

POETICAL QUOTATIONS:

BEING

A COMPLETE DICTIONARY

OF

THE MOST ELEGANT

Moral, Sublime, and Humorous Passages

IN

THE BRITISH POETS.

The speculative may here find experience; the flattered, truth; the diffident, resolution; the presumptuous, modesty; the oppressor, mercy; the proud, humanity; and the powerful, justice. Youth and age may improve equally by consulting it:—the one it directs—the other it admonishes: Whilst it amends the heart it informs the head, and is, at the same time, the rule of virtue, and the standard of poetical eloquence.—*Hayward.*

BY J. F. ADDINGTON.

IN FOUR DUODECIMO VOLUMES.

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REVIEW.

FOR JULY 1830.

REVIEW.

Essays and Dissertations in Biblical Literature. By a Society of Clergymen. Vol. I. Containing chiefly translations of the works of German critics. New York. G. & C. & H. Carvill, 1829. Pp. 567, 8vo.

The importance of biblical literature is gradually rising to its appropriate value in the estimation of many of our clergymen. To those whose acquirements and taste have led them to feel a deep interest in the progress of theological literature in our country, and whose biblical studies have made them sensible of the want of more ample means for extending their researches, the attention recently awakened to this subject cannot fail to be highly gratifying. For deep and original investigation in this productive field our country has hitherto laboured under peculiar disadvantages, which, although diminished by the productions of every passing year, must long continue to be felt. Our public libraries are not stored with ancient manuscripts, accumulated by the contributions and collections of successive centuries; our geographical location cuts us off from many important facilities of acquiring a radical knowledge of oriental languages, literature, and cus-

REVIEW.

August Hermann Francke. Eine Denkschrift zur Saecularfeier seines Todes. Von D. Heinrich Ernst Ferdinand Guericke, *Licentiaten und Privatdocenten der Theologie bei der Universität in Halle.* Halle, 1827. 8vo. Pp. 474.

It is well observed by the author of the work before us, that in the reformation true religion came off conqueror from a contest which no other religion could possibly have survived; a contest not with foreign, but intestine foes; with dialectic subtlety; with speculative pride, with a corrupt but imposing superstition, and with spiritual wickedness in the highest places. Yet this conquest, splendid as it was, was achieved by the simple preaching of Christ crucified. The doctrine of justification by faith alone was the main-spring, the vital principle of this grand work throughout. Luther particularly seems to have been actuated, to the end of life, by an irresistible influence impelling him to preach this doctrine as a fundamental truth. His heart, his life, his writings, and we had almost said, the age in which he lived, were full of it.

The subsequent declension into formal orthodoxy, which took place in the Lutheran church, though melancholy in itself and its effects, is easily accounted for. The pernicious controversies in the church itself upon matters of mere form, and the unprofitable war which it waged against the papists, with scholastic arms, by degrees withdrew the attention of the clergy from the scriptures. The other consequences were inevitable. Preachers and people soon learned to content themselves with an adherence to the dogmas of the church, without regard to the influence of religion on the heart or life. This attachment to the form became, as usual, more bigoted in proportion as the substance was neglected. The slightest deviation from the formularies were denounced as fatal heresies. Theology assumed an aspect exclusively polemical. Exegesis was regarded as entirely secondary to scholastic dialectics. In the most celebrated universities, the only distinctions recognized in the instruction were dogmatics, homiletics and polemics. Olearius endeavoured in vain to institute a school of exegetical theology at Leipsic, and

Carpzov's Lectures on Isaiah closed with the first chapter. A clergy educated on these principles, could bring into the pulpit nothing better than the quibbles of an antiquated logic, or the angry brawls of hackneyed controversy. The Bible remained sealed to the bewildered people, their souls grew lean through the want of spiritual food, and they perished for lack of vision.

But it was not the will of God that this lamentable state of things should long continue. The first prognostic of a change was apparent in the efforts of Calixt, at Helmstadt, to place the evidences of religion on a historical, instead of a metaphysical foundation, by recalling the attention of divines to the apostolic age. It was not at this point, however, that the revolution was to take its rise. By losing its practical character, religion had declined; by resuming that character, it was to rise again. The first movement of this kind began among the laity. The total want of spiritual nourishment in the ordinances of the church, drove many devout laymen to an intercourse with God and their hearts, and to a private study of the truths of Christianity, which could not fail to quicken in some measure the putrescent mass around them. But the want of sound biblical instruction, and of mental cultivation, unhappily involved them in the snares of extravagant fanaticism. In a country like Germany, such instruments could operate no lasting or extensive change. A combination of sound judgment and ripe learning with the spirit of vital piety, was called for, to influence the people through the clergy upon the one hand, and the clergy through the people on the other. Such agents Providence eventually furnished, in the persons of Arnd, Gerhard, and Andreae. Yet even these men, valuable as were their labours, only paved the way for one who was ordained to introduce a new and happy era in the German church—Philip Jacob Spener. This celebrated character was born in Alsace, in 1635; received his education at Strasburg; travelled in France and Switzerland; and in 1663 was settled in Strasburg as a preacher. Soon afterwards he was appointed senior minister of Frankfort, and in 1686 court preacher at Dresden, and confessor to the elector of Saxony. His last removal was to Berlin, where he became provost of the church of St Nicholas in 1691, and where he died on the 5th of February 1705.

The grand object of this excellent man's labours was to divorce theology from its pernicious union with the jargon of

the schools, and again bring it home to the bosoms of men as a practical concern, by restoring the Bible to its proper rank, as the only fountain of religious truth. He urged the necessity of coming to the study of the scriptures, before the adoption of a system of opinions, and maintained that no man could truly preach the gospel, who had never experienced its transforming power. Against the prevailing style of preaching, he was warm in his denunciations, insisting that the only subjects lawful in the pulpit were the great practical doctrines of redemption and sanctification. These views he exhibited and vindicated with great force in his *Pia Desideria*, first published as a preface to Arnd's Sermons. Nor did he in his zeal for the improvement of the clergy turn his back upon the people. On the contrary, he was almost the first who strove to break the habit of dependance upon public ordinances and observances, which would naturally flow from such a state of things as then existed, and to prove the necessity of personal religion to the private christian. Such, indeed, was his zeal for the promotion of this object, that, besides his indefatigable labours as a preacher, he established what he called *collegia pietatis*, that is, conferences, meetings for religious conversation and the reading of the scriptures. His influence appears to have increased as he advanced in his career. It was greater at Dresden than at Frankfort, and at Berlin than at Dresden. With the elector of Brandenburg his opinion had such weight that he was employed to form the theological faculty in his new university at Halle. To this happy circumstance that infant institution was indebted for the advantage of beginning its operations under the salutary influence of pious teachers.

As might have been expected, Spener's efforts to revive religion, while they operated happily on many, only served to render others still more obstinate in their attachment to the letter of the truth, and more bigoted in their defence of frigid orthodoxy. This spirit was exhibited most strongly in the Saxon universities, especially at Wittenberg, where the orthodox or high church party bestowed upon Spener and his fellows in contempt the name of *pietists*, a term corresponding very nearly, both in its literal and sarcastic import, to *puritans* in English. Among those who shared with Spener the honourable ignominy of this appellation, and became his successors in the work of reformation, the greatest was Augustus Hermann Francke.

Francke was born at Lubeck in 1663, but removed with his parents not long afterwards to Gotha. He was privately instructed until thirteen years of age, when he entered the gymnasium at Gotha, and rose quickly to distinction. From the first he enjoyed the inestimable advantage of a religious education, and at the age of ten besought his mother to allow him a private chamber where he might retire for his devotions. Here, as he informs us, he was wont to pray that his course in life might be so ordered as to promote God's glory most effectually. Still, according to his own account, his ruling passion at this time, and throughout his academical career, was a thirst for literary eminence. In his sixteenth year he removed to the university of Erfurt, where he pursued the study of Hebrew, geography, philosophy, and history, for some months, and then removed to Kiel. Here he resided in the family of the distinguished theologian Christian Kortholt, and studied ethics and metaphysics as preliminary to theology. Here, too, he acquired English, a circumstance which may have had some influence upon the after course of his opinions. In 1682 he went to Hamburg for the purpose of acquiring Hebrew under the direction of the celebrated Ezra Edzardi, who counselled him to learn the first four chapters of the book of Genesis, by the help of a translation, till the sense of every word was perfectly impressed upon his mind. When this was accomplished, Ezra bade him be of good cheer, for he was now acquainted with a third part of the Hebrew language, and advised him to peruse and reperuse the Bible before entering upon minute verbal investigation. Accordingly he returned to his own home at Gotha, where he read the Hebrew scriptures seven times in one year; at the same time he learned French.

After a residence of eighteen months at home, he accepted the invitation of a student of theology at Leipsic to become his room mate and direct his Hebrew studies. At the same time he continued his professional pursuits under Olearius and others. In 1686, in conjunction with Paul Anton, who was afterwards professor of theology at Halle, he established a Philobiblical society at Leipsic. The primary design of this association was philological improvement, and its exercises consisted in reading and remarking upon passages of the Greek and Hebrew scriptures. In course of time, however, the remarks thus made assumed a character more practical, and a corresponding change took place in the objects of the institu-

tion. So popular did this society become, that a public place was soon required for their assemblies, and Alberti, the professor of theology, assumed the direction of it ex officio. In this way Francke, even before his conversion, was instrumental in promoting the same cause to which he was in after life devoted.

Having spent four years at Leipsic, Francke went to Luneburg for the purpose of pursuing exegetical studies under the pious and learned Sandhagen. This city he was wont to call his spiritual birth place, as it was here, according to his own account, that he first experienced a change of heart. We have already spoken of his early religious education. We may add, that one of the first books with which he was familiar was Arnd's *Wahres Christenthum* (True Christianity). We have also recorded his own statement, that throughout the course of his preparatory studies, the desire of learning, wealth and honour, had uncontroled possession of his heart. Nevertheless, from the time that he turned his face more directly towards the ministry, he was conscious of the want of something to prepare him for the office. He felt that his affections were divided, or, more properly, engrossed with earthly objects; that, to use his own expressions, "his theology was in his head, not in his heart," and so strongly did the sense of this deficiency oppress him, that during his abode at Kiel, he was accustomed to pray earnestly for the removal of this undefined impediment to his success. At Leipsic he evinced his attachment to the scriptures by the part which he took in the formation of the biblical societies; but this consciousness that he still wanted something, though he knew not precisely what, still haunted him. At the same time, he admits that he had no just views of his own character, necessities and helplessness, nor even of his sinfulness in making worldly honours and emoluments the objects of his best affections.

He had now been seven years engaged in the study of theology, was perfectly familiar with the letter of the scriptures, and had gone through the routine of studies with uncommon assiduity. At this period, (while yet at Leipsic), it pleased God to give him daily more and more conviction of his own unworthiness, as well as more and more solicitude to change his situation. But although he was now impressed with a full belief of the necessity and importance of conversion, he found himself so entangled with the things of this world, that he despaired of being able to extricate himself and lift his affec-

tions higher. This exterior difficulty seemed to be removed by his change of situation when he went to Luneburg. Cut off there from the worldly society to which he was accustomed, and brought into contact with consistent and exemplary Christians, he now found that there was an obstacle more serious than mere external circumstances. He felt more than ever the necessity of a change, and the existence of some obstacle within himself to its production. While in this state of mind, he received an appointment to preach in St John's church, and finding himself no more disposed to regard the service as a mere exercise in eloquence, he felt deeply solicitous so to perform the task as to edify his hearers. He was still engrossed with these thoughts when he fell upon the text, (John xx. 31), "These are written, that ye might believe that Jesus is the Christ, the son of God; and that believing ye might have life through his name." While reflecting on the meaning of these words, and on the difference between imaginary and true faith, the thought occurred to him, that he was himself destitute of this important quality. It was in vain that he endeavoured to withstand the strong conviction which now fastened on his soul. It was in vain that he reverted to his books and even to the scriptures for relief. He could find it neither in God's word nor man's. In the agony of his soul, he prayed that if there was indeed a God, he would have compassion on him. While in this state of mind, he resolved, unless some change should occur, to abstain from preaching, rather than preach against his conscience. "For," to borrow his own most expressive terms, "I felt too sensibly what it was to have no God, upon whom I could lay hold; to bemoan my sins without knowing wherefore, or who it was that caused my tears to flow, or whether there was in reality a God who was offended with me!" "In such anguish," he continues, "I knelt down upon that Sunday, and called upon the God and Saviour, whom I knew not and believed not in, for deliverance from this miserable situation, if indeed there was a God and Saviour. The Lord heard me, heard me instantly. All my doubts vanished. I was assured in my own heart of the grace of God in Christ. All sorrow and uneasiness departed from me, and I was inundated as with a flood of joy. I had bent my knees in great distress and doubt; I rose again with unutterable confidence and joy. I felt as if through all my past life I had been lying in a profound sleep, and performed all my actions in a dream, and as if I had now for the

first time been awakened. I was perfectly convinced that all the world with all its pleasures could not produce in the human heart such delicious joy as I experienced, and I saw distinctly, that after such foretastes of God's grace and goodness, the world with its charms would have little power to allure me." On the Wednesday following he preached upon the text which he had chosen, with great inward satisfaction. From this hour Francke dated his conversion, and in this hour, as he himself declared in his last prayer in the garden of the orphan-house, forty years afterwards, God opened in his heart a spring from which exhaustless streams of joy and consolation had been flowing ever since.

In 1688 Francke left Luneburg for Hamburg, where he spent some months in delightful Christian intercourse, a privilege which no man knew better how to estimate. While in this city he was led, by new views of the imperfection of education, to open a private school for children, a circumstance to which he was accustomed to look back with gratitude and satisfaction. To his brief experience in this business he traced most of the improvements which he was the means of introducing into Halle. The results of this experience he has recorded in his book upon the education of children.

Deeply impressed with our Saviour's words to Peter, *when thou art converted, strengthen thy brethren*, he determined to return to Leipsic. This step he seems to have taken with a full expectation of the contempt and opposition which he must encounter. After spending two months with Spener at Dresden, and gaining more insight into his opinions and designs, he commenced a course of exegetical and practical lectures in the German language on the Epistles to the Philippians, Ephesians, and Corinthians. Such was the number that attended his instructions, that the rector of the university threw open to him one of the public halls, and even there many were obliged to stand at the doors and windows.

The effect of these lectures, and of the Philobiblical societies, which were now revived with tenfold spirit, was soon evident. The practical tendency of Francke's instructions, and the unction of piety by which they were pervaded, were, by the blessing of God, made instrumental in the conversion of many souls. At the same time, his anticipations of contempt and opposition were completely realized. The unusual number, both of citizens and students, who thronged his lecture

room, excited envy, while his religious sentiments aroused the enmity of many. His lecturing in German instead of Latin was denounced as an unwarrantable departure from academic usage. He was accused of rendering the way to heaven more thorny than it ought to be; was charged with hypocrisy and pride; and branded with the odious name of pietist. A sort of inquest was held by public authority for six successive days, before which Francke and several others were arraigned; but though the whole theological faculty, the clergy, and the consistory, were against him, he was cleared. The faculty, however, issued a decree that the magistri of the university should not presume to lecture on theology, in consequence of which he was obliged to relinquish his instructions, and soon left the place for ever. In this step he was quickly followed by his friends Schade, Anton, and Thomasius.

But no sooner was this door of usefulness closed, than Providence set another open. In June 1690 he received and accepted a call to St Augustine's church in Erfurt. Here he found a kindred spirit in John Joachim Breithaupt. Both preaching the same doctrines, and inspired with the same zeal, they entered into one another's plans with ardour. Both, but particularly Francke, drew multitudes to church, not only from the city but the country, papists as well as protestants. Besides their public ministrations, they held meetings in their houses for religious conference; and Francke, in addition to his other labours, lectured daily on the Bible to the Erfurt students. These zealous operations could of course not be continued in a catholic city, without opposition on the part of the prevailing party; but unhappily the Lutherans themselves, and Francke's own colleagues in the ministry, concurred in denouncing him as an innovator, enthusiast, and pietist. He was accused of circulating pernicious books among the people, and on this charge was brought before the magistrates. When he repelled the charge indignantly, a packet was produced which had been intercepted at the post, and which, it was supposed, would confound the heretic for ever. On opening it, however, it was found to contain nothing but New Testaments. His enemies were overwhelmed with shame, and the proceedings against him, far from contracting his operations, called the attention of the public to the scriptures, and led multitudes to purchase.

He had now resided fifteen months in Erfurt, when an electoral decree unexpectedly arrived, requiring him to leave

the city within forty-eight hours, assigning as the only reason, that he was the founder of a new sect, which his highness did not choose to countenance. The citizens petitioned in favour of their pastor, but of course without effect. Francke, after lodging with the magistrates a solemn protest against these proceedings, prepared for his departure. The short space allotted for that purpose he spent chiefly with his friends in his own house, consoling and exhorting them.

The duke of Gotha, when informed of these proceedings, expostulated warmly with the elector, and invited Francke to reside in his own dominions. At the same time several other princes made efforts to secure him. The duke of Saxe-Coburg offered him a professorship, and the duke of Saxe-Weimer the rank of a court preacher. But he looked upon his course as already designated by the hand of Providence. On the very day that he was ordered to quit Erfurt he had received an invitation from the elector of Brandenburg, in compliance with which he now accepted the professorship of Greek and Oriental languages in the new university of Halle, at the same time taking charge of St George's church at Glaucha in the neighbourhood. This society he found in a deplorable condition. His predecessor not only had not preached the gospel, but had led a grossly immoral life, while the state of manners and opinion generally in the place was entirely hostile to true piety. Francke retained the charge of this church thirteen years, at first alone, and afterwards in connexion with an adjunct pastor. At the end of that period he became pastor of St Ulrich's church in Halle. Here, as in Erfurt, he preached boldly and incessantly the doctrines of grace, as clearly taught in scripture, with the same success and the same opposition. The professorship of Greek and Oriental languages he held till 1699, when he was appointed a professor of theology. This station he retained until his death.

No sooner did Francke enter on his duties as an academical instructor, than he gave himself to the great object of delivering theology from its scholastic fetters, and making it at once a scriptural and practical study. He zealously inculcated the sentiment, that the first object of the student of theology must be, to learn by experience in what Christianity consists; and then how it may be most successfully communicated to others. There has probably never been a teacher more successful in making his instructions always practical, and certainly none who could avail himself of such extensive learning, and yet

perceive so perfectly the spirit of religion. For the most part, unfortunately, ardent piety has flourished in the absence of profound acquirements, and learning has appeared to exercise a blasting influence upon the heart. But Francke, though unquestionably an accomplished scholar, and a zealous advocate of learning, had the happy art of bringing all his acquisitions into their appropriate place as handmaids of religion.

The department of theology which he selected as the field of his exertions, was that of exegesis; but besides his lectures on this subject, he delivered others upon pastoral theology. None of his official performances, however, can compare, upon the score of practical religious influence, with his *Lectiões Paræneticæ* or Exhortatory Lectures to students of theology, which have been published, and from which Dr Guerike gives copious extracts. They are full of animated personal appeals, and of excellent suggestions on the means of uniting diligent and efficacious study, with an assiduous cultivation of the heart. Many, very many, we are told, traced their first genuine impressions of religious truth to these discourses.

Besides his strict official duties as a lecturer, Francke rendered no small service to the university, by instituting private societies and schools among the students, subsidiary to the public system of instruction. Among these none was more important than the biblical societies (*collegia biblica*) in which the members exercised themselves in the study of the Greek and Hebrew scriptures, under the direction of a public teacher. Of the same description was the catechetical institute, intended to prepare the candidates, by previous practice, for the business of catechizing their parishioners, to which he justly attached great importance. Besides these, he organized, and personally watched over, private schools in pulpit eloquence, and other branches more or less connected with the subjects which he taught. In addition to all this, like most of his countrymen in similar situations, he composed and published much. His influence, direct and indirect, of course was very great, and being what he was, that influence was, of necessity, most salutary. It was seen in its effects upon the students of theology, and through them upon those with whom they came in contact. It extended to the remotest regions from which pupils came to Halle, and many a soul, to whom Francke and Halle were both utterly unknown, has owed its conversion, under Providence, to this seat of learning and this man of God.

But the work with which Francke's name is most completely and durably identified, is the foundation of the orphan-house at Halle. Of this establishment he was the sole projector, and there is probably no instance upon record more impressive of a great work, accomplished through the strength of faith, almost without means, and in the face of difficulties. In the year 1694, being deeply affected with a view of the gross ignorance in which the children of the poor were growing up, he determined to exert himself to better their condition. His first efforts were restricted to the furnishing of books, for which purpose he set up a box in his own house with this inscription, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels from him, how dwelleth the love of God in him?" "Every man as he purposeth in his heart, not grudgingly, or of necessity; for God loveth a cheerful giver." About three months after he set up this box, one individual contributed four dollars, which so animated Francke, that he resolved to institute a free-school, and accordingly forthwith employed a poor student to instruct a number of poor children daily, in a room adjoining his own study. In the course of a few months some of the citizens proposed to send their own children to the same instructor, paying a small sum weekly, to which Francke consented, and the number of pupils was thus raised to sixteen. To the poor scholars, besides their gratuitous instruction, alms were given once or twice a week. In the summer of 1695 a lady at a distance wrote to Francke to obtain a private tutor for her children. Not being able to procure one at the time, he informed her that if she would send them to Halle, he would furnish them with teachers. The proposal was accepted, and a foundation laid for the royal public school, which in 1709 already numbered twenty-three teachers and seventy-two pupils. In this same summer (of 1695) above six hundred dollars were put into his hands for charitable purposes, part of which he distributed among poor students, and laid out the rest upon his school. The number of pupils soon became too large to be accommodated in the parsonage, in consequence of which he hired two apartments in a neighbour's house, and separating the poor children from the others, placed each class under its own teacher. But as he could not long fail to observe that all the good effected in the school was liable to be counteracted out of doors, he conceived the plan of educating some poor children altogether, that is lodging, feeding, gov-

erning, as well as teaching them. In this he was confirmed by the seasonable grant of an annuity of five and twenty dollars, upon the strength of which he determined to receive one orphan, but as four presented themselves at the same time, he took them all, trusting in Providence to bear him out. The same implicit confidence induced him to receive five others shortly afterwards, all of whom he placed in pious families, entrusting the direction of their education to a student of theology named Neubauer. Three individuals contributed nearly a thousand dollars to further his design, with which he not only paid the debts of his establishment, but bought and enlarged the house in which the children were instructed. His next step was to collect the orphans, twelve in number, from the private families where they were lodged into the school house, where they were accommodated with their guardian Neubauer. At the same time he received four and twenty needy students of the university as boarders without charge. In the summer of 1696, the male and female orphans were divided, and soon after the children of the citizens were formed into a separate school, and from these schools resulted in the end a regular gymnasium, which in 1709 contained two hundred and fifty-six pupils, divided into seven classes, and in 1730 numbered above five hundred.

The number of inmates now increased so rapidly, that Francke found it necessary to provide new accommodations, and accordingly he purchased a hotel just out of Halle for the purpose; but finding it not altogether suitable, he determined to enlarge it by erecting a new edifice. In pursuance of this resolution, the foundation of the present orphan-house was laid on the 24th of July (N. S.) 1698. At this time the number of the orphans was one hundred, besides whom seventy poor students were gratuitously boarded. At the time when this building was commenced, Francke was without the means of paying for it, and yet found it necessary to make regular weekly payments to the workmen. Of course, he was often in extremity, being obliged to lay out every penny of loose change, and sometimes to dispose of valuable articles, in order to provide the school with candles. At no time, however, were the children made to go without a meal, or the labourers without their hire. Each day's work upon the walls was opened with prayer, and each week closed with an exhortation to the workmen. The work thus piously conducted prosper-

ed; for within a year the house was under cover, and at Easter 1701 entirely finished.

Francke has himself given a minute and interesting statement of the almost innumerable instances in which he was delivered from apparently inextricable difficulties by interpositions of an overruling Providence. Some of these cases are so very remarkable, from the coincidence of time and place, and the exact correspondence of the supply with the emergency, that on other testimony they might seem suspicious. But coming from such a quarter, they can only be regarded as impressive proofs of the certainty with which Divine Providence sustains the few that trust implicitly in him, even in the extremest exigencies. And it deserves to be mentioned that in almost every case these providential succours were immediately preceded by importunate supplication. In process of time, the fruit of this confidence and faith was reaped in the patronage bestowed upon the institution by all classes, both at home and in foreign parts, by kings, nobles, ministers of state, professors, soldiers, citizens, domestics, widows, orphans. Frederick I., king of Prussia, took a lively interest in the establishment, contributed one hundred thousand building stones, and thirty thousand tiles to the new edifice; gave one thousand dollars twice in money, and allowed it many privileges. On the other hand, an apothecary of Leipsic supplied the institution gratis with all medicines, until it was able to supply itself. By the many benefactions, of which these are single specimens; by the unremitting zeal of Francke himself; by the ability and faithfulness of his assistants; but, above all, by the grace of God; the orphan-house grew in prosperity and influence so rapidly, that before the founder's death it had attained its present amplitude of plan, comprehending not only an asylum and a school, with a dairy, brewery, and other household offices, but also a library of eighteen thousand volumes, a museum, a laboratory, a dispensary, an infirmary, and an extensive establishment for the printing and sale of books. At the time referred to, besides one hundred and thirty-four orphans, under ten male and female guardians, it instructed (chiefly gratis) two thousand two hundred and seven children in its different schools, by means of one hundred and seventy-five teachers, maintained six poor widows, and kept open table for two hundred and fifty-five poor students and a number of the poorer children.

It was impossible that an establishment so noble should escape reproach. It was considered as a strong hold of pietism, and of course aroused the enmity of the opposing party. An orthodox professor wrote a book against it, with a title which may thus be rendered into English: "The Orphan-house at Halle, seeking support and wealth by means of the encumbered Martha, and not, as it pretends, of the best part—choosing Mary."* But the opposition was not limited to theologians. In all classes of society, this unique monument of God's grace and man's faith found some to disapprove and vilify it. To one the plan appeared absurd and rash, to another too expensive and magnificent, while a third looked upon it as an interested speculation. At the very time when Francke was praying for just enough to supply the next day's exigency, he was thought by some, and said by many, to be rolling in wealth. The men of the world were unable to conceive how an institution upon such a scale could rise so rapidly without an immense capital, so that the very smiles of Providence were the occasion of exciting envious suspicions. Those suspicions, however, were innocuous. The orphan-house has lived and prospered through the changes of a most eventful century. To borrow the idea of our author, the long procession of true servants of Christ Jesus, who have gone forth from its walls, bear witness to its character, and if they should hold their peace, the very stones might be expected to cry out.

The mention of these facts reminds us that we have attempted no detail of the vexatious controversies in which Francke was involved, from the time of his settlement at Halle till his death; and our limits warn us that we can barely touch upon the subject here. In the same year that he entered on his office, the authorities at Berlin, being anxious to secure the learned jurist Stryk, of Wittenberg, to teach at Halle, found that he was violently prejudiced against the pietists in general, and Francke in particular; so violently that he utterly refused the offered place, except upon condition of Francke's previous removal. Accordingly a number of highly honourable places, ecclesiastical and academical, were offered to Francke's choice to induce him to remove, but he refused. The finger

* The quaintness of the original is perfectly inimitable—"Das durch die geschäftige Martham, und nicht, wie vorgegeben wird, durch die das beste Theil erwählende Mariam, seinen Unterhalt und Reichthum suchende Waisenhaus in Halle."

of God he thought too manifest in bringing him to Halle to be disregarded. It was in vain that persuasions, promises, and threats of deposition were employed. He still maintained his place, and well it was for all parties that he did, for Stryk being finally prevailed upon to conquer his repugnance, was no sooner made acquainted with the hated pietist than he became his fast and zealous friend, and continued so till death. But other and more implacable opponents soon arose among the clergy of the place, by whom Francke and his colleague Breithaupt, who had followed him from Erfurt, and was now his co-professor, were regarded as heretical enthusiasts. The pulpits of the orthodox or high church party soon became the vehicles of personal abuse. The charge of heresy, so confidently urged, compelled the attention of the court, and in November 1692, a commissioner from Berlin held an inquest at Halle, the result of which was an acquittal of the pietists, and an implied condemnation of the conduct of the clergy. This disturbance was succeeded by a cessation of hostilities at Halle, but Francke found himself forced into a controversy with external foes. Orthodox Lutherans, in various quarters, who assailed him, first generally as a pietist, and afterwards as an impugner of Luther's version, which he had been bold enough to censure in a monthly series of *biblical annotations*. No sooner was he freed from the vexation of this contest, in which he was supported by John Henry Michaelis and other learned friends, than the old dissensions with the clergy were revived. This was partly brought about by Francke himself, who delivered from the pulpit strong denunciations of false prophets, which, though free from personalities, were readily applied by the people, and the persons who were really the objects of them. This was met by intemperate retaliation on the other side, producing such disorder that another commission was sent down, which succeeded, after some time, in effecting an apparent reconciliation. Francke disavowed all personal allusions in his sermons; the clergy qualified and softened their expressions, and the whole was terminated by a pacific sermon from one of the commissioners. This truce was never broken. The two parties held their own opinions and let one another rest; and when Francke died, his funeral discourse was preached by one of his most virulent opponents, in the most laudatory terms. The only theological controversy in which Francke was afterwards engaged, was occasioned by a work of Dr Mayer's, who, alarmed at the translation of

Francke's writings into Swedish, wrote a catechism to counteract the poison. The first question—*What are the pietists?* was answered in this strain: "They are fanatics, who, under the appearance of true godliness, corrupt and persecute the Lutheran religion, and by their apparent sanctity delude poor souls, who, having eyes but seeing not, and having ears but hearing not, follow the footsteps of their leaders, and hasten with them to eternal damnation!" The last question is as follows: "In what part of the Bible has the Holy Ghost described the pietists? *Ans.* In 2 Timothy, iii. 1—9." The only other controversies in which Francke was engaged, was that relating to the orphan-house, which has been already mentioned.

In connexion with Francke's varied labours, which we have already spoken of, we may mention his zealous co-operation in Von Canstein's measures for distributing the Bible, and in the king of Denmark's missions to the East. Ziegenbalg and Plutschau, the first missionaries to Hindostan, were selected upon Francke's recommendation, and maintained a correspondence with him while he lived. He also manifested a strong interest in the conversion of the Jews, though the want of opportunity and leisure limited his personal exertions. He had, however, the satisfaction of baptizing several converted through his ministry, and preached, on the occasion, from Luke, ii. 22, 32.

The constant and laborious occupations in which Francke, as we have seen, employed himself, were only interrupted, during forty years, by occasional journeys to recruit his health. In 1713 he attended the funeral of Frederic I., as deputy from Halle, and while at Berlin, extorted from the new king this valuable testimony: "Francke is a good man; he speaks the truth to *every body.*"

His last extensive journey through the different provinces of Germany, in 1717, was something like the progress of a sovereign. Multitudes thronged to hear the pietist; to see the founder of the orphan-house. The largest churches were completely filled, with multitudes of every sect and name, eager to hear him preach. In some places he was entertained at the public expense, and conducted in procession through the streets; in others his approach was apprehended as a fearful evil. In the latter case, however, he had, for the most part, only to appear, in order to be welcome. His sincerity, his lowliness, his overflowing love, disarmed suspicion and

refuted calumny. Is this pietism? men would say; then the Saviour and his followers were pietists. At Ulm, receiving no request to preach, he attended, as a hearer, on a sermon by an orthodox professor, in which he heard himself described, with every circumstance necessary to identify him but his name. The city magistrates, confounded at this incident, and dreading the displeasure of the court, where Francke was known to be in favour, could devise no better mode of making peace, than by inviting Francke to preach himself on the ensuing Sabbath. When the day arrived, an immense multitude assembled to enjoy the retaliation, which consisted in a practical discourse upon the nature of true faith. The whole city, with one voice, declared for Francke, and conspired to do him honour.

We have extended our desultory sketch so far, that we can neither go into details of his last sickness, nor descant upon his character. His constitution, naturally strong, was worn down by exertion, and after exhibiting upon his death-bed a most edifying example of faith, patience, peace of conscience, and joy in the Holy Ghost, fell asleep on the 8th of June, 1727, in the 65th year of his age. The whole city thronged to see his body and assist in its interment.

The work from which we have derived these statements was occasioned by the recurrence of the hundredth anniversary of Francke's demise, and was designed as a commemorative tribute to his character, embodying in one work the materials which had been scattered through a number of authorities. Besides the mere details, it contains just views and apposite reflections which we have not room to borrow. For ourselves, we shall only add, that if of any man it may be said, that *being dead he speaketh*, it may be said of Francke. To three classes, in our own country, he may thus be said to speak, with special point and emphasis. To the speculative scholar, who despises warmth of heart as incompatible with learning; to the pious student, who renounces mental culture as the bane of true religion; and to those of either order who believe themselves excused from active effort by their virtues or their acquisitions; the example of Augustus Hermann Francke says, in most impressive language, *Go and do likewise*.