

various forms; the other of care and grief alleviated by comparatively little of rest or enjoyment. In other words—*Flesh and heart* (בשר וליבָבִי) body and soul) *both fail*. Here closes the picture as drawn by desponding Job. The stronger and steadier faith of the Psalmist could append the triumphant finale—*But thou, O God, art the strength of my soul (the rock of my heart) and my everlasting portion*.

A strong, though not conclusive argument for this view of the *verse*, is derived from the use of the futures, which the whole style of the passage requires us to take in what has been called the frequentative or habitual sense, as referring to that which is done continually or uninterruptedly; a good example of which may be found in Job 1: 5, in the future, תַּעֲשֶׂה. So here they refer not to what takes place in the future strictly, or after death, but to what is commonly experienced by both soul and body upon earth.

ARTICLE VI.

REINHARD'S SERMONS.

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

IN the last No. of the Bib. Sac., it was proposed to give some illustrations of the sermons of Francis Volkmar Reinhard, the celebrated Court Preacher at Dresden. Some remarks having been made on his Life and Labors, the Novelty and Variety of his Themes for the Pulpit, the Connection of his Themes with his Texts, and with the Occasions on which they were discussed, the Rhetorical Structure of his Discourses, their Vivacity, and their Fitness to excite the Curiosity of hearers or readers; we now proceed to consider the

§ 9. *Historical Character of his Sermons.*

The festivals¹ of the Romish and some of the Reformed churches, have reference to the external facts of Christianity. Many of the lessons prescribed for these festivals are of course narrative in their character, and lead to the composition of historical discourses. When

¹ Such as Annunciation day, Good Friday, Easter, Ascension day, Whitsuntide, etc.

Reinhard was appointed, in 1808, to make a new *pericope* for the Saxon churches, he selected as many narrative lessons as propriety allowed, because such texts "give the preacher an opportunity to vivify his discourses by actual events, and to apply his remarks immediately to the relations of common life."¹ His example is congenial with his theory. Although he never occupies the chief part of a discourse with a continuous narrative, he frequently diffuses the historical element through his entire discussion. It may be called his favorite method, first to expose the principle which underlies some biographical incident, and then apply that principle to our common life. His text presents an individual fact; he briefly develops the moral truth involved in that fact, and devotes the body of his sermon to the illustration of that truth in the daily conduct of men. Thus his discourses have the interest and the vividness of the historical style, their moral lessons being pictured out in the significant fact which the text records, and have at the same time the unity and directness of the logical arrangement, unfolding a principle in its exact relations, and explaining it incidentally by the text. There is, however, an occasional infelicity, perhaps an apparent irreverence, in applying a record of the divine operations, or a passage of our Saviour's life, to the habits of men, and thus making the greater merely illustrative of the less. In the lesson Matt. 9: 1—8 it is said, that Jesus "entered into a ship and came into his own city" (Capernaum, the place of the Saviour's frequent residence during his public ministry), "and immediately they brought to him a man sick of the palsy," etc. This fact indicates that Jesus enjoyed the confidence of those who lived near him, and suggests to Reinhard the Proposition of a sermon,² How valuable to true Christians is the confidence of their own townsmen. It shows a) that a good religious sentiment prevails around them; b) it is a testimony to their exemplary life; c) it is a means of doing good to their fellow-citizens; d) it encourages them to persevere in works of charity. We should by no means be regardless of our reputation at home; we should diligently examine our own characters if we are in ill repute among those who best know us; we should never strive to obtain this home reputation by improper means; we should never disturb good men in their enjoyment of this blessing.

In a sermon on Matt. 4: 1—11,³ the scene of our Saviour's Temptation, he treats of those epochs which occur in the life of men, and at which they decide their future destiny. The Temptation of Christ

¹ Vorrede zu Predigten, 1809, s. V. VI.

² Predigten 1804. Band II. ss. 165—185.

³ Predigten, 1801. Band I. ss. 159—180.

was such an epoch in his life, and exemplifies our duty in the critical periods which we experience. In another discourse from the same text,¹ he treats of the wisdom with which Christians ought to regulate their secret thoughts. In a sermon preached² on Ascension day from Mark 16: 14—20, instead of dwelling on the departure of Christ to heaven, he announces as his prominent theme, The duty of Christians to be careful that they so live, as to exert a good influence upon the world after their death. This truth is vividly illustrated by Christ's life and ascension. He discourses on the value of quick decisions from Luke 5: 1—11,³ which records Peter's sudden resolution to let down his net at Christ's command. The text Luke 7: 11—17 suggests to him, The wonderful connection of sorrowful with joyful events in the fortunes of men.⁴ From the fact mentioned in the lesson Luke 14: 1—11 that the Pharisees watched Jesus, he derives the Proposition that we are frequently observed by others without remarking it ourselves; sometimes a) by the unprejudiced as by children, who wish merely to notice what is done; sometimes b) by friends, who watch us because they love us; sometimes c) by critics, who examine our conduct merely to improve their knowledge of human nature; and sometimes d) by enemies, who lie in wait for us. Hence we should be afraid to sin, should be incited to a reformation of the life, to the strictest care of our outward conduct, and an unwearied diligence in doing good.⁵ From the same text he discourses, in another sermon,⁶ on The foresight with which we should prevent others from making a bad use of us. The treatment which Paul received at Malta, his being regarded first as a murderer, then as a God (Acts 28: 1—10), is ingeniously employed by our author⁷ to illustrate the Proposition, that distinguished men appear enigmatical to the multitude, a) being different from others in mental power, they are suspected of dangerous error; b) being superior in moral principle, they are condemned as devoid of fellow feeling; c) being elevated above others in their outward conduct, they are wondered at for their want of wisdom or tact; d) rising against all obstacles to great influence, they are at once admired, feared, and resisted; e) suffering much from the ingratitude of others

¹ Predigten, 1799, Band I. ss. 129—140.

² Predigten, 1801, Band I. ss. 440—460.

³ Predigten, 1802, Band II. ss. 167—186.

⁴ Predigten, 1802, Band II. ss. 298—318.

⁵ Predigten, 1804, Band II. ss. 124—143.

⁶ Predigten, 1797, Band II. ss. 358—374.

⁷ Predigten, 1809, Band II. ss. 247—266. This sermon contains some obscure references to Napoleon Buonaparte, who, at the time of its delivery, was usurping the German thrones, and was a particular favorite at the Saxon court.

and from their own inattention to earthly comfort, they are misunderstood with regard to their motives and principles of action. Hence we should a) exercise the greatest caution in judging of the character and conduct of those, whom we do not understand because they are elevated above our sympathies; b) we should cherish true benevolence toward all men, for thus, as did the citizens of Malta, may we confer a favor upon some unknown but remarkable personage; c) we should derive all possible benefit to ourselves from great men, for He who in his providence sent Paul to heal diseases in Malta, has sent remarkable personages to us for our intellectual and moral instruction.

The degree in which Reinhard's discourses derive a vivacity and continued freshness of interest from the infusion of their historical element, may be seen in his very agreeable sermon on the domestic life of Jesus, from the lesson John 2: 1—11.¹ We are interested, he says, in knowing the particulars of Christ's first public act, and also of his whole preceding course. The lesson of the day gratifies us in regard to the former, but we have little information with regard to the latter. From his twelfth to his thirtieth year, a thick cloud hangs over his history. The scene described in the text, however, affords some intimations concerning the character which he had previously established. This scene occurred on the confines of his private and public career. He had in reality commenced his great work, and on this occasion he performed his first miracle. But he had not become known as a public teacher. He was regarded as yet a plain inhabitant of Nazareth. He had called disciples around him only two days before; and was now invited with his new friends to the wedding of one of his relatives, with no suspicion that he had outgrown his interest in such scenes, or emerged from the family life in which he had heretofore so cheerfully participated. The incidents, then, of this marriage feast, combined with some hints in other passages of the Gospels, slightly raise the curtain which hides his domestic history, and enable us to cast a few glances at his household character. We discover signs that in his domestic life he was a) a remarkable son, full of obedience to his parents; b) an industrious member of the family, (working as a carpenter with his father,) c) engaging in the commonest businesses of life with his mind fixed on the noblest ends; d) exhibiting a still, modest greatness, which would be scarcely observed by the neighborhood, (which was not recognized by his brethren even, and apparently by none but his mother, who watched his movements closely, and laid them up in her heart); d) holding himself back from confidential, inti-

¹ Predigten, 1803, Band I. ss. 47—60.

mate friendships, even although he possessed the most affectionate sensibilities, and never more so than in his earlier years. When he appeared on the stage of public action, he seems, with all his tenderness and kindness of feeling, to have formed no hearty intimacies with his townsmen or even his brothers. These glimpses into the domestic life of Jesus, a) increase our reverence for him and confirm our faith in his character and mission. b) They fill us with the greatest respect for the institution of the family. The Son of God lingered thirty of his thirty-three years in the bosom of an humble household, was sedulous in accommodating himself to its wants, and was formed for his great work under its plastic influences. c) They allure us to contentment with our vocation, and an honest zeal in the discharge of our daily duties. The Lord of all things passed by far the greater part of his life at home, working in the honest trade of his father; then and there he grew in wisdom and in favor with God and man. He thus consecrated our well meant industry; and his example should stimulate us to fulfil all righteousness, in quiet resignation to the divine will, and with an eye uplifted to our heavenly home.

Living in an age and in a city somewhat notorious for licentious indulgences, it was natural that so conscientious a preacher as Reinhard should seek and even invent an occasion for discoursing on the duties of the family relation. The same text which was at the foundation of the sermon last noticed, affords him an opportunity for administering the needed rebuke in connection with a beautiful narrative. The incidents at the wedding in Cana, John 2: 1—11, suggest to him as a theme, the Home feeling, or the Sense of Domestic duty and bliss.¹ He considers the theme logically, but it is entwined by the historical spirit of the text. First, he explains this virtue as involving a) a decided love of the family relation; b) a lively zeal in performing the duties of that relation; c) a tender interest in the joys resulting from it. Secondly, he shows the importance of this home feeling, as a virtue, a) prompted by nature, b) recommended by prudence, c) enjoined by duty, d) hallowed by religion. Thirdly, he applies the subject, a) in a warning to those who, being free from the family relation, do not cherish the sense of domestic duty and bliss; b) in an entreaty to those who are unhappy in their household relations, because they are deficient in this virtuous home feeling; and c) in an encouraging exhortation to those who preside over families, and who therefore ought to awaken in themselves and impart to their households this attachment to domestic scenes.

¹ Predigten, 1801, Band I. ss. 47—69.

On the Feast of the Epiphany, Reinhard selects for his subject the Weakness of Sin.¹ He arrives at this theme by the following circuit: the lesson of the day is Matt. 2: 1—12; this passage includes the description of Herod's unsuccessful attempt to destroy the infant Jesus; and this attempt is an instance of both crime and impotence. In discussing the weakness of sin, Reinhard divides his discourse into four general topics, and subdivides each into two specific heads, and distinguishes each of these into a particular description of Herod's crime, and an application of the principle which it involves to all other sin. Sin is weak, A. because it is without the aid of truth, and this, a) because it involves ignorance of the truth, as Herod was impotent through want of knowledge; and b) because it implies hatred of the truth, as Herod was unwilling to reflect on the folly of his efforts to destroy the Messiah. Sin is weak, B. because it is without courage, and this, a) because it prevents the sinner from relying on his own cause, as Herod was made fickle and childish by want of confidence in the goodness of his designs; and b) because it prevents the sinner from relying on the support of his comrades, as Herod, although impelled by his ignorance to seek the aid of the Magi, was still unable to trust them, and this want of confidence in one's associates generates cowardice in one's self. Sin is weak, C. because it is without the love of others, and this is seen in the fact, a) that sin cannot secure the affection of men, as Herod's selfishness was abhorred in despite of all the splendor in which it was concealed, and in the fact, b) that sin will always excite the opposition of men, as Herod was mocked and thwarted by those whom he had endeavored to propitiate. Sin is weak, D. Because it is without the aid of God, and this is seen in the fact, a) that God makes use of the sin of men in forwarding his own schemes, as Herod's public efforts to destroy the Messiah gave a previously unattained celebrity to the cause which he wished to exterminate, and in the fact, b) that God will thwart those influences of sin which oppose his designs, as he baffled the attempts of Herod to slay the infant Jesus, and although he gave to that king great power, he did not enable him to injure a young child whose life was important for the kingdom of God.

There are but few preachers who employ the historical element with so much skill and success, as Reinhard; and the sprightliness which his style derives from it, contributes much to relieve the

¹ *Predigten*, 1796, Band II. ss. 1—13.

§ 10. *Didactic Character of his Sermons.*

A didactic preacher is often thought to be a soporific one. But when the inquisitiveness of hearers is aroused, and they are earnest to pry into an intricate theme, they are gratified and enlivened by nothing more than by explanations which they hear from the pulpit. In an eminent degree are the discourses of our author explanatory. They thus satisfy that craving for information which has been excited by their startling character. He expounds the Bible,¹ not in the desultory, vagrant, dissipating style so common with what are called expository preachers, but with strictness of logical method. He explains his subject, whatever his subject be. Here is indeed a fault in his theory and practice. Some of his elucidating divisions are needless, and as they conduce to a monotony of arrangement, are hurtful. Discoursing on Matt. 6: 24—34,² he propounds as his theme, The little incidents of daily life, from which we should derive nourishment for our confidence in God; and then announces the following Division: first, these little incidents of daily life must be definitely described; secondly, it may then be shown how they should be used for cherishing our confidence in God. The first of these Divisions is subdivided into four Heads. A similar excess is not infrequent. A want of transparency is the last defect which can be ascribed to our author. An exuberance of elucidatory remark is one of his most common, but one of his best faults. It must be acknowledged that the pulpit generally leaves unexplained much which is not understood by the auditors.

The didactic character of his sermons, however, is not limited to their explanations of the text or the theme. It pervades his whole discussion. An interesting specimen of it is found in one of his sermons on Luke 16: 1—9.³ The chief doctrine, he remarks, suggested by this parable is, that man should use the good things of this life, as means of promoting his welfare in the life to come. But with this doo-

¹ He often complains in his Prefaces that he is not permitted to preach upon and thus explain a greater variety of texts, but is confined to the lessons from the Gospels. In the year 1806, however, he was allowed by the Government to preach upon the lessons from the Epistles. His sermons for this year are remarkably rich expositions of Scripture. In 1807 he was remanded by the civil powers to the lessons from the Gospels, the same on which he had already published more than twenty volumes of sermons, and on which all the clergymen of his country had regularly preached for many years. See the Prefaces to his discourses for 1807 and 1808.

² Predigten, 1800, Band II. ss. 167—186.

³ Predigten, 1796, Band I. ss. 234—253.

trine how many weighty thoughts are combined, how much profound instruction on the character of man, the mixture of good and evil in his conduct, the difference between wisdom and cunning, the connection between different sins, their contagious power. In the multitude of themes which this parable suggests, one is to me especially mournful. Jesus describes the dishonest steward, as finding no difficulty in the execution of his knavish scheme (*bubenstück*). Not one of the debtors recoils from the bribe. The cunning steward knows just how much to offer each man. To the first he gives half of the debt, to the second four-fifths. He acts on the principle that every man has his price, and he wishes to purchase each individual at the cheapest rate. But let us examine the question, Does every man have his price for which he gives himself away? We will consider, first, the meaning of the question. The phrase "man gives himself away," implies that we are our own masters so long as we act in harmony with reason and conscience; we are then raised above all degrading influences, and are in no danger of punishment; but when we violate our duty, and oppose our moral sense, we subject ourselves to a foreign power, we allow to those who tempt us a debasing authority over us, we give ourselves away. The "price" for which we dispose of our rightful self-government, is some gratification offered to our lower nature. We do not part with our self control for no recompense; although some of us demand a higher price than others, and each insists on a reward accommodated to his peculiar temperament. The sentence, then, "man has a price for which he gives himself away," means that he is so sensitive to the pleasure derived from worldly good as to give up his self-government whenever a certain degree of this pleasure is procured or promised to him. But secondly, let us inquire, Is it true of every man that without special help from God, he gives himself away for a reward? Is it the tendency of his nature to yield the mastery of conscience to the solicitations of sense and the proffers of worldly good? Or is such a base surrender an accident happening to some, but not common to all? Were I allowed, my hearers, to say nothing unpleasant to you, and to conceal from you every rough truth, oh I would have quarreled against the proposal of such a question; for it is hard, humbling, apparently unamiable to say what I am now obliged to prove. But what can I do against the power of truth? I answer the question whether every man has his price for which he gives himself away, with a Yes. To justify my answer, I appeal to the general impression of the Bible; to such passages as Rom. 3: 23. John 3: 6. Gal. 5: 17; to the commands that we free ourselves from the slavery of the flesh; that we watch against its enticements; and that the best

men be vigilant lest they fall. And oh how strongly is this testimony confirmed by a consideration of the nature of our desires and passions, and their relation to the reason. They are strong at the first, they have complete dominion in our infancy, and thus acquire an artificial strength before the reason begins to influence them; they are nurtured by our early education, by our outward circumstances, and are often inflamed, as in the parable, by peculiar exigencies. And the truth thus established by the Bible and the study of our own nature, is placed beyond a doubt by our experience and observation. We see that every man has his weak side; and although he will resist a certain amount of temptation, he can be over-persuaded by an additional amount. Instead of attempting to evade this truth, let us rather contemplate, thirdly, the consequences which flow from it in reference to our moral conduct. It teaches us, a) that we should be mild in our judgment of the faults of others, for men fall into sin in consequence of a natural weakness of character, a weakness in which we ourselves have a melancholy share, which does not excuse indeed, but should induce us to mourn over our own frailty, rather than be censorious in regard to our neighbors. The subject teaches us, b) that we should search out our own weak side, and ascertain where we are in the greatest peril; c) that having found our most vulnerable point, we should use a double diligence in defending it; and d) that we should labor, under the divine guidance, to remove radically and entirely the corruption of our hearts, to become new creatures in Christ Jesus.

An equally unique example of our author's didactic style is found in his sermon¹ on Matt. 9: 18—23, the record of Christ's raising the ruler's daughter, and of his being laughed to scorn by the people for saying that the damsel was not dead but asleep. After stating that the natural man discerneth not the things of the Spirit, that even Paul was thought to be beside himself, and that Christ endured much contradiction of sinners, Reinhard proposes to discourse on the fact, that the conduct of true Christians often appears ridiculous to the multitude; and, first, he states the reasons for its so appearing; secondly, the consequences which should result to us from it. The reasons are, a) that the multitude deem the principles which regulate the Christian's conduct to be absurd; b) the faith which he cherishes in invisible things to be foolish; c) the zeal which animates him to be extravagant; and d) the magnanimity which distinguishes him to be indiscreet. He ought to provide more thoughtfully for himself, and not to waste his strength for unseen good. The consequences which

¹ Predigten, 1807, Band II. ss. 227—249.

should result to us from this general disposition to ridicule the pious man are, a) we should fear to join in this contemptuous merriment, for the Christian's conduct is not ridiculous, and can be esteemed such by superficial observers only; b) we should suspect the genuineness of our own piety, if we escape the ridicule of the multitude; for why do they not look with scorn upon us, if indeed we be governed by motives to them so mysterious and unreasonable; c) we should be stimulated to an exemplary life by the fact that we are not of the world, and therefore the world despiseth us; that we are scorned as was our Master, and for our likeness to him; d) we should be elevated in our hopes and aims, for not all are so debased as to contemn the Christian life, but we are united with a select company of noble spirits whom the world cannot appreciate; therefore let us forget the things which are behind, etc.¹

In the preceding extracts from Reinhard the reader cannot have failed to perceive the

§ 11. *Ethical Character of his Sermons.*

Their general structure has been much commended, for the prominence which it gives to their practical design. The same thoughts which in other sermons appear to be of merely theoretical importance, are so arranged by him as to suggest at once their relation to duty. Preaching on Matt. 7: 15—23, he proposes to show² how we may obtain that knowledge of men which is necessary for true piety; and first, he states in three particulars what constitutes this knowledge of men; secondly, he proves in three particulars that such a knowledge of men is essential to true piety; and thirdly, he teaches in four particulars how this indispensable knowledge of men may be obtained. Dr. Blair would have reduced these thoughts to some such general Proposition as, The knowledge of human character; but who knows whether such a statement is to be commented upon in a theoretical or in a practical style?

In a sermon on Luke 11: 14—28,³ Reinhard proposes to state some truths which may console us in view of the fact that our good actions often fail to make the impression which they ought to make on the minds of men. First, he explains this fact by answering three queries,

¹ In another sermon from the same text, Matt. 9: 18—26, our author preaches on the nature, sources, moral character, and means of improving a vain curiosity. Predigten, 1796, ss. 352—371.

² Predigten, herausgegeben von Hacker, Band III. 147—166.

³ Predigten, 1797, Band II. ss. 109—125.

What are good actions? What impression ought they to produce upon men? What impression do they produce? Secondly, he explains the occasions of the fact that our good deeds affect men as they should not; and thirdly, he shows how we may console ourselves in view of this fact. Each of these Heads is elucidatory, and only the last is, with logical strictness, a discussion of the proposed theme. He should either have made his Proposition more general, so as to have properly included the first two Heads under it, or else should have introduced these first Heads in an abbreviated form, as preliminary to the Proposition. He elsewhere states that his motive for adopting such an illogical arrangement, is his desire to present his theme in that phraseology which will attract most attention to its practical tendencies.¹

The ethical discourses of Reinhard exhibit a sharp analysis of the nature of virtue, a comprehensive spirit, a cheerful and yet a severe piety. Among the richest of them is one which is also historical, preached on the day of John the Baptist, and founded on Luke 1: 57—80,² the last of these verses being that which immediately suggests the theme.—In all times virtue has presented itself in two forms, the one dark, solitary, stern; the other kindly, social, cheerful. There have always been pious men who, in their punctual obedience to the dictates of conscience, in their shrinking back from all those pleasures which might interrupt their still communion with God, in their profound grief over sin, their severe processes of self mortification and self discipline, have appeared to the world too austere, too rigorous. And there have also been good men, who have not repelled the community from them by their hard self denials, or their impetuous zeal, but have condescended to associate and sympathize with their weak brethren. Religion has been to them not a ruler so much as a friend, not the antagonist but the promoter of joy and cheerful companionship. One would think that this last form of religious activity would have been more impressive on the world than the first. But it is not so. John, the subject of our text, was the best example of the first; and although he performed no miracle, yet he made such an impression upon his age as suggests the theme of the present discourse. The dark, unsocial virtue excites more wonder in the world than the kindly and cheerful.

First, we will endeavor to prove this Proposition. A. It is verified by the history of the Jews before Christ. Who wielded the highest authority over them? Such men as Moses, after he had withdrawn himself from the court of the Pharaohs, dwelt long in the desert, and

¹ See also *Bib. Sac.* Vol. V. p. 743.

² *Predigten*, 1800, Band II. ss. 44—65.

shown his unconquerable firmness, his irrepressible zeal. Such men as the prophets, unsparing in rebuke, fearless in defence of law, abstaining from innocent self indulgence, living within themselves and in God, apart from the society of frail men. The description which Paul gives of them in Heb. 11: 26—38, reveals one secret of their authority over the people. B. The history of the Christian religion is a proof, that men who separate themselves from the world by a life of visible austerity, make a stronger sensation than those who let themselves down to a more apparent congeniality with their fellow men. John withdrew himself from the sympathies of youth even, spent his early days in the wilderness, dressed himself in an eccentric garb, refused the comforts of life, came forward at last with bold denunciations against sin, and, if he had performed miracles, might have eclipsed the Saviour in popular admiration. As it was, he was supposed to be the Christ; he was obliged often to send applicants away from himself to the "one mightier than he;" men were astonished that he neither ate nor drank, while they looked down upon the more social Jesus as a glutton and a wine bibber; and even after the Baptist's death, there remained a party who believed in and advocated his messiahship. The apostles of the Saviour were obliged from the first to resist the tendency of the church to an austere life; but the tendency at length prevailed, and was more and more abused, until mild men who deemed it right to be companionable, were despised; the saints were the anchorites, the most barbarous self tortures were esteemed the surest signs of inward holiness, and a religion of gloom was thought to be the purest. C. The history of heathen nations proves that fanatics, who exhibit a peculiar severity of manners, who perform painful exploits, and mal-treat their physical system in the service of the gods, excite more general astonishment and complacency than is excited by tender hearted and accommodating men.

Secondly, we will investigate the causes of this remarkable phenomenon. A. The dark and austere virtue is more striking than the cheerful and kindly. A man who disciplines himself visibly in the maceration of his body, arrests more attention than a man who schools his heart in secret. John with his diet of locusts and wild honey, is more readily noticed than one who is "in all things like unto his brethren, yet without sin." A bold reprover who puts his adversaries to shame, takes a stronger hold upon them than the mild friend who strives to insinuate into them the gentle influences of love. B. The austere religion is apparently more infrequent than the cheerful. It is an outward exception to the general rule. There seem to be fewer men who renounce the pleasures of the world altogether, than there are who par-

take of them with moderation. We are naturally most impressed by that which occurs but seldom. C. The severe virtue is esteemed more genuine than the mild. It is thought to be far more difficult to spurn all earthly good, than to make a wise use of it. A philanthropist who deigns to commune pleasantly with men, is regarded as on a perfect equality with them; and it is not considered, that he may be influenced in holding this communion with them, by the pious desire of elevating them to his own moral standard. On the other hand, if under the impulses of scorn and pride he should violently denounce men, he would be regarded as superior to them in moral worth, too high above them for sympathy with their follies. He raises himself up to be a mark for observation; and it is asked, what other than a good motive can a man have for making himself, in toils and sufferings bodily and mental, an exception to his race? D. As the unsocial virtue is esteemed the more pure, so it is esteemed the more difficult of imitation, and therefore is the more amazing and impressive. Men imagine that it requires no effort to perform the gentle, winning, refined and modest duties of the philanthropist, but that the penances and harsh discipline of the hermit are well nigh superhuman; and it is natural to revere the difficult more than the easy.

Thirdly, we will notice a few ideas suggested by this disposition of men to esteem the forbidding, more highly than the alluring virtues. A. This disposition suggests a lesson of instruction. Although, apart from its abuses, it is in itself right, yet it is not the distinctive form of *Christian* piety. The spirit of Christianity is one of love, tenderness, clemency; it flows outward in generous efforts for the happiness of men, and does not keep the eye of the philanthropist introverted upon himself, his heart locked up from the approach of his neighbors. Our Saviour does not condemn that type of piety which was exemplified without its natural abuses in John, but he does not extol it as the most desirable, and his own example favors the more amiable virtues. These are in less danger of becoming ostentatious, of being regarded as supererogatory, of degenerating into pride, obstinacy, misanthropy, fanaticism, extravagance. They are also in fact, although not in appearance and in common estimation, more infrequent, more pure, more difficult than are the self inflicted tortures of what are called the religious orders. B. This disposition, as it has prevailed in past ages suggests a mortifying reflection on our present state. It must be confessed that we, my hearers, do not value the unsocial virtues so highly as the social. We do not honor the man who cuts himself off from human sympathies. Why? Is it because we have imbibed more of the spirit of the Gospel? Do you believe this? No. It is because we

have become too effeminate for those self sacrifices, too soft for those conflicts, too weak for those toils which once commanded the reverence of mankind, but are looked upon by us in our degeneracy as irrational and ludicrous. We have lost the impetuous zeal of the one class, and the faithful love of the other class of the true friends of their race, and we should therefore be ashamed of our indifference to religion, our pusillanimity, love of repose, enervated wills. C. This disposition, as it has prevailed among men, suggests to us a solemn warning. We are too sickly to revere the rigorous virtues, and too cold-hearted to practise those that are more genial. We do not reflect on the strictness of life which is involved in a cheerful piety; a strictness more constant, more laborious, requiring more watchfulness and a more earnest spirit, than are needful for the ascetic, monastic state. It demands a greater effort to win men to holiness by a uniform benignant example, than to administer the sharpest rebukes against sin. There is great danger that, mistaking the nature of Christian cheerfulness, forgetting the description of the broad and narrow way, and of our duty to work out our salvation with fear and trembling, we shall become more and more selfish, worldly, fickle and trifling, until we ruin our souls. Wherefore let us have grace whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire, Heb. 12: 28, 29.

Notwithstanding the scholastic habits of Reinhard, he seems to be at home in the discussion of the most common duties of life. The foibles of domestic intercourse he describes as minutely as if he were a man of the world, rather than a man of books. In an ethical discourse on Matt. 5: 20—26,¹ he proposes to warn his hearers against the dominion of ill humor, and after having remarked, a) that this ill humor consists in a discontented state of mind, ill will toward men, a sullen, fretful disposition expressing itself in the countenance and in offensive conduct, a peculiar irritability excited on the most trivial occasions; b) that this ill humor is occasioned by the weather, by the businesses, interruptions, or even amusements of life, by the reaction from an excessive activity of the mind, by lawless and violent passions; c) that this ill humor is of various kinds; sometimes occasional and of short duration, sometimes habitual and of long continuance; he proceeds to show; first, that this ill humor is the rock on which our peace of mind is wrecked; for, a) it not only deprives us of the pleasures which we might enjoy, but b) it increases the sorrows which we must experience; secondly, it is the rock on which our success in

¹ Predigten, 1795, Band II. ss. 242—256.

life is wrecked, for a) it estranges our friends from us, and b) it converts all around us into foes; thirdly, it is the rock on which our usefulness is wrecked, for it diminishes a) our desire, and b) our fitness to do good; fourthly, it is the rock on which our virtue itself is wrecked, for, a) it poisons our virtue in its fountain; as it is impossible to combine misanthropy with that love to God and to our neighbor which is the origin of virtue, and b) checks it in its outflow; as it is impossible to combine misanthropy with those acts of forgiveness, patience, beneficence, joy, peace, etc., which are the expressions of virtue.

There is an obvious tendency in Reinhard's mind to derive lessons for the common duties of life, from texts which more obviously suggest a theoretical or doctrinal discussion. Thus in a sermon from Matt. 22: 15—22, "Render unto Cesar," etc.¹ when we expect a course of remark on the claims of God or of civil government, he startles us with the Proposition, A man should have the courage to be better than others. He should, as Jesus did, defend the truth, the right, virtue and propriety, when they are neglected and opposed by others. That a man should display true courage is rational, is Christian, and, as illustrated in the text, is for his highest interest. In discoursing on Matt. 9: 1—8,² our author devotes his Exordium to a beautiful description of the fact that plants, flowers, trees grow up without deformity; that there are very few diseased and misshapen animals; but among men the instances of a disagreeable, disfigured exterior are frequent. Notwithstanding all the attempts to conceal the disproportion and sickliness of the body, we seldom meet a large company of men without discovering a physical blemish in some of them. Why is the human organization more exposed than the inferior structures, to an unhealthy growth? It is the master-piece of nature's visible works; why then is it peculiarly exposed to disorder? It is injured by the passions which are sinfully allowed to rage within it. Jesus looked upon the palsied man, and reminded him that his disease was the result of crime. The reproof was gentle, and consisted in forgiving the invalid who had abused his physical system by a dissipated life. As his sin may have been notorious as well as ruinous, the scribes were offended that it should be thus readily forgiven. Instead of dilating, however, upon the mode in which they were put to shame by our Lord, we are led by the impression which he made upon the forgiven invalid, to consider the necessity of earnest reflection upon the strictness with which nature revenges all abuse of the physical system.

¹ Predigten, 1800, Band II. ss. 319—340.

² Predigten, 1796, Band II. ss. 459—477.

It is natural to expect that, devoting the energies of his richly stored, his fertile and inventive mind to the ethical department, Reinhard would discourse on many duties which have seldom engaged the thoughts of even meditative men. There is no crevice in moral science which he does not appear to have explored, and to have derived from it some valuable reflections. He is one of the last preachers who can be accused of vague generalizations; for he applies the principles of the Gospel to those individual states and specific duties, which are too peculiar to be often inculcated and considered apart by themselves. In a sermon¹ on Luke 10: 24, "many prophets and kings have desired to see those things which ye see, and have not seen them," etc., he considers, first, the fact that many foresee a better future than they will live to experience; they foresee, a) the cessation of some evils which now oppress the community; b) the successful issue of certain schemes which are now in process; c) the mature development of certain principles which now lie in their germs; d) the happy issue of certain events which are now dubious and threatening; secondly, he considers the duties resulting from this foresight of a better future; a) it is neither rational, nor kind, nor prudent, nor pious to restrain our interest in the improvements which we shall not live to see developed; b) we should avoid all selfish interest in them, as well as all hostility to them; c) we should labor to promote them and to hasten their development. The peroration of the sermon is given in a note in *Bib. Sac. Vol. III. p. 486.*

But while Reinhard is eminently an historical and a practical preacher, he is not merely such. Let us briefly consider the

§ 12. *Philosophical Character of his Sermons.*

It is by no means implied, that the general style of his preaching is distinctively philosophical. It develops the results of scientific research, but is ordinarily accommodated to the facile apprehension of the multitude. It is difficult, however, for one whose mental habits are those of a philosopher, to banish from his sermons all the peculiarities of his favorite pursuits. In the following syllabus of one of Reinhard's ethical discourses, we discover his metaphysical tendencies.

When our Saviour forgave the sins of the man sick with the palsy, certain by-standers "said *within themselves*, This man blasphemeth; but Jesus knowing their thoughts, said, Wherefore think ye evil in

¹ Predigten, 1795. Band I. ss. 233—252.

your hearts?" Our author devotes his entire sermon on Matt. 9: 1—8¹ to the discussion of a principle suggested by the above named incident. His theme is, The freedom of the thoughts; not the freedom to think, the right of free inquiry; but that constitutional property of the soul by which our ideas follow each other without hindrance. Our train of thought is often free in regard to the interference of other men; for often they cannot detect it, or in any manner influence or regulate it. They may present an object to the mind, but that object may occasion an entirely different mental process from the one which they anticipated. The preacher, for instance, suggests to those who hear him, sometimes no idea at all, sometimes just the opposite to that which he intended, very seldom the precise thought which is in his own mind. Our mental processes are sometimes free, even from the power of our wills. Now and then an idea which we wish to recall, will not occur to us; and one which we wish to expel, haunts us continually. When we choose to marshal our thoughts in order, they will confuse themselves the more; when we wish them to move rapidly, they linger, and their stream often flows on as it will, independently of our effort, or of foreign interference. Yet this freedom has its bounds. *Nature* sets some limits to it, and our thoughts *cannot* be always free. They follow a law of the constitution; they are influenced by the body; they will sometimes, in despite of all our desire to conceal them, expose themselves through the physical organs. A man may pretend, in his words, that he has not certain thoughts, but his eye and cheek will convince all observers that he is making a mere pretence. The *inclination* sets some limits to this freedom, and our thoughts *will not* be always free. When a strong passion arouses us, it causes all our other acts to gather themselves around it and serve it. It is as a dam built across the stream of our ideas, and it turns them from their free out-flow. *Duty* likewise affixes some limits to this freedom, and our thoughts *ought not* to be always free. A man has no right to entertain any ideas, which entice him to any form of even secret sin. He is responsible for some of his thoughts, and therefore our Saviour rebukes the scribes in our text for their concealed mental processes.—If then the spiritual acts of a man be in some respects under control, in others not, we may learn the duty of paying a fit deference to the freedom of thought in other men. We should not be meddlesome in prying into their hidden states of feeling, in ferreting out their secret purposes, in sounding and striving to look through them. We should not officiously watch for all the little signs of their

¹ Predigten, 1797, Band I. ss. 316—335.

entertaining some opinion which we dislike, and of which we meanly suspect them; we should not endeavor to force their natural course of thought into exact agreement with our own. We should, however, do nothing which can divert the train of their ideas into a wrong channel, but everything which is proper for us to do, which is respectful to them, and agreeable to the golden rule, in suggesting motives for holy feeling, and influencing their free wills to choose the highest good.— And as we should pay a due respect to the freedom of thought in other men, so should we make a conscientious use of the same property in ourselves. We should guard against the easy habit of indulging our inclinations, and of harboring every train of thought which gratifies them. We should be sedulous in following duty, and in struggling against the admission of every idea which opposes it.

In a truly philosophical discourse on Luke 10: 23—37,¹ Reinhard first describes the sympathetic disposition which God has implanted in our minds, a) its nature, b) its immediate effects, c) the laws according to which it operates. Secondly, he considers the design of God in implanting this principle within us; the sympathetic disposition a) is to be an antagonist to the feelings of resentment; b) is to promote the social union of men; c) is to alleviate the diversified ills of life; d) is to open a copious fountain of animating joy. Thirdly, he considers how this principle is to be cultivated, according to the precepts of Christianity; a) it must be protected against violent passions; b) it must be controlled by rational considerations; c) it must be enlivened by true Christian motives; d) it must be made fruitful by being exercised for the relief of the necessitous.

In another sermon,² equally scientific and ethical, developing a shrewd observation of human nature, he examines the deleterious influence of sudden prosperity on the feelings of man. His text is Luke 17: 11—19, the history of the instantaneous change in the ten lepers. He first illustrates the connection between our spiritual state and every unexpected change, prosperous or adverse, in our outward condition; a) he defines this unexpected change; b) notices its general effect on the intellect; c) on the heart. Secondly, he describes the injurious influence of sudden prosperity upon the feelings; a) it occasions light-mindedness; b) a forgetfulness of one's former principles and sentiments; c) a self-complacency and pride; d) callousness of feeling toward sufferers. Thirdly, he considers how this injurious influence may be avoided; a) the light-mindedness may be prevented by reflecting on the moral lessons suggested by our unlooked for pros-

¹ Predigten, herausgegeben von Hacker, Band III. ss. 244—263.

² Predigten, herausgegeben von Hacker, Band III, ss. 264—279.

perity ; b) the forgetfulness of former principles of action may be prevented by reflecting on the new duties which our sudden prosperity devolves upon us ; c) the proud self-complacency may be prevented by considering how little we have contributed to our unexpected change of condition ; d) the callousness of feeling toward the miserable may be prevented by recalling to mind the experiences of our own past life.

As philosophical exhibitions of truth, however, the sermons of Reinhard do injustice to their author. A similar remark may be made on the

§ 13. *Theological Character of his Discourses.*

It is a well known theory of German rhetoricians, that men in a Christian land who enter the house of God, profess in that very act to believe in the doctrines which are there preached, and hence do not need to be informed what these doctrines are, nor to be persuaded to adopt them. In this respect the German science of Homiletics differs from what is barbarously called *Keryktics* and *Haliectics*.¹ The influence of this theory is to exclude from the pulpit nearly all argumentative discussion of Christian doctrine. The absence of such discussion is one cause of the fact, that the more intelligent classes of the German community are seldom found in the sanctuary, and this fact has a reflex influence on the intellectual character of the pulpit. The audiences being such as to require plain thoughts in plain language, we cannot expect to find in the discourses addressed to them such profound disquisitions as are given us by a Howe or Mc Laurin, a Butler and a Balguy. Moreover, the church edifices of Germany are so ill constructed, as to render a prolonged service perilous to the health of both preacher and hearer. They have so little conformity with the principles of acoustics, as to forbid any approach to such a prolonged address as that which Dr. Barrow delivered without any other result than a weariness in his feet from standing two consecutive hours. The German clergy are compelled to confine their discourses within such narrow limits as to render it impossible for them to pursue those comprehensive trains of reasoning, which are needful for sound theological discussion. Again, the practice of regulating the selection of themes for the German pulpit by the order of the Romish festivals, precludes the symmetrical exhibition of the evangelical system. These festivals erect a few external facts of Christianity above the doctrines which are veiled under those outward events. They tempt the preacher

¹ See Bib. Sac. Vol. I. p. 374.

on Good Friday, for example, to rehearse the bare historical scenes under which the atonement lies hidden from the view of hearers who regard the holiday as a season for amusement. Men are not predisposed on these festivals to meditate on spiritual truths. There is a day set apart for John the Baptist, but none for the creation of the world; one for Michael, but none for the resurrection, the judgment, the eternal retribution. The consequence is, that while some doctrines may be exhibited with great frequency, others are seldom called forth from their retirement. The fall of Adam, the depravity of man, the phenomena of regeneration, the sovereignty of God, and other fundamental doctrines, are noticed if at all, only as incidents by the majority of German preachers.

Their neglect to enforce even such truths as they believe, and the real necessity that they should be more theological in their discourses, are illustrated in an interesting manner by Reinhard in a sermon on John 3: 1—15.¹ This text necessarily suggests the theme of Regeneration by the Holy Spirit, but our author employs it as an illustration of the fact, that man is accustomed to overlook the greatest and most useful truths, barely because they are too familiar. Nicodemus was a learned Pharisee, yet had paid no attention to the doctrine of Regeneration, because this doctrine was too well known. So at the present day, the well informed man is seldom attracted strongly enough to the most familiar truths, he does not penetrate into them deeply enough, does not apply them carefully enough to practice. He overlooks them, because he has a restless curiosity for what is new, he falsely imagines them to be very plain, he finds that the accurate investigation of them mortifies his corrupt inclinations. But this oversight is very injurious to him; for it deprives him of rare opportunities for acquiring wisdom, it occasions the most ruinous errors of conduct, it makes him unreasonably hostile to the best men, the real friends of the truth. That we may resist the habit of overlooking these familiar truths, we should transmute our curiosity for what is novel into a curiosity for what is true; we should from time to time strictly catechize ourselves with regard to the doctrines which we imagine to be very familiar to us; with the aid of divine grace we should in all ways strengthen our purposes of moral improvement.—The sermon of which the above is a syllabus, exhibits a specimen of Reinhard's own disposition to substitute some novel train of remark for the more important doctrinal discussion which is falsely regarded as too familiar. In a sermon on Matt. 22: 1—14, we naturally expect a series of re-

¹ Predigten, 1797, Band II. ss. 208—224.

fections on the unreasonableness of sin, or on the extensive provisions of divine grace, or on the doctrine of election (whether believed or rejected), but Reinhard diverts our minds from such themes to the Proposition: The ruling spirit of every age affords pretexts for evading the claims of Christianity.¹ We look for a presentation of the atonement in a discourse on 1 Cor. 11: 23—32, but Reinhard turns our attention to the immortality of the soul.²

In the year 1806, when our author was allowed to preach from the lessons in the Epistles instead of those in the Gospels, he introduced more of doctrinal discussion than had been usual with him, and in the year 1809, when he formed a new *pericope*, he selected such lessons as, in his opinion, prompted to a full exhibition of the evangelical system.³ The following is a condensed summary of a sermon,⁴ both expository and doctrinal in its character, and illustrating its author's evangelical sentiment.

Not only every Christian, but every rational man must be interested in the question whether he have been truly converted. Without this radical change of character, he cannot safely or fitly enjoy the pleasures of sense even, nor can he attain his true dignity and peace. But the nature of this change is extensively although needlessly misunderstood. It is supposed to consist in a reformation of outward conduct, or some new play of the amiable sentiments. But the character of the converted man is not only different from, it is opposite to that of the unconverted. The contrast may be easily discerned. Our text, Eph. 4: 22—28, places the renewed spirit over against the unrenewed in sharp and decided contrast, and speaks not only of a dissimilarity between them, but of a positive contrariety. It leaves us no choice of a subject, but forces us to the theme, The contrariety of the feelings and conduct of the renewed man to those of the unrenewed. The text divides itself into two sections, one on the nature of this opposition, and one on the illustrations of it, and thus leads us to the following Division; First, wherein does the contrariety between the renewed and the unrenewed man consist? and secondly, how is it exhibited in the life?

The text not only suggests, but answers both of these questions; the first by showing, in the first section, verses 22—24, that the renewed man is opposite to the unrenewed, A. in the laws according

¹ Predigten, 1795, Band I. ss. 294—313.

² The sacrament of the Lord's supper reminds us of our immortality. Predigten, 1797, Band I. ss. 137—155.

³ See Vorrede zu Pred. 1809. s. VI.

⁴ Predigten, 1806, Band II. ss. 263—281.

to which, B. in the impulses by which, C. in the ends for which he acts; or in other words, the renewed man regulates himself no longer according to the demands of sense, but to the precepts of God; he obeys no longer the promptings of selfishness, but the emotions of conscience and love of right, he strives no longer for a merely terrestrial good, but for likeness with God.

A. The unconverted man knows no other law of conduct, than that of sense and natural desire. Our text speaks of him as "corrupt according to deceitful lusts." Our experience proves that he subjects every thing, how sacred soever, to his own gratification. But the converted man is said, in the text, to be "created in righteousness and true holiness." The laws by which he is regulated are not merely unlike, but contradictory to those of the sinner; as opposite as light to darkness, Christ to Belial, God to Mammon.

B. Equally striking is the contrast between the two men, in the impulses by which they are moved. As the unrenewed man knows no other law than that of his own desires, so he has no other impulse than that for his own gratification. But the converted person is influenced by higher motives. "He has put off the old and put on the new man." He does not inquire whether his own interest will be promoted by his acting, but whether it be his duty to act, and whenever he learns that gratitude or reverence or love, that the cause of truth or right, of men or God require him to move, then he moves, and cares not into what dangers or distresses he must plunge. It may be, that his discharge of duty will be followed by many advantages; it must be, that it will be crowned with an eternal reward. But this prospect has no influence upon his high resolve. Is the course demanded by his reason and conscience, it is enough. Thus marked is the change in the renewal of the soul: gain and pleasure which were once all in all to the man, must become objects of [comparative] indifference; and duty, which was once an object of indifference, must become all in all.

C. In the objects for which the two men act is there an equal contrariety. The unconverted person labors for earthly good; the converted does not disregard this good, but values it appropriately as a gift of his Father. It is not, however, the design, the end of his toil. Our text says, that he is renewed "in the spirit of his mind," and is "after God created in righteousness," that is, he aims supremely at the imitation of God. "Old things are passed away" with him, "all things are become new."

The second question proposed for us to consider is answered in the second section of the text, verses 25—28. The contrariety between

the renewed and the unrenewed man is exhibited in the life; A. when, from being a disingenuous, he becomes a truthful man; B. when, from being a passionate, he becomes a forgiving man; C. when, from being an imprudent, he becomes a circumspect man; and, D. when, from being a useless, he becomes a man of public beneficence.

A. The renewed man loves the truth in thought, word, and deed, and shuns all subterfuges, all kinds of hypocrisy; not merely because of a natural impulse to be sincere and ingenuous, not because of the tendency of an honest life to promote his reputation or his interest, but because of the fact suggested in the text, verse 25, that "we are members one of another," and all insincerity between brethren who are thus amalgamated, is incongruous and base. The unrenewed man will sacrifice a simple-hearted honesty to the demands of his selfish pleasure. An uncandid, self-deceptive, flattering or treacherous spirit is one of the most common of all sins. Hence the apostle mentions as the first sign of conversion, a change from the habit of concealing or counterfeiting the truth, to the simplicity and open-heartedness which should characterize men who have one Lord, one faith, one baptism, one God and Father.

B. The renewed man is radically opposite to the unrenewed in the control of the angry affections. It is not wrong to be angry, but it is wrong to indulge resentment in improper measures, or to an improper degree. This affection should not be harbored for a longer time than is necessary; if so, it becomes revenge. It should not be allowed to rise into such a height of violence that it cannot be regulated by the conscience; if so, it becomes a malevolent passion. Our text prescribes the exact rule, "Be ye (not cold, indifferent, but) angry (when anger is appropriate), but sin not (in the extent to which you allow the affection, nor in the time of harboring it), let not the sun go down upon your wrath." Obedience to this command is one sign of the renewed spirit; for selfishness assumes the type of malignity, whenever, and so long as any obstacle is presented to its schemes, but the forgiving spirit is "after God," who sendeth rain on the unjust and giveth sunlight to the unthankful.

C. The renewed man is radically opposite to the unrenewed, in his carefulness against giving occasion for reproachful remarks. The impenitent, swayed by his passions, rushing into imprudences, excites the spirit of calumny among men. The penitent, circumspect in his demeanor, precise in his conformity to the example of Jesus, furnishes those who desire it no opportunity for accusing him, "except they find it against him concerning the law of his God." Our text speci-

fies this point of contrast between the two men, when it commands the renewed "neither give place to the devil," i. e. give no opportunity for slanderers to criminate you.¹

D. The renewed man does good to his fellow-beings; the unrenewed is alluded to in our text as a thief, verse 28, because he lives on the labor of others, and does nothing for them, appropriates to himself the blessings which were designed for the general welfare. By a life of industry and beneficence is the Christian obviously distinguished from the sinner. So plain is the contrast between the two in their outward developments of feeling, that no man need mistake his real character.²

Such a distinct exhibition of human sinfulness is not very frequently found in our author's sermons. He prefers to look on the bright side of our nature, and often makes assertions which must be interpreted with some latitude in order to be reconciled with the true doctrine of our fallen state. It is evident that he does not restrict his view to any one mode of presenting doctrine, but admits so great a diversity in the forms as will expose him to the charge of inconsistency with the substance of truth. In a double sermon³ on Luke 2: 1—14, he endeavors to show that the appearance of Christ in the flesh reconciles us to human nature.

I. The facts that Jesus is a man and is our brother, take away our repugnance to the human constitution,

A. When it is regarded as weak, by showing that this weakness is, a) not so dishonorable, b) not so great as it seems at first;

B. When regarded as corrupt, by showing, a) that its evil tendencies are not essential to the constitution itself (Christ not possessing them), b) that they do not destroy its noblest powers;

C. When regarded as unsusceptible of improvement, by showing, a) that it is improvable under the influence of the extraordinary institutions which have been established by divine grace, b) that men

¹ This interpretation is favored by Erasmus, Luther, Vater, Morus, Koppe, Flatt, Btchner, Heubner, et al.

² It is obvious that the preacher might have proceeded to disclose other lines of distinction between the regenerate and the unregenerate, as purity and spirituality of conversation, verse 29; reverence to the Holy Spirit, verse 30; tender and affectionate treatment of men, verses 31, 32. But the lesson of the day closed at the 28th verse, thus cutting off a part of the appropriate text, and rendering it necessary for the preacher to maim his discussion. Reinhard speaks with good reason in one of his Prefaces of the Saxon *Pericope*, as poorly compiled.

³ Predigten, 1807. Band II. ss. 338—382. These two discourses were preached on the two successive days of the Christmas Festival. Their Proposition (quoted exactly) is, The Festival of Jesus' birth reconciles us to human nature.

have actually been and are still ameliorated by these spiritual instrumentalities.

II. The facts that Jesus is a man and is our brother, not only take away our repugnance to the human constitution, but also inspire us with a confidence in it; for,

A. They lead us to revere it on account of its worth, as seen, a) in its connection with God, b) in its adaptedness to the noblest of ends;

B. they lead us to love it on account of the circumstances in which it is placed, as seen, a) in the honor which God confers upon it, b) in the certainty with which it rewards the labor bestowed upon it.

C. They lead us to desire its welfare on account of its destiny, as seen, a) in the progress which it may make in time, b) in the distinction which it may hope to reach in eternity.

If by "*der menschlichen natur*," the phrase pervading these discourses, Reinhard means the nature of man viewed as simply fallen and disordered, his remarks need much qualification; but if he means the nature viewed as a constitution, as the work of God, as that which in all its essential parts has been assumed by Christ, his remarks are reconcilable with the assertions in the sermon cited above, that the un-renewed man is entirely selfish and sinful. He probably has the same idea with Dr. Young,

Revere thyself;—and yet thyself despise.

His nature no man can o'er-rate; and none

Can underrate his merit.

It is interesting to notice the manner in which our author discourses on the future estate of the wicked. His opinion on the subject was that their punishment is to be eternal, and may be considered as consisting either in ceaseless positive torture, inflicted upon sinners remaining forever impenitent, or else in the evil consequences naturally resulting from their past iniquity, and afflicting them even after they have been converted by the disciplinary but temporary torture which they endured immediately after death. He evidently inclines to the supposition, that the torture to which they are first subjected will be instrumental in transforming their characters, but still they will never cease to suffer the injuries naturally resulting from their past sins. He prescribes, however, in his *Dogmatik*, that 'in discoursing to the people on the doctrine of future punishment, a preacher should prove from the Bible that this punishment is to be endless, and should clearly explain the evils which will eternally result to unpardoned transgressors from their conduct in this life; but he should not

¹ Night Thoughts, The Infidel Reclaimed, Part I

go beyond these simple truths, into the nice distinctions which men unused to methodical reasoning will misunderstand; especially as the Bible does not go into them, but confines itself to merely general instructions.¹ The manner in which he conforms to his own rule, may be detected in the following abstract of one of his discourses.²

If anything can fill the soul with dread, it is the Gospel which I shall now read. What a prospect does it open to our glance! To what a theatre does it transport us! The reality of eternal punishment many deny; but "oh, instead of doubting whether these woes will follow sin, instead of endeavoring to hide them from us by artifices and sophistical reasonings, let us rather adopt all the methods which God has made known to us for escaping them. May he who has appeared upon earth to free us from the misery of the future life, and to be our guide to a peaceful eternity, bless this hour. We pray to him therefor, in silent devotion.

Text. Matt. 25: 31—46.

Proposition. Considerations on the Punishments of the future life.

Division. First, What does Christianity teach us concerning these punishments?

Secondly, What is the practical use of its teachings?

First Head. A. The punishments of the future life are certain.

All nations believe in them. Conscience decides that they ought to be inflicted, reason that they will be, and the Bible places this decision beyond the propriety of a doubt. (Proof-texts quoted.)

B. The punishments of the future life are just. The text indeed, being a general description, does not imply that every one shall receive precisely according to his personal deserts, but makes no allusion to different degrees of pain. The whole spirit of the Bible, however, teaches that the penalties of the future life will be distributed in proportion to the respective sinfulness of the sufferers.

C. They will be painful.

D. The precise nature of them is unknown to us. The biblical description of them is drawn from images which cannot be literally applied to the spiritual world. These images are so numerous and so diversified as to be inconsistent with one another, if they be literally applied, as the darkness, the fire, the undying worm. The Bible specifies no place where these punishments are to be

¹ See Vorlesungen über die Dogmatik, L. xii. § 136.

² Reinhard's Predigten zur häuslichen Erbauung, herausgegeben von Hacker, Band IV. ss. 182—198.

inflicted. It could not make their nature intelligible to beings of such gross sensibilities as ours.

- E.** They will be eternal. This the Scriptures declare in various forms. (Quoted.) Reason confirms the truth. The evil which a man has already done cannot be hereafter undone. He cannot fill up his past hours with the good which he then omitted. In the nature of things, then, he cannot attain the perfection of the blessed.

Second Head. The teachings of Christianity with regard to the punishments of the future life, should be useful to us,

- A.** As warnings, incentives to such a demeanor as shall not incur these penalties.
- B.** As means of exciting reverence toward the laws of God. How important these laws must be, if God cannot be just without annexing this pain to their infraction! How benevolent and useful they are, if a single deviation from them conduct to endless suffering!
- C.** As motives to an increasing activity in behalf of our brethren. Our text describes the severe punishments of the last day, as inflicted on those who have done no good to their brethren. "What condemnation, then, will fall upon you, miserable men, who have not only neglected to do good, but have done positive evil to your neighbors?" etc.

But although the discourses of Reinhard are deficient in theological character, their general tone is decidedly evangelical. He was the leader of the Supranaturalist theologians of his time, and his sermons breathe the spirit of the ancient Lutheran faith. Notwithstanding his great amenity of manners and gentleness of heart, he sometimes expresses great indignation against the Rationalists of his day, who had usurped offices never intended for them in the Reformed church.¹ By his efforts in the pulpit and his theological treatises, he accomplished a great work in staying the progress of Neology and in commending to popular favor the cardinal truths of the Gospel. If the remark of Luther were strictly accurate, Reinhard must be considered as unexceptionable in his religious creed; for says the Reformer, "Whenever (the doctrine of justification by faith in Christ) is preached, the pulpit is safe; there is no danger from errors and heretics. This doctrine allows no falsehood to be entertained in connection with it; for the Holy Ghost accompanies the truth with his influences, and

¹ See especially his plain-spoken sermon on the Festival of the Reformation, delivered in 1800; a sermon published by order of the Saxon Court, and circulated throughout Germany.

they who believe it will endure no error." That Reinhard strenuously insisted on the atonement by a divine Saviour, and on faith in it as the indispensable condition of salvation, his discourses furnish abundant evidence. The longer he lived, so much the more evangelical became his style of address. His later sermons have less of the distinctively ethical, and more of the strictly religious character. His errors were those which the circumstances in which he wrote, would naturally incline him to adopt; and instead of complaining that he did not cordially defend some truths which we prize, we should rather be grateful that he emerged from the spiritual darkness of his age, and stood forth the champion of a down-trodden and essentially evangelical creed.

ARTICLE VII.

OF THE DEPENDENCE OF THE MENTAL POWERS UPON THE BODILY ORGANIZATION.

By George I. Chace, Prof. of Chemistry and Geology in Brown University.

FEW subjects are fitted to awaken a more lively interest, than the mysterious connection subsisting between the body and the spirit. Though entirely distinct from one another, and constituted, as there is reason to believe, of essentially different elements, they are bound together by the closest ties, and sustain throughout the most intimate relations. Neither is able to withdraw itself from the other, or can act independently of the other, or has any power except through the other. Any disorder of the body immediately affects the mind, and any derangement of the mind as quickly extends its influence to the body. This wonderful union, and, as it would almost seem, blending of the material and spiritual in our natures, has commonly been regarded rather as a theme for the exercise of the imagination and fancy, than as a subject for sober investigation; and the ideas formed concerning it have been expressed more frequently in the vague and figurative language of poetry, than in the precise terms of philosophy. They have moreover been as various as the different aspects of the connection to which they relate.

Some of the ancients looked upon the complex frame of mind and body as a kind of musical instrument, and regarded the different nerves as so many keys to whose mysterious touch the soul gives out