof, to a recent lecture, by a reverend gentleman, on "Mud," based on the text, "Prepare ye the way of the Lord;" to another sermon, preliminary to a summer vacation, from the words, "I go a fishing;" to a third, addressed to fast young men, from the words, "Let her drive." Such perversion of Scripture by those who have been set apart to defend, unfold and enforce it, cannot be too strongly condemned. We know of hardly anything more calculated to bring the Word of God into contempt. It is undoubted profanity. It is downright trifling with sacred things. No harm is meant? Of course not. The profane man outside the pulpit means none. Both, too, alike, bite at a naked hook. The wrong use of texts, however, is not confined to those who use them profanely. A living American, divine, of some eminence in our own denomination, preached a discourse on certain Protestant tendencies towards Popery from the words of Luke re-

specting Paul's journey, "And so we journeyed toward Rome." Dr. Porter, in his Homiletics, tells us of a minister who preached a number of sermons from the smallest possible fragment of a sentence, the intersection "O." If this is not "handling the Word of God deceitfully," it is next to it, and tends greatly to lower the popular reverence for it and to kill out confidence in it as an ultimate standard of truth.

Others force a passage to their purpose by the omission of important portions and thus wrest it from its true meaning. Others, taking a complete passage and expounding it in its obvious import, accommodate it to a theme having not the slightest connection with it, except in a certain identity of terms, the words being the same but the ideas different. Others, again, employ texts whose adaptation to their subjects is based on some word which, having become obsolete in its ancient use, they well enough know does not, in its modern acceptance, and as they employ it, represent the original Greek or Hebrew. For instance, a theological professor delivered to the graduating class a very sound discourse on "Conversation," based on this word in our common version, which every scholar knows does not, as now, mean familiar interchange of thought, but the every day behaviour and the general conduct of the life. Now we hold that all this is wrong in principle and injurious in practice. The preacher's authority to preach is derived solely from the Holy Scriptures, and here, too, alone is found the subject matter of his preaching. A sermon is simply a text unfolded and applied. Hence, to use a text as the foundation of a discourse, when, in act, the preacher knows that the latter does not rest on the former, is not honest, and must, to a greater or less extent, be followed by the usual consequences of dishonesty; his words do not carry weight with them as the words of an accredited expounder of God's truth. He may be witty, and men may laugh. He may be eloquent, and men may be charmed. He may be logical, and men may assent to the connection between premise and conclusion. He does not speak, however, as one having authority. The whole general effect is disastrous. It helps to bring the Bible down to the plane of man-made books.

We wish our brethren in the ministry would be on their guard in this thing. Along side of Chillingworth's great saying, "The Bible, the Bible alone is the religion of Protestants," we need to place another in equal prominence: "The meaning, the meaning of the Bible is the Bible."—Watchman and Reflector.

UNMARRIED MISSIONARIES

The London correspondent of The National Baptist writes: "The principal topic of interest among the Baptists just now, relates to the question of sending out our missionaries unmarried. The present rule is, not indeed to require, but strongly to advise, all missionaries to marry before going abroad. But for many reasons the wisdom of this is doubtful. The fitness of a missionary for his work, his ability to bear the effects of the climate, his power of acquiring the language of the country so as to speak it with fluency, can never be judged beforehand. He may go out and fail in one or all of these respects. If he go alone, the expense of his failure and return is but small. If he has a wife, the cost is more than doubled. Besides this, it is felt that in a new country a man would be better able to "rough it" if he were alone. The presence of a wife must, to a certain extent, be a check upon his movements. He can hardly display the same spirit of adventure, the same indifference to personal ease and security, if he has a wife with him and dependent upon him; that the might if he has no one to care for but himself. Yet further, it is urged that, for the work of the mission an additional test of earnestness and self-denial is valuable. A man who is prepared to go out alone, to leave behind him all those he loves, for a time at least, and single-handed to encounter the hardships of a missionary life, has given proof that he is prepared to make every sacrifice which may be required at his hands. It is, therefore, proposed that for the future the missionary shall in the first instance go out alone and unmarried. At the expiration of a period to be agreed upon,—say two years,—if he has given satisfactory proof of his fitness for the work, his betrothed shall be sent out to join him and be married. If, on the other hand, he does not give the requisite evidence, it will be easy to bring him home again, at a small cost to the Society, with little difficulty to himself. Generally speaking the plan is finding favor. It has, however, met with unfavorable criticisms in some quarters, and the missionaries now actually in the field seem to be, on the whole, against its adoption. This was perhaps to be expected. Something is clearly needed to revive the spirit of liberality in our Churches, and the spirit of heroic daring amongst our missionaries. But I doubt whether this will be effectual to the purpose.

RIGHT USE OF TEXTS.

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