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divine import, as if the Lord and Author of nature were himself reading and interpreting his own works; making the homeless raven, the deciduous grass, and royally-apparelled lily, perennial preachers of trust and faith, and linking his immortal doctrines to the life-imprisoning seed, the clustered and embracing vine, and the heaven-descended, universal and emancipating light.

Finally, for we must not proceed further, we would recommend to all readers, as one of the best means of cultivating this power, and the only means of getting at the full significance and power of words, to accustom themselves to the calling up of the primary *images* of the words they read, of looking at thought through the medium of *things*, and not merely of abstract terms. The mind will thus have a double grasp upon the thought, first with the senses, and then with the reason, or rather with both in one in the imagination. We shall come to know words as we know men, after the flesh, as well as after the spirit. At the same time it is well, and somewhat important we think, to be able to know and discriminate what is flesh and what is spirit, by a discernment that can distinguish without separating, and can apprehend the limits and power of each in the unity of both.

ARTICLE V.

REINHARD'S SERMONS.

By Edwards A. Park, Professor in Andover Theological Seminary.

§ 1. *Prefatory Remarks.*

THE clergy of every land are apt to regard their own pulpit as superior to every other. Bossuet, Fenelon, Saurin, Bourdaloue, Massillon, are in France thought to be unequalled. Luther, Dinter, Spener, Herder, Zollikofer, Reinhard, Schleiermacher, Dräseke, Hofacker, are in Germany regarded as without a foreign rival. Who, asks the Briton, have discoursed like Latimer, Barrow, Taylor, South, Tillatson, Whitefield, Hall, Chalmers? And the American is unwilling to exalt any preacher above Edwards, Bellamy, Davies, Mason, and some of more recent times. Now, if it be true that the clergy of every land are superior to their foreign brethren, in their ability to influence their own countrymen, they may still obtain essential aid from

the study of a foreign pulpit, how inferior soever to their own. As, according to the proverb, wise men have learned more from fools than fools have ever learned from wise men, so the most accomplished preachers may derive instruction from those who are most open to criticism, even from the very faults of the faulty. We should remember, that the excellences of every pulpit vary from those of every other, and are a complement to them in the formation of a perfect model of sacred eloquence. The object of the present Article is, not to eulogize the divines of any particular land, nor to make lengthened criticisms upon any individual preacher, but to give some illustrations of the sermons of Reinhard, who is confessedly one of the princes among the pulpit orators of Germany. It is not pretended that his sermons are patterns for indiscriminate imitation, that they are free from glaring faults, but it is supposed that they deserve a studious examination, as specimens of a peculiar style of preaching, which, while it contains many evils to be shunned, contains also many excellences to be admired. Before we make any excerpts from his discourses, let us briefly consider the

§ 2. *Life and Labors of Reinhard.*¹

Francis Volkmar Reinhard was born in Vohenstrauss, a market-town once belonging to the principality of Sulzbach, Bavaria, March 12, 1758. His early education was superintended with great skill by his father, who was the learned preacher of Vohenstrauss. In his sixteenth year he was sent to the Gymnasium Poeticum at Ratisbon, and in 1778 he entered the university of Wittenberg, where in 1778 he was invited to take part in the instructions of the philosophical faculty. In 1780 he was appointed Professor Extraordinary of Philosophy, and in 1782 Ordinary Professor of Theology at Wittenberg. In 1792 he was called by the Saxon government to be First Court Preacher, Ecclesiastical Councillor, and First Assessor of the Consistory. To fill these important stations he removed to Dresden, and there resided twenty years. He died Sept. 6, 1812, in the sixtieth year of his age. A view of his philosophical and theological principles was published by Pöhlitz, in four volumes, in 1801-4. The same author issued, in 1813-15, in two volumes, an account of Reinhard's life and writings. A description of Reinhard's character was also given by Charpentier and Böttiger in 1813. Since his death, some of his works have been edited by such men as Schott, Bertholdt, and Heubner.

¹ The statements in this section are derived from several notices of Reinhard, particularly from that in Cons. Lex., Auf. 1836.

In the year 1721, Reinhard published his celebrated Inquiry into the Plan which the Founder of Christianity devised for the good of the race. The fourth edition of this work was issued in 1798; the fifth, under the superintendence of Heubner, in 1830. He commenced, in 1782, a Psychological Inquiry concerning wonder and the wonderful. Between the years 1788 and 1815, were published the five volumes of his System of Christian Ethics, of which the first volume has passed through five editions; the second and third, three each. All things considered, this is the most elaborate of his treatises. In 1801 was published his work, originally written in Latin, on the Worth of little things in Morals, of which a second edition was issued in 1817. His Lectures on Dogmatic Theology appeared in 1801, and the fourth edition of them in 1818. His Epitome of Christian Theology was published in 1804, and the second edition in 1819. His Opuscula Academica appeared in 1809, in two volumes. He published, in 1810, his far-famed Confessions relating to his sermons and ministerial education.¹ The fifth edition of this work was issued in 1811. Besides the above-named volumes, he printed several learned dissertations, and contributed largely to the periodical literature of his time.

In the homiletical department, the number of his printed works is larger than we could expect from a philosopher so deeply read. The uniform collection of his sermons is contained in the thirty-five octavo volumes, published between 1795 and 1813, many of which have passed through several editions, and some have been translated into foreign languages; the four volumes for the use of families, edited by Hacker, in 1813; one volume, edited by Kenzelmann, in 1825; and one, edited by Haas, in 1833. In addition to the preceding, are two volumes of sermons, published in 1793; one on the Refining of the Moral Sentiments, in 1798, a second edition in 1813; one on Providence, in 1805; and three volumes of Reformation Discourses, published between 1821 and 1824. Many of the sermons issued by his editors since his decease, had been previously given to the public by himself; but, on the other hand, some which he had occasionally published, are not inserted in the above-named volumes; so that it may be safe to affirm that his printed sermons occupy forty-six or seven octavo volumes, each containing from three to five hundred pages.

The extent of his labors will be best appreciated by a comparison of them with those of our own Pres. Dwight, who was born one year before Reinhard, and died four years after him, of the same disease. Both of these distinguished men were obliged to struggle, in their life-

¹ Reinhard's Plan and also his Confessions, were translated into English, by Rev. O. A. Taylor, and published in 1831 and 1832.

rary efforts, against obstacles resulting from impaired health. Reinhard was necessitated often to suspend his studies for successive months. Dr. Dwight was occupied in collegiate instruction twenty-seven, and Reinhard taught in the university fourteen years. Moreover, while Church-Councillor at Dresden, the superintendence of both the school and university education of Saxony was, in a considerable degree, confided to Reinhard. His published works are at least sixty octavos and one quarto; those of Dr. Dwight, if printed in the same style with Reinhard's, would be less than twenty octavos. Both wrote systems of theology; Dwight in the form of sermons, Reinhard in the form of a logical treatise. All the published sermons of Dwight are not more than two hundred and fifty; those of Reinhard are about nine hundred.¹ The discourses of Dwight, however, are longer and more argumentative than those of Reinhard, and he wrote hundreds which were never published.² Nearly all of Reinhard's written sermons have been given to the public. What he wrote, he finished for the press. We read of Wesley that he preached annually eight hundred sermons, of Whitefield that he preached during his life fifteen thousand; these, however, were not different discourses, but many of them repetitions of each other. One of our New England clergymen wrote three thousand sermons, which having been consumed with his house by fire, he began anew and wrote fifteen hundred more. Several of our divines have written, each, four thousand discourses; one, at least, has left to his heirs five thousand; but these preachers have not prepared their manuscripts, either in substance or style, for publication. It had been wiser if they had written no more sermons than Reinhard, and had elaborated with more care the few hundreds on which they should have concentrated their energies. Dr. Chauncy, who spent fifteen hours every day in his study, lamented toward the close of his ministry that he had written so many sermons, and remarked that two hundred were sufficient for a long life. His motto was, "Think much, write little."

Before we give any abstracts of Reinhard's discourses, it may be well to consider the

§ 3. *Novelty and Variety of his Themes for the Pulpit.*

When a reader, familiar with the strain of English preaching, opens

¹ In the *Repertorium sämtlicher Predigt-Sammlungen* of Reinhard, which is confessedly imperfect, there are in the first edition 873, in the second 880 of his sermons enumerated.

² He is said to have written a thousand in twelve years.

the volumes of Reinhard, he seems to come into a new hemisphere, and like a traveller into the Oriental world, he is interested in the hitherto unseen flowers and fruits which attract his vision. There is a contracted circle of subjects on which some divines run a perpetual round; but our author has overstepped the circumference of this circle, and expatiated on themes which have seldom been approached by others. The variety of his subjects is as remarkable as their novelty. Like all other authors he has, indeed, his favorite themes; he recurs with pleasure to the dignity of human nature, the virtues of the Messiah, his relations to men as they are mortal, bereaved, prosperous, etc.; but many of these themes he was *obliged* to discuss by the ecclesiastical rules which fettered him. While hampered by these rules, to have prepared nine hundred sermons for the press on subjects so different as his from each other and from those ordinarily discussed in the pulpit, indicates a fertility of genius, an extent of observation, a richness of spiritual feeling, a practical tact, which are but seldom combined in one man. The following are selected, not by any means as the most peculiar, or the most fruitful of his topics, but as giving a fair specimen of their original, fresh, diversified character;

We should derive nourishment from the unexpected discovery of good qualities in others; The influence of old age upon our love to men; The desire of living long enough to witness certain expected and important events; The results of that Providence by which men of different ages in life are associated together; Necessity, a means of intellectual and moral improvement; The connection between humility towards God and a hearty confidence in him; The union which Christianity forms between the love of one's country and the love of the entire race of man; The evil influence which the pleasures of the table exert upon the human heart; Why do the most weighty truths generally excite the greatest opposition? How important for us is the connection which Christianity, at the beginning, formed with the lowest classes of society; The instruments which God chooses for executing his benevolent purposes, are not such as man would have chosen; How happy should we be in taking our departure from the world, if, like our Saviour, we should leave no one behind us who would regret that he had formed our acquaintance; The history of Christ's resurrection gives the best instruction on the rapid changes in the affairs of men; We should live for those high ends which will make our existence important for our fellow men, and worthy of mention when we are dead; How appropriate it is to the feelings of true Christians, not to distrust the future amelioration of human character; The best men do not receive their merited honor until

they are dead ; The duties imposed upon us by the promising prospects of the young ; The duties resulting from the fact, that many persons have far more good qualities than we have usually ascribed to them ;¹ The injurious influence of sudden prosperity upon the moral feelings of men ; Even in our opportunities of doing good, there are sometimes temptations against which we should be on our guard ; The disposition of men to strive for communion with the higher orders of being ; Warnings against false conscientiousness ; A cheerful, equable temper essential to the most active piety ; Hindrances to true peace of mind among real Christians ; How carefully good men should guard against becoming the sport of circumstances ; The impossibility of satisfying the unwarranted hopes which men cherish concerning us ; The birth of Jesus is the most instructive memento of our own birth ; The serious thought on the incarnation of the Son of God, is the best means of awakening within us a lively feeling of the dignity of our own nature ; In entering upon a new year, how much reason we have to be thankful for the pressure of duty ; The providence of God toward our little ones ; The furtherance of truth by means which are uncongenial with it ; The duty of deriving useful lessons from our past mistakes ; We should not be offended at the mingling of worthy and unworthy members in the Christian church ; What shall we think of the uncertainty in which our religion leaves us, with regard to the particulars of our residence in the future world ? etc.

The question arises, where does Reinhard find passages in the Bible suggesting such themes ? This leads us to consider the

§ 4. *Connection of his Themes with his Texts.*

The German Lutheran church, it is well known, prescribe a series of biblical lessons, a *pericope*, for every sabbath and religious festival day of the year. From these lessons the preacher is obliged to take his texts.² Year after year, therefore, he is compelled to preach on the same passages of Scripture. Hence results a danger of monotony in the choice of his themes. In order to guard against this tiresome sameness, an inventive mind like that of Reinhard is prompted to search out the hidden meanings of the lessons selected for him, and to found his discourses on implications rather than on assertions of Scrip-

¹ The text of this discourse is Luke 17: 11—16 ; which is said to imply that the Samaritan who was healed had more gratitude than was expected of him.

² The supposed advantages of preaching from such prescribed texts, rather than from such as each clergyman chooses for himself, are stated in Bib. Sac. Vol. III. p. 473.

ture. The reader is constantly surprised at the ease and naturalness with which our author merges his texts into Propositions which, but for his ingenuity in explaining them, would seem altogether too far-fetched. The artifice with which he connects his novel themes with the lessons which suggest them, may be seen in the following examples. Often it is a fault incident to the circumstances in which he wrote; although it is far more disagreeable in these insulated illustrations, than in the neat and flowing discourses from which they are detached.

From the fact mentioned in John 4: 47—54 that Christ, when urged to visit the nobleman's house, persevered in refusing the entreaty, and even rebuked the supplicating father, although he restored the dying son, Reinhard discourses¹ on the doubtful value of complaisance, and the duties resulting from the ambiguous morality of this trait. We should not say, yes, to every solicitation. From the same text he discourses² again on the immodesty which leads men to ask too much of God. The narrative, in Matt. 9: 1—8, of the palsied man who was brought to Jesus by persons who showed great faith in the Messiah's willingness and power to heal their friend, is the foundation of a discourse by our author, on the conduct required of Christians by the confidence which others repose in them.³

An English or an American divine discoursing on Luke 8: 4—15, the passage containing the parable of the sower, would have derived from it a lesson with regard to the duty or the mode or the results of hearing, or preaching the gospel, or with regard to the good and evil influences which operate upon man while listening to the truth. But the German divine shows from this text, how we ought to be influenced by the known fact, that we must live and hold intercourse with men of the most widely different characters and manners.⁴ In another sermon from the same text,⁵ he proposes to state some grounds of consolation for those who think that they can effect nothing by their most faithful exertions. A discourse in relation to Christ's healing the dropsical man on the sabbath, Luke 14: 1—6, would ordinarily be devoted to the mode of keeping holy holy time; but as the Pharisees were inquisitive to know whether the Saviour would heal on the sabbath day, and as he at once performed the miracle without previously explaining the reasons for it, Reinhard devotes his sermon on this text to the habit of answering men by ac-

¹ Predigten im Jahre 1795 gehalten, Band II. ss. 332—345.

² Predigten im Jahre 1796 gehalten, Band I. ss. 312—330.

³ Predigten im Jahre 1795 gehalten, Band II. ss. 356—370.

⁴ Predigten im Jahre 1801 gehalten, Band I. ss. 116—137.

⁵ Predigten, 1797. Band I. ss. 87—104.

tions instead of words, *Das Antworten mit der That*.¹ We are accustomed to hear discourses on the proper use of the tongue from such texts as Pa. 39: 1, or James 1: 26, or 3: 2 seq., but our author has a sermon² on the duty of manifesting the true Christian spirit in our words, and founds it on the record of the miracle which Christ performed on the man who "had an impediment in his speech," Mark 7: 31—37. The narrative of our Saviour's miracle of feeding the four thousand, Mark 8: 1—9, would suggest to an ordinary preacher the benevolence or power of Christ, but Reinhard deduces from it the theme, Christians must always rely on themselves more than on others.³ Men are apt to rely on their companions for even the entertainment of a social party, but Christ attracted four thousand persons to himself, entertained them three days by his own words, and at last, although he asked the advice of his disciples, did not follow it, but fed the multitude by his own power. So should we rely upon ourselves: a) we should expect more from our own judgment than from that of our fellow men in forming our plans; b) from our own activity than from that of our fellow men in executing our plans; c) from our own energy than from that of our fellow men in extricating ourselves from trouble. We should rely upon ourselves in this manner, because such reliance best accords with, a) our duty, b) our honor, c) our interest, d) the general welfare. If we would thus expect more from ourselves than from others, we must, a) cherish a fitting regard for our own dignity, b) endeavor to discipline our powers so as to become more and more judicious and practically useful, c) strive to possess within ourselves as many resources as possible, d) in all ways confirm within us the filial assurance that, while in the way of prudence and duty, we shall receive the aid of the Most High. The fact that the multitude had been with Jesus three days and without provisions, suggests to Reinhard, as a theme of another sermon from the same text,⁴ the Proposition that we should be very miserable if God did not, without ceasing, remedy the evils of our improvidence; a theme ingeniously illustrated by the incidents of the text, but too homely and secular for the taste of English and American divines. From the expression, Many prophets and kings have desired, etc., in the lesson Luke 10: 23—37, our author preaches an intellectual discourse,⁵ on the yearnings of the noblest minds after a higher good than they have already attained.

¹ Predigten 1807, Band II. ss. 121—138.

² Predigten, 1797, Band I. ss. 297—315.

³ Predigten, 1797, Band II. ss. 292—308.

⁴ Predigten, 1799, Band I. ss. 41—58.

⁵ Predigten, 1800, Band II. ss. 147—166.

When there are several parallel passages of Scripture which might, with some propriety, be used as texts for a particular sermon, Reinhard is often obliged to employ the least appropriate of these passages for his text, and refer to the more appropriate as illustrating it. The healing of Jairus's daughter is described more fully in Mark 5: 22—53 and Luke 8: 41—56 than in Matt. 9: 18—26; yet the latter is one of the selected lessons, and must therefore be the foundation of Reinhard's sermon, although the principle which he derives from it is far more clearly developed in the other histories. "Jairus came to Capernaum," says our author in one of his discourses from Matt. 9: 18—26,¹ "but found the Messiah thronged with inquisitive men. He persuaded the Saviour to accompany him, yet the multitude of curious observers streamed after this object of their unceasing wonder. When Jesus arrived at the ruler's house, he saw the same love of novelty developed there. A crowd had assembled to gaze at the scene of death. He expelled the inquisitive multitude from the house, that he might perform his miracle in quietness. The curiosity of modern times is greater than was that of ancient days; for then it was limited to the news of neighboring villages, now it is extended to the news of distant nations. This curiosity is not itself blamable, but should be regulated on Christian principles. The inquisitiveness of Christ's contemporaries led but very few of them to a hearty faith in him; and our curiosity for the social or literary, written or oral news of the day, is often unproductive of good, because it is not subjected to the law of Christianity. The design of this sermon is, to state the duties which the Christian religion devolves upon us in regard to the news of the day.

A. A Christian is required to be deliberate in his attention to the news of the day. He should attend to them, but, a) should not eagerly seize at popular rumors, for they are generally too frivolous to be hunted for; and, b) he should not credit them without a searching examination, for they are often untrustworthy.

B. A Christian is required to be cautious in communicating the news of the day. a) He should guard against repeating them in a gossiping spirit, for such a spirit leads to exaggerations of the truth, b) he should be influenced by circumstances in communicating them. The Saviour performed his miracle in the house of Jairus privately, for circumstances rendered such a mode expedient. But on his way to this house, he made known a miracle which he had secretly performed. Why did he expose the woman who had touched the hem of his gar-

¹ Predigten, herausgegeben von Hacker, Band IV. ss. 145—163. An abstract of this sermon is here given, as illustrating the mode in which Reinhard constantly refers to his text.

ment? No one of the throng was aware that he had miraculously cured her. He was not accustomed to publish abroad his miracles. But unless he had published this, the report might have arisen that the power of healing diseases lay in his very garments, and was not dependent on his rational action. To preclude this superstition he gave publicity to the fact, that he perceived virtue to have gone out of him. Circumstances require us occasionally to promulge, and occasionally to conceal what we know.

C. A Christian is required to employ the news of the day for his own instruction. a) He should extend his knowledge by their means. Our Saviour would not allow the crowd to witness his miracle in the house of Jairus, for they had no disposition to learn useful truths from what they saw, and we deserve to be thrust out of our heavenly Father's house, if we derive no useful information, with regard to character and duty, from what we daily hear. b) He should improve his principles of action by the new knowledge which he acquires of men and things. Not merely for himself, however, should he labor, but,

D. A Christian is required to employ the news of the day for the welfare of others: a) for the good of those present with us; our text specifies four particulars in which Christ employed the new events of a few hours, for the welfare of those who were with him; b) for the good of those absent from us; often may we rebuke slanderers and thereby save their absent victims from serious evil.

Reinhard had a twofold difficulty imposed upon him in the choice of his subjects. He must pay some regard to his texts, and some to the days of the calendar. Hence we are led to speak of the

§ 5. *Connection of his Themes with the Occasions on which they were discussed.*

A glance at his discourses confirms the remark, that in the Lutheran church of Germany the Reformation is not yet completed. We not only find his annual sermons on Palm Sunday, Whitsuntide, Epiphany, etc., but also on Septuagesima and Sexagesima Sundays (so called because the former is *about* seventy, and the latter *about* sixty days before Easter), on Exaudi Sunday (so called because on this day the passage Exaudi, Domine, vocem meam, etc., Ps. 27: 7, is to be read in the Romish church), on Quasimodogeniti Sunday (so called because the passage Sicut modo geniti infantes, etc., 1 Pet. 2: 2, is appointed in the Romish Missal to be publicly read on this day), on Cantate, and Esto mihi Sundays, on the festival of the visitation of the virgin Mary, and in fine on nearly all the holidays of the dark ages.

His themes, therefore, must have relation not only to his texts, but also to the ill-regulated festivals on which they are discussed. It is easy to see, however, that a tedium would ensue, if, for example, one sabbath in every year should be devoted throughout the whole land, to a discourse expressly on Saint Michael and all angels. It becomes necessary, therefore, to use great latitude in the treatment of the texts selected for this festival. One of these texts is *Mat. 18: 1—11*, which derives its pertinency to this occasion from a clause in the 10th verse. In one of Reinhard's sermons on this text,¹ he considers the importance of cherishing a constantly active conviction of the freedom of the human will. But this Proposition has no relevancy to the 10th verse. It is derived from the 7—9 verses, in which, our author supposes, the will is summoned to assert and use its freedom in opposition to the appetites, desires, emotions and affections which induce it to sin. In a subsequent discourse² on the same text, and on the same festival, he considers the constantly decreasing earnestness which is manifested in the religious life. Were it not for the subtile ingenuity of Reinhard, it would be difficult to see the harmony between these two themes with the spirit of their text or of St. Michael's day. One of his discourses³ preached on the day of the Purification of the virgin Mary, is professedly founded on *Luke 2: 22—32*. Its Proposition is, *The Christian should love life and not fear death*. Its Division is, *He should love life because of his duties, and he should be fearless of death because of his hopes*. Its Subdivisions are, I. *He should love life, because of his duty, a) to acquire knowledge in life, b) to improve his character, c) to promote the welfare of men, d) to know God*. II. *He should be fearless of death because of his hope, a) that death will be less terrible to him than it is commonly regarded, b) that all his concerns will remain under the divine guidance, c) that he shall enter, at death, on an immortal existence, and, d) that through God's grace in Christ he shall be perfectly blissful*. But what has such a sermon to do with the purification of the virgin Mary? And what connection has it with the text? When Mary presented herself in the temple, Simeon incidentally met her, and having taken the child exclaims, "Now lettest thou thy servant depart in peace," and this exclamation is contained in the lesson of the day, and indirectly suggests the Proposition of the discourse, a Proposition, however, equally appropriate to the Rogate, or the Reminiscere, or the *Invocavit* or the *Misericordia Domini* Sunday, and to a multitude of dissimilar texts.

¹ Predigten, 1795, Band I. ss. 274—293.

² Predigten, 1800, Band II. ss. 187—208.

³ Predigten, 1801, Band I. ss. 93—115.

In another discourse on the same festival and from the same lesson he propounds as his theme,¹ At death men never lament their having been, but often their not having been religious; a very good theme, but much more opportune to the Green (Maunder) Thursday or to the Oculi Sunday, than to the festival in honor of the virgin while at a period long anterior to her decease.

A Puritan would suppose, that if there were any reason for observing the Epiphany, the same reason would require us to meditate during the festival on some truth connected with the mission of Christ or with the state of the heathen. One of Reinhard's Epiphany² sermons is devoted to a warning against obstinacy in adhering to designs previously formed. By what circuitous path is such a theme arrived at on such a day? The lesson for the festival is *Matt. 2: 1—12*; this passage includes the account of Herod's slaying the infants of Bethlehem; this murderous act of the king was prompted by his headstrong perseverance in his scheme of retaining the rule of Judea; and hence the appearance of Christ to the magi is historically connected with an act which warns us against obstinacy in adhering to designs previously formed. On the second Sabbath after Epiphany in a sermon from *John 2: 1—11*, our author treats of the moral worth of great assemblies, or social parties.³ But why was not this subject equally appropriate to the "Lactare Sunday," and why might it not have been exchanged for one of his themes on Annunciation day, the duties devolved upon us, whenever our hopes are surpassed by the event, text; *Luke 1: 26—28*?⁴

The Lutheran church observes the New Year's day as a religious festival, not merely on account of its relations to the course of time, but also and professedly on account of its being the day of Christ's circumcision, or the eighth day after Christmas. It is therefore called the festival of the Circumcision, and the sermons preached on the occasion are adapted both to the recollection of this event, and likewise to the commencement of a new year. It is frequently a problem how to combine in one discourse the appropriate references to such different objects; and the ingenuity of Reinhard is often tortured to present the two themes in a fitting union. The trouble is increased by the fact, that the lessons for the Festival, *Gal. 3: 23—29*, and *Luke 2: 21*,⁵ refer exclusively to the circumcision rather than to the

¹ Predigten, 1790, Band I. ss. 105—123.

² Predigten, 1796, Band II. ss. 1—18.

³ Predigten, 1800, Band I. ss. 61—80.

⁴ Predigten, 1800, Band I. ss. 252—271.

⁵ Reference is here made to the lessons in the old *Sächsische Kirchen Agenda*,

new year, and it requires great versatility of mind to educe from either of these lessons for successive years the trains of thought which are expected on the first of January. An illustration of the manner in which Reinhard steers through the difficulties of his position, is seen in the following summary of one of his sermons from Luke 2: 21.¹

Introduction. The new year suggests to a man the importance of time. But time would lose for him much of its value were it not for his being known to the community by a proper name, which suggests his person to every one who hears it. Criminals often think that, by changing their names, they are made over again. If any one of us should give up the cognomen by which he has been designated, he would seem to have lost a part, at least, of himself, and after this disturbance of his identity, his future life would seem to be less intimately connected with the past, and would thus appear to him less important than it now does. Many persons had been called Jesus, before our Saviour was thus designated; but what a dignity has he imparted to that word! What a worthy appellation it has become through his virtues!

Proposition. We shall best spend the year on which we entered to-day, if the names by which we are known, are as valuable to us, as they should be to true Christians.

Division. I must first illustrate the value which a true Christian finds in his name, and secondly, show that we shall spend the new year in the best manner, if we feel that our own names possess this value.²

First Head. The name of a Christian is valuable to him,
A. As a mark of distinction from other persons; for society would be confused and would fall into many and ruinous mistakes, if there were no such convenient methods of distinguishing different individuals.

from which Reinhard usually preached. Different systems of lessons are used in different lands.

¹ Predigten, 1797, Band I. ss. 1—21. It should be said, however, that Reinhard speaks of his train of thought in this sermon, as unusual for the pulpit.

² Here Reinhard inserts an explanation which exemplifies his extreme, sometimes unnecessary care in making all his assertions perspicuous and precise. "By the word name, I here mean those words which are employed for precisely designating our persons, and for distinguishing us from all others. They may or may not be in themselves specially significant, may be derived from our own or foreign languages, may have been selected for us with consideration and for some peculiar distinctive purpose, or capriciously and under the influence of accidental circumstances; all these things are of not the slightest weight, and do not affect the minds of rational Christians with regard to the intrinsic value of their names." s. 6.

- B. As a remembrancer of his reception into the bosom of the church. It was given him at his baptism, as Christ's at his circumcision, and is associated with all the vows then made for him, and all the significance of that initiatory rite.
- C. As a sign of his connection with an honored or beloved family. If the family be honored, how precious the word which associates all that reputation with himself; if it be not unusually revered by society at large, many members of it are beloved by himself, and how sweet the word which indicates his consanguinity with those to whom his heart clings in the fondest attachment.
- D. As the object around which is entwined all that others think of him or feel toward him. It is the ring which encircles within itself the various opinions and emotions which men have in regard to his character. What a multitude of thoughts and feelings are awakened at the bare name of Jesus! And in a degree, all the followers of Christ should associate their names with such a demeanor, as will give a peculiar meaning to those otherwise arbitrary letters, and make them suggestive of whatever is great and good. The mere mention of their names may and should be a stimulus to high and holy efforts.
- E. As the vehicle by which our influence may be transmitted to posterity. Our names will survive us, perhaps for centuries. We may so conduct ourselves that they will be associated with lessons of instruction to coming ages, will excite emotions, elevating men to virtue or alluring them into sin. Can a Christian, then, be indifferent to the spiritual associations, which may fruitfully cluster around his cognomen when he himself is no more?

Second Head. We shall best spend the year on which we this day enter, if we attach to our names the importance which we have just ascribed to them; for this view of their importance will lead us,

- A. To rectify our faults; not to allow the very sound which suggests the idea of our persons, to be significant of odious qualities to our contemporaries and successors, and thus to disgrace ourselves, our relatives, and the church:
- B. To rescue our names from obscurity; not to permit them to be unconnected in the memory of man with deeds of wisdom and beneficence, with habits of punctuality and faithfulness:
- C. To adorn all our social and public relations; to make each member of our families rejoice in our names; each of our fellow citizens love to repeat them; the church of Christ at whose baptismal altar we received them, derive comfort from the virtues

which they bring to mind, and delight in them as the names which are written in heaven :

- D. To commend ourselves more and more to the consciences of men by multiplying our meritorious deeds ; if we are now eminent and all eyes directed toward us, we should increase the worthiness of our example, so that our names shall be mentioned with new complacency by the multitudes who are proud to imitate us :
- E. To occupy every hour of the new year with zealous labors for the general welfare ; for life is short ; and we must be diligent, if we would scatter all along our pathway such memorials of ourselves as will excite the gratitude of posterity, and quicken them to cultivate the virtues which will be suggested by the very letters which designate our persons. By useful industry each man may acquire a good name, and one which is permanently useful.

The preceding abstract from Reinhard leads us into the

§ 6. *Rhetorical Structure of his Discourses.*

It is needless to say that one excellence of his sermons consists in their accurate arrangement. His mind was so severely disciplined that he wrote, both on the most intricate and the most familiar themes, with a remarkable exactness of method. Almost every one of his sermons is a system, having its general Divisions, each of which is subdivided into tributary parts, and each of these parts exhibits a wonderful precision in the sequence of its component thoughts. A skeleton of one of his sermons fails to exhibit the rigid order which pervades the entire composition, for the muscles of the body are as nicely and systematically collocated as the bones. He generally announces his main Divisions immediately after the statement of his theme. He often enumerates the Subdivisions of each principal topic, immediately after that topic is brought forward to be discussed. He distinctly repeats the Subdivision both at the commencement and at the close of its discussion. He announces its minute and specific parts with so much neatness and accuracy, as to make the whole discourse appear like a congeries of themes, particular and general, one rising above another, and all in their inter-dependencies, constituting a single, comprehensive, extensively related, organized, almost living subject. It must be confessed, indeed, that his arrangement is often artificial, that he sacrifices ease to order, and thus extends his excellence into a fault.¹ He

¹ Reinhard comments very freely on his own errors in the arrangement of his sermons, but denies that he ever intended to force his thoughts into a preconceived or favorite order. See *Geständnisse*, Sulzbach, 1810, ss. 156, 157.

is too much enamored of the poetry of the mathematics, the rhythm of numbers. He is, for example, too fond of a division into four general topics, and a subdivision of each of the four into a couple of secondary parts. He often divides the body of his sermon into six heads, and concludes with three inferences. Four and two, six and three are with him far preferable to seven and three, five and two. He devotes nearly an equal amount of space to each of his regular divisions, and thus gives to the whole sermon a balance and equipoise which indicate constraint in his own mind, and interfere with the natural growth of his theme. But although a syllabus of his discourses will not expose the whole extent of their symmetry, it will indicate the principle on which he elaborated them, a principle far too excellent to be disregarded as it often is, and appearing none the less important from the excess into which a scholastic preacher has carried it.

Perhaps the structure of our author's and of many other German discourses, may be well exhibited in the following abstract of a double sermon which he preached on the two successive days of the Easter Festival.¹

Doxology, from 1 Pet. 1: 3, 4 (instead of the Benediction with which his discourses usually commenced).

Introduction, closed with a brief prayer. The instability of all things on earth depresses the heart; hence man strives to make himself immortal in the respect and affection of posterity. But he fails in his design. This festival presents the only object which can gratify man's love of permanence and immortality; for it shows him that he is not born to die, but dies to live forever and ever. The resurrection of Christ suggests the following

Proposition.² The Infinite in the employments and the experiences of man.

Division. 1. Explanation and proof of the Infinite in human affairs. 2. The importance of recognizing it.

Before discussing this subject let us entreat for the Divine aid in a silent prayer. (Here the congregation rise, offer a secret petition and remain standing until after the announcement of the text.)³

¹ Predigten, 1807, Band II. ss. 257—299.

² Although the Introduction in the German discourses usually precedes the text, yet it is not the general, although with Reinhard it is a frequent custom to insert the Proposition before the text.

³ This practice of the hearers' standing while the text is read commends itself to the taste and judgment, as indicating reverence for the Scriptures and interest in the discourse.

Text, same as the lesson of the day which had been previously read; Mark 16: 1—8.

Explanation and Transition. The female friends of Jesus supposed that all was over with him. "They trembled, therefore, and were amazed," when they heard that he had returned to life. Suddenly the thought rushes into their minds, that in the duties and events of human life there is something boundless, infinite. Jesus is a man, but after his death lives forever. The design of his resurrection suggests our first Division, and leads us to show the meaning and the reality of the Infinite in the duties and events of life.

Subdivision of the First Head, constituting the body of the first sermon.

- I. The employments and experiences of man contain the Infinite,
 - A. in their design,
 - B. in their continuance,
 - C. in their consequences.
 - A. In their design, as they relate to ends
 - a. which are infinitely important, and
 - b. which cannot be compassed without unceasing progress; both of these facts being illustrated by Christ's rising from death.
 - B. In their continuance as they belong to a nature
 - a. which will ever exist,
 - b. which will be ever active, both of these truths being suggested to us by Christ, "the first fruits" of the general resurrection.
 - C. In their consequences as these are
 - a. ineffaceable in their nature, it being impossible for a man to revoke the influence which he has already exerted upon himself and upon others;
 - b. immeasurable in their power, the influence which a man exerts being communicated from one to another interminably; an illustrious example of these indestructible results of life being suggested by Christ's resurrection.

Conclusion of the first sermon, growing immediately out of I. C. b. above, in the form of an address to the Deity.

Introduction to the second sermon, containing a recapitulation of the first, and a statement of the influence exerted on great men by a belief in their immortality.

Text, Luke 24: 13—34, the lesson for the second day of the Easter Festival.

Explanation and Transition. The two travellers to Emmaus were

enlightened and renovated by the discourse of Jesus; for they now perceived their relations to the Infinite. Hence we come to our second Division, The importance of recognizing the Infinite in the employments and experiences of man.

Subdivision of the Second Head, constituting the body of the second sermon.

II. The recognition of the Infinite in human affairs is important, because it conduces

- A. to our intellectual advancement,
 - B. to our moral improvement,
 - C. to our practical activity,
 - D. to our inward peace.
- A. It conduces to our intellectual advancement,
 - a. as it clears our minds from hurtful prejudices; we do not regard anything aright if we look upon it as intended for time merely;
 - b. as it directs our attention to the right objects; to those which are of the loftiest and most enduring interest. Christ was not understood by others until he rose from death to reign forever.
 - B. It conduces to our moral improvement,
 - a. as it shows this moral reformation to be indispensably necessary; for how can we hunt like brutes for earthly pleasures, if we are made for an unending existence, and if we are to be judged by Christ?
 - b. as it exhibits the great blessings derived from such improvement; for all our virtuous self-denials will be compensated at the last. The friends of Jesus did not see the importance of their living a new life, nor the advantages resulting from it, until they saw that he had risen from a state of suffering to glory and honor.
 - C. It conduces to our practical activity,
 - a. as it makes our activity more powerful; for we are operating on minds which will through eternity develop the results of our influence;
 - b. as it makes our activity more persevering; for no obstacle can ultimately prevent the success of our efforts in the right cause. Christ's disciples became far more efficient after his resurrection than before, and none of them after this event, forsook his cause.
 - D. It conduces to our inward peace,
 - a. as it emboldens us to fear nothing; for why should we

tremble before the greatest earthly loss, since it conduces to our eternal welfare?

- b. it encourages us to hope for all good; in the compass of our everlasting life we shall enjoy every real blessing which we can conceive. The resurrection of Jesus emboldened his disciples, and animated them with the most cheerful courage.

Conclusion, immediately growing out of II. D. b. above, in the form of an address to the Deity.

The four Subdivisions of each of the two general Heads in the preceding sermon are discussed at equal length, and each couple of the subordinate Heads under each of the four Subdivisions, occupies in its discussion about the same space with each of the others, and a similar equality and balance are visible between the two minor Heads composing each of these couples.

We give another abstract¹ illustrating the symmetrical structure of Reinhard's discourses, and free from some peculiarities of the preceding.

Benediction. "The grace of our Lord," etc.

Introduction, closed with a brief prayer. Jesus often extols the Samaritans and the heathen as superior to the Jews. The ancient pagans exhibited many noble characteristics which we seldom see surpassed, or even equalled among men who adopt the true faith. If it be said that these were merely the semblances of virtue and not virtue itself, then we ask why do we not discover such good appearances more frequently in the Christian Church? These facts suggest the theme of our present discourse.

Text, Luke 17: 11—19, the same as the lesson which had been previously read.

Transition and Explanation. This passage records that among the ten lepers who were healed, one who was a Samaritan and therefore despised by the Jews, manifested gratitude to his benefactor, but the nine who were blessed with the Jewish faith, exhibited no thankfulness for the favor which they had received. This incident suggests the

Proposition: Why are those who believe that they possess the true religion, so often put to shame by the virtues of men who appear to live in error?

Division.

- A. Because the true religion is often, in the minds of those who adopt it, not what it ought to be.

¹ Taken from Predigten, 1802, Band II. ss. 252—275.

- a. It is often mingled with superstitious notions.
- b. It is often depreciated into a mere intellectual and inoperative faith.
- B. Because those who adopt the true religion are easily inflated with pride.
 - a. They become proud of their superior knowledge.
 - b. They become proud of the distinguishing favors which they have received from God.
- C. Because those who adopt the true religion easily sink into carelessness and negligence with regard to it.
 - a. They become careless and negligent with regard to the preservation of the true religion in themselves, and the propagation of it among others.
 - b. They become careless and negligent with regard to the application of the true religion to the peculiar and diversified circumstances of their time.
- D. Because those who adopt the true religion often derive from it excuses for their sinful conduct.
 - a. They place too high an estimate upon its external duties.
 - b. They abuse its most sacred truths into a defence of their misdeeds.

Peroration. A personal application of the subject involved in the last Subdivision of the fourth head.

Lest the regularity of Reinhard's discourses should seem to interfere with their ductile, flexible application to the varying states of his hearers, we add a fuller syllabus of a sermon,¹ which is as practical in its character as it is exact in its plan.

Introduction. A thoughtful man must have often lamented, that the great majority of men and women are immersed in labors which apparently interfere with their mental improvement. They need but a short time for learning the processes of their handiwork, and ever after they seem to go through a routine of services which require no thought, and which at length not only indispose but also incapacitate them for high intellectual exertion. "Sad, indeed, is the condition of our race, if these petty and monotonous duties, which pertain more or less to every vocation, must be in fact so enervating to our faculties and depressing to our aspirations, as they at first appear to be. But can we believe that the wise and benignant Ruler of the world has condemned by far the greater part of men to wring out their life in fruitless pains-taking? Has the Father of spirits sunk so many millions of his noblest creatures into a state, in which they must necessarily

¹ Predigten, 1797, Band II. 258—274.

enfeeble their own minds, and gradually lose not only the wish but also the power to act in accordance with their dignity? Oh! ye who look with aversion and abhorrence upon the dull sameness, the littleness, the insignificance of human toils, and upon their oppressive, enslaving influence; ye who find your own calling to be so odious and intolerable, that ye cannot conceive why God has put a yoke upon you which weighs down into the dust your aspiring minds, hear me to-day. I will attempt to give you another view of the matter. I will venture to unfold the propriety of that constitution of things which has been established by the Ruler of your destinies. I will take pains to reconcile you with your lot and to comfort you."

Text. Luke 5: 1—11 (previously repeated in the devotional service).

Explanation and Transition. "Fear not," says Jesus, "from henceforth thou shalt catch men." What a change from the employment of an humble fisherman on the lake of Gennesaret, to the most intellectual and sublime office with which a man can be honored! But in what manner had Peter been preparing himself for the duty of persuading the world to obey the truth? Would he have been elevated to this vocation, if he had not, in his lowly employment, acquired the discipline which fitted him for a nobler sphere? Let us attend to our

Proposition. The faithful discharge of the duties imposed on us by our appropriate calling, qualifies us for still higher functions.

Division. First, let us explain; secondly, prove; thirdly, show the importance of this Proposition.

First Head. In explaining the Proposition we will consider,

- A. What are the duties of our calling? They are all the services which Divine Providence requires of us.
- B. What is the faithful discharge of these duties? Our text illustrates it. "We have toiled all the night," says Peter, "and have taken nothing; nevertheless, at thy word I will let down the net." We must not be wearied with our services, for Peter was ready still to labor. We must devote the most appropriate time to them, for Peter toiled all the night. We must not be repulsed, as he was not, by failures. We must gladly receive the stimulus to new duties, as Peter was prompt to let down the net. We must regulate our affairs by the will of God, as Peter was quick to obey the first word of Jesus.
- C. What is meant by being qualified for still higher functions? Whatever our calling may be, the conscientious performance of its duties has such an influence upon our mind and heart as to

make us better in ourselves, more capable of doing good to others, more suitable for being introduced into a higher sphere of operations in the eternal world. But does our devotedness to even the minute employments of household life, tend to such a spiritual result?

Second Head. In proof of our Proposition, we remark,

- A. The faithful discharge of the duties of our station, how low soever that station may be, enriches us with useful knowledge. The harvest of true wisdom is not reaped in those fascinating fields which open to you unnumbered volumes for your indolent perusal; not in that world of phantasy, where the imagination is disordered by dreams; not in those abyesses of speculation, where the reason broods over its own subtilities; but wherever God has appointed you to labor, in the fields of that every-day occupation which duty requires of you, there shall you pluck the flowers of the fairest knowledge, reap the most wholesome experiences, garner without interruption the most profitable wisdom. The mother, sedulous to perform her domestic duties, acquires a fund of more solid information than the fashionable devotee of light literature, who lives that she may shine in society; the industrious farmer, hand-workman, artisan, obtains more substantial knowledge than the learned man who is absorbed in trivial speculations.
- B. Fidelity to our vocation inures us to the practice of beneficent virtues. Our daily business is the central point where all the moral duties meet; as regularity, punctuality, patience, perseverance, self-denial, contentment, modesty, love to others, readiness to serve them, etc.
- C. The same fidelity strengthens all the faculties of our nature. There is no honest trade, however menial, which when attentively pursued, does not exercise the memory, imagination, judgment, feelings, in fine the whole man. Experience and the nature of the case prove, that our mental and moral powers gain a vigor, flexibility, versatile activity from our appropriate labors, and are thereby qualified for higher functions than are now assigned to them.

Third Head. The Proposition of our discourse is important, because,

- A. It must awaken within us a thankful admiration of God's fatherly goodness and wisdom. The daily labor of men, which seems so forbidding, is the school in which he is educating them for himself.

- B. It binds us to the most sedulous activity in our vocation. Jesus tried Peter by requiring a new duty, before he elevated him to be a fisher of men. And if we do not endure our trial, if we are unfaithful in the unrighteous mammon, will God commit to our trust the true riches? Will he call to the higher sphere of heaven, those who are remiss on earth?
- C. It consoles us for our want of visible success in our labors. The crowning result of these labors is inward. What if men have toiled all the night and gained no external good? They have qualified themselves for a nobler labor with which they are to be honored. Was the net full of fishes the chief reward for Peter's diligence? "When they had brought their ships to land," says the text, "they forsook all and followed him."
- D. It proves that we should not abandon our present calling, be it what it may, until God summon us to another. Almost every one has, at times, a prurient desire to do something else: women to manage the affairs of men, the lower classes to imitate the higher, the ignorant to set up for scholars, etc.; and multitudes ruin themselves by fickleness and instability in their profession, by overstepping their proper limits. But He who called fishermen to a more exalted office, will call us to one when we are fitted for it.
- E. It awakens in our hearts the hope of immortality. All this discipline of our daily business is not to be wasted on our ephemeral comfort, but was designed to form our characters for an eternal state. What if thousands on thousands die in obscurity, "we are not concerned for them, Almighty Father, since we know how much thou workest in stillness, to what perfection thou leadeest all who follow thee. Let us only hear, when thou teachest, let us obey, when thou commandest; let us all, after we have been faithful over a few things, be made rulers over many things, and enter into thy joy. Amen."

From precisely the same text with that of the preceding discourse, our author introduces another sermon,¹ with remarks on the frequency of commencing new friendships, the indifference with which they are regarded, etc., and then, after stating his text, explaining the particulars of Christ's first interview with Peter, he announces his theme, *The Beginnings of our Acquaintances*, which he divides thus:

- A. They are often on our part accidental;

¹ Predigten, 1808, Band II. ss. 40—58.

- a. in the time,
- b. in the circumstances of their occurrence.
- B. They have always a wise design on the part of God ;
 - a. as means of good to us,
 - b. as tests of our character.
- C. They are rich in their results ;
 - a. upon our moral feelings,
 - b. upon our happiness or misery.
- D. They impose on us new duties ;
 - a. to be circumspect in our conduct,
 - b. to make a zealous use of our new privileges. Peter instantly left all and followed his new friend.

Sometimes Reinhard adopts the alternative or disjunctive division ; and very often employs the disjunctive phraseology in his plan. In a sermon on Luke 15 : 1—10,¹ his Proposition is, The conversion of a sinner is an event which gives joy in heaven ; and his Division, first, The meaning and truth of this Proposition, secondly the application and use of it. I. In giving the import and proof of this Proposition I remark, that it admits a double meaning, and is to be understood as either an emphatic description of the great importance of the sinner's moral improvement, or as an express announcement that this event does rejoice the hearts of beings in heaven. In other words, it is a figurative and rhetorical sentence, or a literal and historical one. A. It may be an emphatic but figurative description of the great importance of the sinner's conversion. Such phrases are used in this rhetorical manner. a) Reason proves, and b) the Bible teaches that the reformation of a man is thus inconceivably momentous. B. The Proposition may be a literal and historical announcement that a sinner's conversion pleases the inhabitants of heaven. They actually feel this interest in his spiritual condition. a) Reason makes this statement probable, and b) the Scriptures favor it. II. In the application and use of this Proposition I remark, A. it teaches that human nature, even in its degraded estate, merits our high regard ; B. it is fitted to touch the hearts of the impenitent especially, and make them zealous for their own moral transformation ; C. it should encourage the regenerate to perseverance and to progress ; D. it should stimulate all who can contribute to the moral improvement of their brethren, to do so with an unwearying zeal.— This skeleton also illustrates a peculiarity, and a somewhat monotonous one, of the Plans of Reinhard's discourses. He is too much inclined, first to explain, secondly to prove, and thirdly to apply

¹ Predigten, 1804, Band I. ss. 373—390.

every subject which he discusses. Now many subjects need no explanation, or no proof, or no personal application. Besides, the explanation when introduced, should not ordinarily be deferred to the body of the discourse, but should precede it,¹ as the practical appeal should follow it, being not a part of the discussion but a consequence of the same.

Instead of announcing his subdivisions technically as such, Reinhard sometimes compresses them into a single sentence, and afterwards recurs to its successive clauses, each of which is the topic of a distinct part of his discourse. Thus, in a sermon which we should suppose might be appropriately delivered in a hospital, but which, in the exuberance of his ethical instructions, he introduced into the order of his services before the Saxon Court,² from the text Mark 7 : 31—37, he adopts the following plan : “ Therefore will I devote this hour to a useful contemplation on the state of those unfortunate persons, to whom nature has given a deformed or imperfect body. How should we look upon their state, and what practical use should we make of it ? ” In what light should we regard it ? “ It is not the play of accident, but the unavoidable consequence of good natural laws, and it results from them according to a design of God which we cannot entirely understand, but which, as we may believe, is to promote the welfare of the sufferers themselves, and thereby of others also. ” This last sentence contains five clauses, which are five subdivisions of the first general head, and which are afterwards introduced as topics of remark, not numerically but distinctly in the order above specified. But what practical use should we make of the condition of these unfortunate men. a) It should increase our abhorrence of sin, for although often not, (as in our text,) yet often it is the result of violating the divine laws. b) It should incite us to the Christian treatment of those who are thus afflicted. c) It should awaken within us sentiments of gratitude to God for giving to us sound bodily organs. d) It should animate us to a conscientious use of our physical powers. e) It should stimulate us to hold fast the hope of immortality and of the resurrection of the body.

From the text Matt. 6 : 24—34, Consider the lilies, etc., Reinhard derives the Proposition ³ “ On Sensibility to Nature, ” and discusses it in the following Plan : “ Let me, first, show wherein this sensibility

¹ Reinhard himself confesses that the first heads of his Divisions are often inappropriate to his Propositions. See *Geständnisse*, ss. 148—151. Sulzbach, 1810.

² Predigten, 1801, Band II. ss. 151—171.

³ Predigten, 1801, Band II. ss. 192—213.

consists, then illustrate its importance, and lastly state the results which flow from the preceding considerations." 1. The nature of this sensibility. Then follows a sentence including the three subdivisions of the first head: "This sensibility involves an attentive and meditative observation of the visible works of nature, accompanied with lively emotions in view of them, and with an elevation of the mind to the useful truths which they may suggest, and to God himself." a) It involves an attention, etc., b) lively emotions, etc., c) an elevation, etc. 2. The importance of the already explained sensibility to nature. a) It is a source of enjoyment, b) a test of moral character, c) a means of moral improvement. 3. The results flowing from the preceding considerations. a) If we find that we want a sensibility to nature, we should be very studious and distrustful of our own character. b) If we possess it, we should scrutinize it, and see whether it be of the right kind. c) We are bound to praise God, that he has made "it so easy for us, my hearers, to attain a taste for the beauties and the teachings of nature. The natural scenery of our residence [Dresden] is peculiarly rich and suggestive. Let our fields become, in our mental associations, a temple of God, a porch of heaven."

A philosopher, having never perused Reinhard's sermons, and judging of their vitality from their form, might conjecture that they were "coldly correct and critically dull." It is certainly unusual to unite a punctilious regard for symmetry of construction, an artificial regularity of paragraphs, sentences, and even clauses, with a fervor and energy of feeling. But Reinhard does unite these apparent opposites. Hence we proceed to the

§ 7. *Vivacity of his Discourses.*

His phraseology being lucid and precise as well as masculine and elegant, his ideas being so arranged that one readily suggests another, his illustrations being apt and forcible, and his whole style being instinct with the life of a vigorous mind and a benevolent temper, Reinhard carries the feelings of his readers with him through the most carefully adjusted series of topics. His evenly balanced sermons are in a glow. Their rigid structure breathes with emotion. His delivery was so impassioned, that his audience would overlook the almost finical niceties of his arrangement, his occasional straining after originality, and would remain enkindled with the ardor of his consecutive appeals. No paragraph, severed from its connections, will represent the life of the system to which it belongs, more than a

heart excised from a human body can exhibit the action and warmth of the organized structure which it once animated. It may be interesting, however, to examine the syllabus of a discourse which combines the exactness of Reinhard's method with the fervidness of his emotion. The following abstract of a double sermon preached on the days of a Christmas festival,¹ illustrates many peculiarities of his and of other German discourses. Their introductions are often so animated as to promise more than can be easily performed. Even their Propositions and Divisions are sometimes announced with a degree of vehemence, which would be deemed excessive in the concluding appeal of a Scotch or New England discourse. Reinhard introduces his Christmas sermon thus :

“ Oh! thou Infinite, Incomprehensible, and Invisible One, who hast all sufficiency in thyself; who dwellest in light which no mortal eye can endure; thou hast come forth from thy silent hiding-place; thou hast tempered the brightness of thy glory into the softest radiance, for the sake of being able to manifest thyself unto thy creatures, and among them unto us also, us the feeble inhabitants of this earth. Everywhere around us do we behold the proofs of thy greatness, the master-pieces of thy wisdom, the benefactions of thy goodness; the heavens declare thy glory, and the firmament showeth thy handiwork. But oh! how hast thou in a peculiar manner distinguished this earth; what a theatre for the display of thine attributes hast thou made it! With deep amazement, with tremulous joy, does this festival devoted to the contemplating of thy most magnificent, thy most wonderful, thy most condescending revelation, fill my heart; for I am now about to announce this revelation; I am now about to declare that thou whom no finite mind comprehendeth and no sense reacheth, hast sent to us thine only begotten; that thou the Invisible hast, in one of our race, made thyself as it were perceptible to our feeble eyes; I am now to proclaim aloud that thou hast clothed the splendor of thy glory and the image of thy being with our own nature, and hast given to us him who could say, Whoso seeth me seeth the Father also.

“ So important, beloved brethren, so noble, so useful is the great event to which are devoted the days now to be celebrated. True, the devices are innumerable by which God imparts to his creatures the knowledge of his greatness and his will. All nature around us is a vast and splendid temple, where his glory sometimes expresses itself in forces that cause all things to tremble, sometimes beams

¹ Reinhard's Predigten, herausgegeben von Hacker, Band IV. ss. 284-318.

forth in the order and beauty of the illimitable whole, sometimes can be felt in the mild luxuriance of a goodness that embraces in its care every living thing, and fills every thinking being with awe, admiration, and joy. But to-day, to-day, we celebrate a revelation of God, which comes to us and to our race nearer and in an altogether peculiar form; which has immediate regard to the improvement of our character, the most important of all benefits to every one; which cannot present itself to our view without causing us to feel the dignity of our natures, and to regard them with reverence and admiration, for God, God is manifested in the flesh.

“What a thought, my brethren, God is manifested in the flesh! The birth of Jesus, the Son of the highest, which we call to remembrance in these days, is a device by which God chose to be more fully known to us, by which he chose to accommodate himself to our weakness, to come into the most intimate connection with us, and open the way for us to attain the highest perfection. Let us not long hesitate in regard to the aspect in which we shall now look at this momentous event. Can anything be more worthy of our attention than the idea, that the birth of Jesus is a new, plain, unspeakably useful revelation of God to our race? Yea, let this be the theme which shall occupy our thoughts to-day and to-morrow. I propose to show that among all the revelations of God, the incarnation of his Son is the most desirable for us in our state of weakness. But how much is here to be considered, to be explained, to be proved! Let us, therefore, my hearers, divide our contemplations. I will to-day confirm this statement by the fact, that the humanity of Christ imparts the greatest light to our understandings; and to-morrow, if it please God, I will show that it also gives the greatest power to our hearts. Yet before we proceed further, let us draw near to him who became a man, like unto us, that he may make known unto us the Father, and conduct us to the Father, and with united veneration let us ask for his aid and blessing in silent prayer.”

Text, Luke 2; 1—14, the lesson of the day, which, having been read in the devotional service, is here repeated.

Having used the word *Revelation* in the statement of his theme, the preacher now defines it, dividing it into two kinds; ordinary, i. e. that by the works of nature, and extraordinary, i. e. that by special messengers; and subdividing this latter into two species; the one, given by created messengers, as angels, prophets; the other, given by an uncreated messenger, the God-man. After this unduly prolonged explanation, he subdivides his theme in the following regular and balanced manner:

First Head. Among all the revelations of God the incarnation of his son is the most desirable for us in our state of weakness, because it imparts the greatest light to our understandings.

- A. It gives the most completeness to our religious knowledge ; for
 - a. It enlarges our view of God's nature ; the Son dwelleth in him.
 - b. It vivifies our ideas of his feelings ; he condescends to our low estate.
 - c. It liberalizes our conceptions of his purposes ; he designs to "give us all things."
- B. It gives the greatest certainty to our religious knowledge ; for
 - a. It confirms every right judgment of our reason ; we are pleased to find our individual deductions corroborated by the great teacher.
 - b. It gives to us an eye-witness of the truth ; and in our weakness as abstract reasoners, we are relieved by the testimony of one who speaks what he doth know.
 - c. It satisfactorily solves many difficulties, which had previously discomposed us ; for some questions cannot be answered by natural religion.
- C. It gives the greatest perspicuity to our religious knowledge ; for
 - a. It leads in the shortest way to the truth ; the testimony of Jesus contains succinctly all needful doctrine.
 - b. It teaches truth in plain language ; Christ not only instructs us by actions but by words, as a father his children.
 - c. It presents to us a visible image of the perfect infinite one ; whoso hath seen Christ hath seen the Father also.

At the commencement of his second sermon on this theme, the preacher recapitulates the Subdivisions of the first, adds an earnest prayer, introduces a new text, Luke 2 : 15—20, (the *pericope* requiring him to do so, at whatever expense to the unity of his discourses,) and then makes a neat transition to his

Second Head. The incarnation of Christ is, of all God's revelations, the most desirable for us in our state of weakness, because it gives the greatest power to our hearts.

- A. It inspires them with a living confidence in God ; for
 - a. It is the greatest proof of his condescension to our weakness ; were it not for this visible evidence, we should not feel emboldened to believe in his willingness to dwell with us.
 - b. It is the most affecting pledge of his tender paternal love ; it shows the oneness of our own nature with his, and the dependence of our hearts on his fatherly care.
- B. It inspires our hearts with an earnest love to the good ; for

- a. It, more than all other causes, shows us the infinite worth of virtue; as something to be revered for its own excellence, and to be connected with eternal glory.
- b. It, more than all other causes, illustrates the capacities of our nature for moral goodness; the shepherds found the Saviour as small as other infants, but he developed the capacities of the human spirit so as to encourage us in aiming at high attainments in virtue.
- C. It inspires our hearts with animating consolations in trouble; for
- a. It shows that a wise government is exercised over all the events of our life; the sufferings of Christ afford an example of the benevolence of God in afflicting his children.
- b. It shows us that the events which we experience are expressly designed for our good. "Father of us all, who hast here subjected us to so much weakness, ah! this assurance, which we most deeply need." After describing the manner in which Christ has sanctified the path of our affliction, he exclaims, "Blessed be to us, therefore, blessed be to us, thou rough, toilsome pathway through the dust! The footsteps of the Son of God have distinguished thee; thou hast been moistened with his blood. Canst thou conduct us elsewhere than to him? Oh! with silent resignation, with steadfast, manly firmness, will we pursue thee, so long as our Father commands. We know, from the example of our Redeemer, how thou endest; what a victory awaiteth the faithful ones who follow the Son of God."¹
- D. It inspires our heart with a joyful hope; for,
- a. It promises a happy future for our race on earth; the design of the atonement to bless all men will not be lost.
- b. It promises a blessed eternity to the children of God. "Father, Father of us all! Oh, how hast thou unveiled before our eyes thy glory; that glory of which we could not endure the brightness, because we are dust! How considerate of our frailty, how mild, how condescending hast thou been in the manifestation of thyself! How highly hast thou distinguished us among thy creatures! What feelings, what designs, what immeasurable kindness hast thou made known unto us. Oh,

¹ Notwithstanding all the consecutiveness of Reinhard's style, it abounds with such abrupt apostrophes as the above. He sometimes, rarely however, indulges in those exclamations, so common among the French preachers, which border on profaneness; thus: "Für, Oh, my God! how much pains do all men take to appear better than they are."—*Prodigten, herausgegeben von Hacker, B. IV. s. 252.*

since he hath appeared, the Day-spring from on high, our earthly darkness hath been transformed into a bright day. Through Him hast thou changed our trembling into confidence, and doubt into certainty, our fear into hope. With the thankfulness, with the emotion, with the trustful sentiment of happy children, do we this day cast ourselves down before thee and send up our prayer. Our great leader whom thou hast sent to us, and who already hath gone before us, him do we follow unto thee, O Father, and to thy glory. We all follow him with joy and with him shall we one day go to thee, O Father, and to thy glory. Amen."

But although Reinhard's style is distinguished for the vital warmth which permeates its compact organization, this is not its most distinguishing trait. Let us, therefore, attend to the

§ 8. *Fitness of his sermons to excite the curiosity of hearers or readers.*

Their tendency to arouse the inquisitiveness of men comes, in part, from the novelty of their subject-matter; in part, also, from the ingenuity with which they are arranged; from the original, quaint, often paradoxical and questionable expressions in which many of their ideas are clothed; from the rapidity and vehemence with which their thoughts hasten after each other. His fondness for startling phrases, especially in his Propositions, is well illustrated in one of his sermons preached on Reminiscere Sunday, from Matt. 15: 21—28,¹ of which the following is a meagre abstract.

No one can fail to notice that the last years of our Saviour's residence upon earth were filled up with beneficence, his days crowded with care, even his nights often spent in supplication. Common men, thus actively employed, are apt to overstep the mark and do too much; but with his amazing activity was combined an equally wonderful self-command, a considerate temperance, an occasional, judicious abstinence from that which was expected of him. He retired from the multitude when they were most interested in him; he did nothing in self-defence when his enemies seized him. A woman of Canaan cries to him for help; he answers her not a word. His disciples entreat him to send her away;² he refuses. She again beseeches him

¹ Predigten, 1800, Band I. ss. 210—228.

² On the Reminiscence Sunday of 1788, Reinhard founded his discourse on the request of the disciples to be freed from this troublesome woman, and derived from it the following Proposition: The custom of doing good for the sake of avoiding personal uneasiness.

in piteous tones; he replies to her severely, but does not grant her request, and thus at the right time discharges the duty of *doing nothing*. The result of his inaction was, that he called forth such noble feelings from the woman, as justified him in subsequently doing something for her. It is often difficult to regulate the impulses of our nature so as, on fitting occasions, to abstain from a course of action in itself desirable. The object of the present sermon is to show that a Christian exhibits true philanthropy in so tempering his spirit as, at the proper time, to do nothing.

First, let us consider what this duty of doing nothing implies.

A. It occasionally implies that we *seem* to be ignorant of the concerns of others. Their welfare sometimes depends upon their supposing that we do not know their state. It is useful for them to mortify their pride by communicating to us their necessities, and if they think that we are already apprized of their humiliating condition, they will not break down their pride in speaking to us concerning it. By officiousness, then, on our part, and appearing to know what it were useful for them to make known, we deprive them of some opportunities for self-discipline.

B. This duty implies that we *seem* to be doing nothing in reference to the concerns of others; that we seem to have no design of aiding them. An apparent indifference, on our part, to the state of those who desire our help, may sometimes fortify their moral principle. A man is often benefited by a favor which we confer upon him, if he is not aware of our agency in the deed; as he is often enervated by supposing that we stand ready to aid him. In order to promote his self-dependence, his resolution and energy, we must for a season appear either ignorant of his condition, or, as our Saviour in the text, indisposed to relieve him.

C. This duty often implies not only that we appear to do nothing, but that, at the proper times, we actually do nothing; that we leave a necessitous man to himself, and thus elicit his force of character.

But, secondly, let us consider in what cases it is the dictate of philanthropy to do nothing, in the sense above explained.

A. In the education of the young, it is a frequent duty to refuse aid and compel the learner to work his own way into the truth. a) Whenever we find that our assistance makes him indolent, more disposed to rely on us than on his own effort, we should do nothing for him. Many a parent spoils his children by doing, himself, the work which he ought to require of them. So in moral education, whenever we discover that the youth does not cultivate his own conscience, but sluggishly waits for our instructions, warnings, reprimands, we may

for a time throw him upon his own resources. Many a youth is enfeebled by being too constantly under the obvious watch of his guardian, too minutely directed, too uniformly reproved or punished for the slightest misdemeanors. b) Whenever, likewise, we find that our interposition disturbs the natural action of the learner's mind, interrupts those processes of his own which would lead him into the truth, we should do nothing. So in moral training, the youth has frequently been overladen with specified duties, and his elasticity of spirit has been subdued thereby. The fault of education often lies in the teacher's doing too much, and easing his pupils of their responsibility.

B. In our efforts for the improvement of men, it is a frequent duty to abstain from positive action. a) When we discover that our exertion for their improvement does actually increase their faults, we should suspend such exertion. The improvident man may be reformed by being allowed to suffer, for a season, the bitter consequences of his recklessness, and the spendthrift by not being relieved until he has felt the pressure of want. We may sometimes make the beggar an industrious man, by doing nothing for him. b) When we discover that our interposition embitters the minds of men against the cause of virtue, we should not interpose our good offices. We should not obtrude a reproof upon men for their private faults, when we are not sufficiently intimate with them to have earned the right of alluding to their personal concerns. We should not apply harsh epithets to a delicately sensitive person, nor perpetually remind a high spirited man of his foibles, nor heap reproofs upon one who is already discouraged by his reminiscences of error; for there is danger, by these inconsiderate appliances, of exciting the animosity of such men against the claims of virtue. We should be more philanthropic, in striving secretly to remove such temptations as have led them into vice.

C. In laboring for the external welfare of others, we should suspend our positive activity, a) whenever the person whom we would assist is made careless or proud by our willingness to aid him, as in frequent cases of mendicinity, and b) when he is exposed to the hatred and opposition of others by our activity in his behalf, and is more injured by the envy of those who dislike to see him aided, especially by us, than he is advantaged by the reception of that aid.

D. In promoting the contentment of others, we are often under obligation to avoid positive action. a) By our officiousness in intermeddling with another man's concerns, we may disturb his peace. He may wish to be left alone; do not thrust yourself upon him. He may be ignorant of some evil which it were useless for him to know; do not distress him by the unprofitable communication of sad tidings.

Friends would be alienated from each other, if they were informed of some occurrence with which you are acquainted; be no talebearer. Say nothing, do nothing, to excite the fruitless desires of men who are contented in their humble sphere of duty. b) By our pragmatism in meddling with the affairs of others, we may merely enkindle their resentment against ourselves. Is it a prudent love, which induces you to disturb the innocent joys of your neighbor, and fill him with an anxiety which can be of no profit? Is it a considerate love, which induces you to urge the mourner into scenes of festivity for which he has no taste, and which will only increase his gloom? Do you not thus excite a mere feeling of displeasure against yourself? Philanthropy suffereth long, doth not behave itself unseemly, is not easily provoked, thinketh no evil, beareth all things, etc.

There is a startling originality of expression in another sermon¹ of Reinhard, which contains the following course of thought.

We live in a world of show. We labor for the outside appearance. As soon as we can lisp, we are taught to utter words of politeness which we do not understand. Habitually and by the influence of our earliest and latest education, we appear much better than we really are. But we ought, in fact, to be better than we seem to be. In our text, Matt. 11: 2—10, John desires to know of Christ whether he be the real Messiah, and Christ in reply makes no professions of his Messiahship, but simply refers to some of his works, and lets them speak for him. His deeds, if known, would prove more in his favor than all his professions. The Proposition of this discourse is, that true Christians should, in all respects, be more than they appear to be. This Proposition let us first explain; secondly, prove.

I. In explaining it, let us begin with, A. Its general meaning. And here, a) it does not mean, that we should sedulously conceal our good qualities, for we are bound to let our light shine. b) It does not mean, that we should be coldly indifferent to the opinions of men; for we are bound to labor for their approbation, so that we may exert a good influence over them. c) It does mean that we should strive to attain a perfection of character, which can not be fully detected by human observers; so that the more they do know of us, the more highly they may esteem us; so that in the emergencies of life, we may not only satisfy but surpass the expectations of men.

But, B. let us specify *particular* points in which we should be more than we appear. a) We should have more knowledge than is apparent to others; for the Christian love of truth leads its possessor

¹ Predigten, herausgegeben von Hacker, Band IV. ss. 252—267.

to engage in many investigations which are not communicated to the world. The results of them may be known to the community; the processes are secretly useful to him only who performed them. b) We should have more virtue than is obvious to others; for religion is, in many of its features, too modest for exposure to the crowd. c) We should have more power of influencing the world than is accredited to us; for we should possess such a character as will command the respect and love of men, and such as will exert an authority which cannot be estimated in the common scenes of life, nor fully disclosed even in those great emergencies which call for its exercise. d) We should be more actively useful than we are seen to be; for many of our good deeds must be performed in secret.

II. Having now explained our Proposition, we will prove it, although the very meaning of it may be a sufficient argument in its favor. A. It is commended to us by the example of Christ and of his followers. B. It is involved in the duty of laboring earnestly and fundamentally for our own improvement. The reason why we do not strive with more vigor for our moral reformation is, that we hope to conceal our faults and to appear better than we are. If we had no such hope, and if we were truly desirous of advancement in excellence, we should work at the foundations of our character, even if they be out of the world's sight. C. It is favored by a prudent regard to our own welfare in this world. When we seem to be better than we are, we dread to have others come near to us, lest they detect our spiritual poverty; we live an artificial life, enjoying the good opinion of the ignorant, which we are liable to lose at any moment; we are walking on the brink of mortification. But when we are better than we appear, we live in no such terror of exposure, and we enjoy a reputation with the discerning, and this reputation is more pleasing and more permanent than is the applause of the vulgar. D. It is recommended by a regard to our welfare in the world to come. That world is one of realities, not of appearances. The day of judgment will strip off all disguise. Let us, then, no longer toil for a vain show which will soon end in shame, but for those solid properties which, although escaping the notice of the multitude in this world, will be brought into light and honor before the throne of God.

The discourse¹ preached on the eighth day after the preceding, resembles it in its fitness to awaken curiosity. Its text is John 1: 19—28, a passage which describes the behaviour of the Baptist toward those who had formed too high an opinion of him. The object of the

¹ Predigten, herausgegeben von Hacker, Band IV. ss. 268—283.

sermon is, to state how Christians should conduct themselves when they are over-estimated by others.

I. But, in the first place, this over-estimate is to be explained. And here,

A. We will define the expression, "men form too high an opinion of us."

B. We will state the manner in which they express this extravagant opinion. They express it sometimes, a) in silent reverence and admiration; sometimes, b) in active zeal for our honor; thus the admirers of John were jealous for his reputation and many of them attempted to exalt him above Jesus of Nazareth; sometimes, c) in cherishing with regard to us, hopes which are too exalted for us to fulfil; sometimes, d) in calling us to perform duties which transcend our ability.

C. We will consider the causes which give rise to this over-estimate. a) The most fruitful source is the short-sightedness of men. b) Their great respect for externals, leads them to regard a man as being all which he appears to be. They are imposed upon by the personal appearance and address of those who, by nature or artifice, exhibit the outward signs of wisdom. John's austere habits caused men to over-value him. c) The fact that men agree in opinion and feeling with another, induces them to extol him beyond measure. The Pharisees, in our text, exalted John because they supposed, falsely however, that his ascetic code would harmonize with theirs. d) Selfishness induces men to entertain unreasonable esteem for one from whom they anticipate personal favors.

II. Having now explained this over-estimate in its nature, expression and causes, let us, in the second place, describe the manner in which a Christian should conduct himself when he is the object of it.

A. He should not be inveigled by it into too high an opinion of himself. It is more dangerous for us to appear to be better than we are, than to appear to be worse; for we are apt to agree with our flatterers, and to be injuriously influenced by them. John did not allow himself to coincide, for a moment, with the extravagant opinions which were expressed concerning him.

B. He should not encourage others in their over-estimate of himself. He need not assume the positive attitude, and search into the opinions of men in order to detect their truth or falsehood; but when he knows that too much confidence is placed in him, he should, as John in our text, undeceive his admirers. He may thus save the community from much painful disappointment, and gratify his own love of honesty.

C. Least of all should he make use of the unwarranted esteem which is felt for him, as a means of injuring those who are deceived in his favor. John did not, as he might easily have done, employ his great popularity in prejudicing the Jews against him who was to be their only Saviour. How many offices are unworthily filled, because candidates encourage the unjustifiable respect which is entertained for them! How many marriages are unhappy, because at the beginning the parties do not honestly rectify those exalted expectations which they know that they cannot satisfy.

D. The Christian should be stimulated by the over-estimate of men, to *become* what they already think him to *be*.

The phraseology of Reinhard's Exordia and Propositions, often excites the fear that he will mislead his hearers. He seems to be entering on perilous ground. In the midst of our agitation, he proposes to explain his meaning. We are eager to hear his explanation. We attend to it, are instructed by it, satisfied with it; and our previous doubts as to the safety of his course, after having sharpened our attention to his explanatory remarks, give us an impulse to pursue his subsequent train of thought. In the following schedule of his sermon¹ on the parable of the unjust steward, Luke 16: 1—9, we may detect his power of arresting attention, and of preparing the mind for an instructive argument.

Generally, he says, when we speak of a vicious man, we load him with opprobrious epithets. We deem it unsafe to do otherwise. When we read of the unjust steward, we instinctively expect that Christ will condemn him. But no. The Saviour approves of some features in the steward's character. As we should imitate Christ's example, let us consider the duty of paying suitable respect to the merits of wicked men.

First, we will explain the meaning of this Proposition. a) We should accurately recognize the good which exists in wicked men, their noble talents, dispositions, etc. b) We should sincerely value it; gold does not cease to be such, because in an unclean vessel. c) We should manifest our esteem for it in our outward conduct. Wicked men should be treated with a confiding deference, in all those particulars in which they deserve to be so treated; else they may complain that we undervalue the gifts of God which are in them.

But such regard for sinners will be disapproved by some as perilous to ourselves and injurious to the community. Let us then, in the second place, consider the reasons for paying suitable respect to the

¹ Predigten, herausgegeben von Hacker, Band III. ss. 167—186.

merits of wicked men. a) Caution requires that we should qualify our condemnation of those who are accused of crime; for they may have been too hastily and harshly condemned, and we should not bring false charges against our fellow-beings, even if they be sinners. b) Love requires that we ascribe to base men, all the good qualities with which their heavenly Father has endued them. c) Prudence requires that we pay due regard to their excellences, so that we may derive profit from them. They who do much evil are capable of doing much good, are sometimes the ablest of our race. We should recognize their ability and make a prudent use of it. d.) The example of God and Christ requires that we properly appreciate the good qualities of bad men. Notwithstanding their transgressions, their Father in heaven blesses, in his providence, the mental power, the natural virtues, the industrious efforts of his enemies. Christ looked with favor upon certain characteristics of the Samaritans, the heathen, publicans and sinners.

But let us, in the third place, prescribe some rules which we must never lose sight of in paying the merited respect to the wicked. a) We must by all means guard against that indifference toward the sins of bad men which is apt to arise from an esteem for their good qualities. They are dangerous persons to associate with, for their shining accomplishments often blind our eyes to their dark faults. b) We should guard against intimate connections with them. We should esteem whatever is estimable in their characters, and at the same time cherish an abhorrence of their perverseness, and therefore refuse to admit them to a near intercourse with us. c) We should remember that no man can be a true Christian while he allows any one sin to have dominion over him. We are tempted to palliate the wickedness of some, by imagining that they atone for it by certain noble virtues. But if they habitually indulge in any single violation of the law, they cannot be disciples of Christ.

[To be concluded.]