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THE OLD PALATINATE LITURGY OF 1563.

(Continued from Vol. II. No. III.)

Of the Holy Supper of our Lord.

ON those days on which the Lord's Supper is to be celebrated, the minister shall direct his sermon as much as possible to the subsequent service, and study brevity. After the sermon, and the public confession of sin and prayer, the following exhortation shall be read slowly and intelligibly, with emphasis and earnestness, at the table around which the supper is to be celebrated.

Form for the administration of the Holy Supper.

Institution of the Lord's Supper according to St. Paul. } *Beloved in the Lord Jesus Christ: Attend to the words of the institution of the Supper of our Lord Jesus Christ, recorded by the Holy Apostle Paul in his first Epistle to the Corinthians, the 11th chapt: "For I have received of the Lord, that which I also delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and said: 'Take eat; this is my body, which is broken for you: this do in remembrance of me.' After*

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PRACTICAL EXEGESIS.

[From an article by Neander in the *Deutsche Zeitschrift* of Berlin, for February, 1850.]

ERRORS which have long reigned over men's minds can be properly overcome, only when the truth which underlies them is known and acknowledged, and the want from which they spring is made to understand itself and so finds the way to its true and proper satisfaction. This holds in particular of errors that are connected with the sphere of religion. And not unfrequently may we see that false views have sprung from the unconscious mingling together of different regions of life or knowledge, both of which have their rights, while it is only by scientific consideration at the same time that they can be fairly distinguished and held apart. Such is the case with the interests of scientific and practical exegesis. Practical exegesis is something absolutely necessary for the progress of theology and church life, as it serves to mediate between the Divine word in the form of history and its relation to the present time, setting science in union with actual life and theory with practice; and we find accordingly something akin to it, or at least an effort towards it, proceeding out of the christian spirit from the beginning. But this still only in such a way that it had no proper sense of its own nature and design, no clear view of its own office, but was led rather to confound this with something else. Must we not acknowledge this to have been the case in what was called the allegorical mystical interpretation of the Bible, in the assumption of a manifold sense as lying at the bottom of its revelations? The two spheres, of what is to be styled strictly the exposition of the Scriptures and of what pertains to their practical application, fell here unconsciously into one another. The two objects, to explore the objective sense of the Divine word, and to bring this home through various applications to the present time, were not kept clearly distinct, but ran together with more or less confusion, making it impossible for either to be pursued with any right and full success. In order to this, it was necessary that there should be first a clear conscious separation of the different mental activities here in question.

When in the seventeenth century a onesided doctrinal interest, in the Lutheran church of Gernany, had drawn all its own way, and the interest for exegetical study was thus completely thrust aside, an attempt was made to revive this last by pressing simply its practical importance. Over against the onesided scientific

tendency rose a onesided zeal for practice. Practical exegesis claimed to be everything. It was proposed to have the fruit, without the use of the intermediate labor required to procure it from the fruit bearing tree. We may apply to the case the beautiful words of Clement of Alexandria, where he speaks of those who expected the produce of the vine at once, without the pains which becomes the good husbandman going before. "The Lord is allegorically the vine, from which with care and skilful culture fruit is to be obtained; we must prune, dig, bind up the branches, and do all else that the case requires, in order that this may appear for our use."¹ Where science and art, such as the interpretation of an ancient author requires, had not been applied under the guidance of the Holy Ghost, it was not possible to reach the objective sense of the Divine word. For what holds in the case of any other ancient author, must hold of God's word in the sacred scriptures also after it has once submitted itself to the law of human language. And the objective sense of the word when thus found also could not be brought into right practical relation to the present, without the employment of all those aids of thought and reason which are needed for such a transfer from one form to the other. This is what we are to regard in Clement's sense as the work of the vine dresser, which is required in order that we may enjoy the fruit of the vine. Even when a distinction was made between scientific exegesis and practical, and the first was held in honor, there was still always a want of insight into the right relation between them. The line of transition from one to the other was not scientifically determined. And as the practical exegesis lost itself in subjective arbitrariness, the scientific on the other hand became too formal and inanimate, as not being of a nature to open the way for the application of its results to actual life, a business requiring indeed a different art. Or if the scientific interest at times did seek, in compliance with the feeling of practical need, to draw the other art at once into its own service, the exegesis became overladen with foreign matter, which was often brought in also in a purely violent way and had no growth whatever from the subject.

It is well known how in what was called practical exposition, there was often to be found indeed the expression of pious thoughts and feelings, suited to have some religious effect upon the reader; while however it was still too generally only an accidental connection, resting in the mere conceit of the interpre-

¹ Strom. lib. 1, 9.

It thus prevailed after all between such application and the objective meaning of the word from which it was drawn. The reflections and feelings brought into view were just such as had risen in a devotional and pious mind, when employed with the contemplation of a particular portion of scripture, and in this view they might be altogether true and good, nay the product even of gracious influence from the Spirit attending the prayerful study of the word; but still they were not the very sense of the word itself brought to bear on existing relations. It was always the subjective standpoint or frame of the expositor that here took the lead, not the Divine word itself as a revelation for all times, and as having force for the present also only through its capability of being the oracle at the same time of every other age. By disregarding the historical conditions of the word, in its application to the present time, exposition often ran out into tedious latitude, as we find it particularly in the so called Pietistic period, in which the German language had lost so much of Luther's vigorous and marrowy style, and German culture generally had become so prosy and flat. With what was truly edifying also there was a continual mixture of shallow insipidity, from an effort to improve practically that which only needed to be rightly understood and applied, to carry along with it at once the richest force in this form. Thus it is that what is termed practical exegesis has fallen not without reason into bad repute, and seems especially not to be on good terms with cultivated taste.

Afterwards followed the so-called moral interpretation of the Rationalistic school, which lacked in addition all sympathy with the true sense of the Divine word and stood in an order of thought wholly opposed to it, pretending morally to produce first that which is itself the only fountain and source of all morality. Yet even here there lay at the bottom some truth, only to be reached however in a different way, the idea namely and the necessity also of a really practical use of the Bible.

Practical exegesis, as appears from what has already been said, has for its necessary condition that which is rigidly scientific and according to art. This requires in the case of any author not simply linguistic but also historical knowledge; and along with the first, without which no exposition can succeed, the last forms especially the necessary basis of all sound application of the word to actual life. Every fact of literature, every word once spoken or written, belongs to history, and can be rightly understood only in its historical relations. We must seek to ascertain, what the writer or speaker meant to say under these

determinate connections and conditions. Only so can we reach the true sense of the words. To be able to do this, we must translate ourselves into the very circumstances of the time when the words were spoken or written, into the special relation of the speaker or writer to the particular circle addressed by him, as though we had before us a man of our own age. We must seek to be at home in the time concerned, as truly as we are in our own. This requires manifold studies having for their object the lively presentation of past history, and it requires also a special historical sense. Both must go together. The historical sense or tact will not be sufficient without the toil of study; but all learning too, acquired by study, will be in vain, without the historical sense, partly an original peculiar gift in the case of some and partly the result of proper cultivation. So long now as no right account was made of these indispensable requisites for all scientific exposition, it was not possible for practical exegesis to come to any prosperous development. When the Bible was viewed simply as a written revelation of the Holy Ghost, without regard to differences of time, men, and historical data generally; so long as only the one voice of the Spirit was heard to speak, as though the inspiration which prompted its authors to write put thoughts into them also in a given form; so long as the human persons of the writers themselves were not heard to speak, under the force of real human relations actually their own, as free organs of the Spirit with which they were actuated; there was no room in truth to think, either of an exposition answerable to the demands of art and science, or of the practical application of this in any fair way to present circumstances and present wants. It was necessary to open the way first to the right idea of all sound biblical interpretation, by distinguishing properly between the two factors that come together in the constitution of the Divine word as we have it in the Scriptures, before it was possible to proceed from this to the right use of it for practical purposes. The old mechanical theory of inspiration either made such sound practical exegesis impossible, or at least hindered and embarrassed it greatly. If God's revelation however was spoken not for one time only, but in speaking to a past period was designed to speak at the same time to all following periods, and so to the present also among others, it follows that to understand it in this last view we must necessarily first inquire, what the Holy Ghost in choosing such and such organs, so conditioned and circumstanced, and in allowing them to speak under such and such given historical relations, designed to say for that particular time, what precise sense the revelation

carried for those to whom it was first addressed. That is in other words, we must try to understand according to the laws of historical knowledge, what these particular organs of the Holy Ghost, in virtue of their individual peculiarities and their special posture in the living bosom of their own time, had it in their mind to say. Then first can we see, how God in speaking at one time, in proclaiming his revealed truth with practical adaptation to the circumstances of a given age, has at the same time spoken by this to our age also, since the truth carries in it always a similar relation to the laws and fundamental properties and wants of human nature. To get at this sense for our own time, we need only thus to derive the general from the particular, so as to reduce it again to the form of a particular application to the existing state of things. As both propositions are true, that there is nothing new under the sun, and that yet all must renew itself perpetually, we will need only to recognize the type of the present in that past which the organs of the Divine word addressed in speaking or writing, in order to apply it to the present time.

This however requires also that we should have a right knowledge and understanding of the present itself; for which we are to find the key in ourselves, as being in our own life united with the present and carrying in us its fundamental features, as we carry in us indeed an image of universal humanity. The case demands thus that we should be well acquainted with ourselves, and that we should descend with the Divine light into the interior depths of our own being, so as by self-knowledge to find the key for the knowledge of our age and time. We must have applied the contents of God's word first to ourselves, in order to be able to apply them to the world with which we find ourselves surrounded. As we must bring the time of the apostles before us in a present way by proper historical knowledge, in order to satisfy the requirements of scientific exposition, so must we have come to a thorough understanding of our own time also in its historical development, to be able to make the word of God a true word for its use. It must become clear to us, how the same apostle, who in relation to the practical and theoretical questions of his own day as the inspired organ of the Holy Ghost speaks thus and thus, would utter himself were he now at hand in relation to the questions of our day. It must be as though we heard him actually speaking himself, and what we expound to others should make an impression on them as if they heard the apostle himself speaking in their midst; not as if we could presume to compare ourselves with such a man of God, but just because

we try to leave our own personality wholly behind, and by the various helps of science and life already mentioned seek to apply to our time only the objective force of the Divine word whose organs the sacred writers were, not saying anything new, not adding anything of our own, not putting anything into the word; as is the case with those strained attempts at spiritualization, which read into the text rather than read out of it, and in which the effort is, however unconsciously, rather to glorify self, than to let the word take its own simple and profoundly majestic course. What we aim at in the method here proposed, is just to guard against the danger of a too subjective tendency, so as to draw out the treasures that lie in the depths of the word itself, and to bring them forth in fresh view to the living sense of the present. We aim to let the word speak through us, rather than to speak ourselves. We try, for example, to recognize in the difficulties of the Corinthian church the difficulties of our own time; and when we have succeeded, by all the means of science and art before noticed, in understanding properly what the apostle Paul says of the questions belonging to his own day, and how he deals with them, we will be able to reproduce his presence, as though we heard him speak and saw him act among the questions and difficulties also of the present time. It was thus, to borrow an example from another sphere, that the great historian and statesman Niebuhr knew how to read the present in the past, and to make the truths of past history of living force for his own age. So must the practical expositor understand, how to bring the apostolical period by proper historical reduction into union with that in which he himself lives. And in this practical application we may not stop simply with the truths expressly spoken by the inspired writers; the consequences also which flow from these, so far as they can be shown to be well grounded, are to be regarded as part of the revelation, and ought to be included accordingly in our application. In this way, keeping the different departments of knowledge asunder, and making proper account at once of their difference and their unity, we may bring truly to pass that which we see other forms of exegesis struggling after from the beginning, but which for the reasons already assigned has not been heretofore fully reached, at least not so far as regards the art of practical exposition.

Let us now cast a look on the New Testament itself, to see if we can find here countenance for the idea of what we have been thus far describing. We notice first the words of our Lord himself, when he compares a scribe rightly instructed for the kingdom of God to a householder, who brings forth from his

treasure things new and old, (Matth. xiii: 52), and who thus by such alternation of old and new pleases and excites his hearers, by attaching the new to the old finds for it more ready acceptance, makes the old to appear new and the new old. Our Lord says this here particularly in reference to the parables, which by the very fact of their answering to this rule, are suited to bring clearly before men truths that are new to them, and also to facilitate their comprehension. But the declaration is not to be confined certainly to *such* instruction, valued as it was by the Saviour especially on this account; it contains rather a general rule for the regulation of the teacher in the service of the kingdom of God. Every form of instruction, which in conformity with this law teaches the right knowledge and use of the mysteries of the kingdom of God, may be regarded as having here accordingly the commendation of the Lord himself. And especially must this hold of practical exegesis, which as we have shown is suited above all for setting the new in connection with the old, and for causing the old to become for us new and young.

Again we reckon as here in point the warning of the apostle Paul (1 Cor. x: 11) to the Corinthian christians, who were disposed to indulge a vain self-confidence and false security, relying too much on the fact of their past conversion, their incorporation into the Lord's body by baptism and their continued fellowship with it through the holy supper; a warning drawn from the example of that great mass of the ancient Israelites, who all followed the conduct of Moses, enjoyed the same Divine mercy in the passage of the Red Sea, were united together by the same covenant seals, while yet only a very few of them ever reached the land of promise. The punishment with which the nation generally was visited for its unfaithfulness and disobedience, should serve as an admonition to those who considered themselves in secure connection with the new christian theocracy, and so came short in its proper terms of fidelity, obedience and self-denial. What else now is this method of the apostle than what we have been describing as practical exegesis; in the past to read the present, and from the Divine conduct in relation to another age to draw the truth that is to be applied to the parallel relations of the age now passing? The way in which God formerly acted towards his people, is used as doctrine for the people of God in the time then present. And whilst Paul so applies this example out of the history of the ancient covenant people, he brings out himself the rule and method according to which the Scriptures generally are to be applied to a later time; for he says: "All these things happened unto them for exam-

ples, and they are written for our admonition upon whom the ends of the world are come." This implies the canon, that what has been written for the past we are to consider as written also for ourselves. Paul speaks thus of the Old Testament, as related to those who had experienced the coming in of the new covenant as the close of God's kingdom upon the earth. We may however apply it in the same way, and with still greater force, to the relation of the apostolical period to ours, inasmuch as our connection with the life of the early christian church is one of far greater nearness and unity.

The apostle, in another place, speaks against the undue valuation put upon the gift of tongues; one that was suited to attract much attention, and was more flattering to spiritual vanity than the gift of generally intelligible edifying discourse, which went under the name of prophecy in the apostolical age. Paul could not fail to disapprove of this judgment. He would restrain rather the use of the gift of tongues, as being of less account for the purposes of general edification. Only then should it be employed, when there was a capacity at the same time along with it to translate its generally unintelligible utterances into the form of common language. On the other hand he recommended so much the more the awakening discourse supplied by the gift of prophecy, as being suited to promote the spiritual benefit both of such as were already believers and of others also favorably disposed for religion, who attended the christian meetings out of curiosity or from some rising concern for their own salvation. To represent to the Corinthians now the absurdity of their judgment, he appeals (1 Cor. xiv : 21, 22) to the passage Isaiah xxviii : 11; where God threatens the Jews, that because they refused to hear the prophets speaking his will plainly to them, and calling them to repentance, in their own language, he would withdraw from them this voice of instruction and warning, and address them in tones of holy indignation through nations of foreign barbarous tongue sent against them as the instruments of his justice. This the apostle applies to the circumstances of the Corinthian church, and to the gift of tongues as compared with that of prophecy. As the nations speaking in unintelligible tongues sent to those addressed by the prophet were a sign of the Divine displeasure, so must it be taken as a sign of the same thing towards stiff necked unbelievers, who refused to hearken to the direct appeals of christian exhortation, when they found themselves left in a christian meeting to the mere sound of tongues which they had no power to understand; just as the parables, for those who would not understand them, were to be

a sign of their own condemnation for such ignorance. In this sense Paul says, that the use of tongues is a sign, not for believers, among whom he here reckons also such as are in the way to faith, but for unbelievers, those who have no heart to believe. He applies thus the general thought which lies in the passage from Isaiah, to the particular circumstances of the Corinthian congregation, what was true of foreign nations addressing the Israelites as the instruments of God's wrath, as compared with the prophets who had addressed them in their own tongue, to the case of the New Testament prophesyings as compared with the gift of tongues. To do this in detail was the business of practical exegesis. It required special scientific links and connections, to bring over the true historical sense of Isaiah's words in their immediate primary application, to the new application made of them by the apostle. The apostle however, having in his eye only the practical purpose immediately in hand, springs over all these intermediate links which it is the duty of science to explore. In the discharge of this duty thus, we learn from his example.

We notice farther the way, in which the apostle (Rom. iv : 3) quotes Abraham as an example and pattern of justification by faith. Paul applies here what was contained in a divine fact of the primitive history of the O. T. theocracy, to believers under the Gospel. We learn from the example of Abraham, that the distinguishing characteristic of the righteous is always only faith. By this man renounces himself, rises above himself, gives himself up to God's self revelation, resigns himself to his way and will; and so it is the only condition, by which it is possible for man to become what the will of God concerning him requires. It is on the side of man the act of apprehension by which he appropriates what God offers and gives. So Paul applies the words in Genesis, that to Abraham his faith was counted for righteousness. Abraham was just as little as any other man sinlessly and absolutely righteous; but this his faith, as the only possible and indispensable means of receiving what is divine on the part of man, was of so much worth in the eyes of God, answerably to the interior sense of what faith in itself is, that in view of it he counted him righteous, allowed him to stand towards himself in this relation. The general sense of this fact now, Paul applies to the relation in which the christian stands to God. Faith is brought to pass in his case by the same psychological and ethical process as in the case of Abraham, though the object of the faith may be different. It is of the same significance as a deciding and determining power for the entire

religious life, and the force of it is still to place a sinful man in the same relation to God by which he becomes righteous. The christian *through it* alone can become, what God proposes to make of him by his grace. Here again we have an example of genuine practical exegesis, although we have to supply the links which it is the business of scientific inquiry to bring into view.

One more example finally we note, where Paul (1 Cor. ix : 9) applies the regulation of the Mosaic law Deut. xxv : 4, to the case of ministers in the christian churches, for whose support they are bound to provide in view of their having devoted all their activity to the spiritual service of their brethren. In this view he says with such reference: "Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written." The passage however in its historical character did certainly refer to animals. The Mosaic law aimed to prefigure an ethical conception even in the treatment of the animal world. The counterpart of that righteousness which is due towards men, must be called into typical exercise in this conduct already towards mere dumb beasts. But the apostle applies it at once to the last term of the ethical conception, as this regards the treatment of men. He springs over the intervening general thought; this namely, that from what is due even to animals laboring for us, we should learn what we are bound to do for men laboring for us, how we must recompense their service and not withhold from them their right. And this general thought is now at once applied to the particular relation of the congregation to their teachers. Here also we see what practical exegesis has to perform, how it must derive the general from the particular, and then apply this again to existing circumstances and wants; and here also as regards the intermediate operations belonging to science, the same is to be said that has been said before.

We have only a word yet to say on the importance of practical exegesis, for those who undertake the office of the sacred ministry, especially at the present time. We have in the Evangelical Church no priestly office. We know only one Priest for mankind at large, and are persuaded that through him all believers have become a priestly race, that every christian is a priest in the calling assigned to him of God. In this respect accordingly those, who from having the gift of teaching or of government specially bestowed upon them have been called by the church to exercise a corresponding office in its service, have still no priority over the rest of the congregation. Neither can we say that in virtue of their office they alone are called to go before

all others with the light of a holy and exemplary life; for this also belongs to the common character of all who call themselves christians; as just in this consists indeed the signature and badge of their new priestly character. In this respect office gives no advantage; and there may be common members in the congregation whose piety forms its salt, and who in the attributes of a holy life excel those, that by their gifts and calling are placed ministerially at its head. It should be a pleasure to ministers, where they can discern such a work of the Holy Ghost in any of the members of their churches, thankfully and humbly to acknowledge the fact. Those who have made the farthest progress in sanctification, are not just by this called and qualified to take the government of the church into their hands. It would be a misapprehension of their gifts and calling, a mark of spiritual pride, if they should make any such pretension. It must be indeed the *endeavor* and *effort* of those who are at the head of the church to take the lead of all in life as well as word; for the two things of a truth go closely together. And from the beginning, one who seeks to prepare himself for the vocation of a minister should be occupied with this feeling, so as to bring all his knowledge to bear at once on his own life, and to fit himself by his life still for acquiring new knowledge. Ἡράκλιος ἐπιβασίς θεωρίας, as Gregory of Nazianzen says, He who is not filled with this feeling should have nothing to do with theology from the start, that he may not pursue this study to his own condemnation; of which we have alas but too many sad exemplifications in this time of sifting in the case of those, who through this study have become the most violent enemies of the gospel, like salt that has lost its savor, and from corrupt theologians have turned out to be at last only shallow and profane demagogues. But still we cannot allow of any calling as such, that those belonging to it have the advantage of all others in the power of being holy.

What is it then that should distinguish those who are usually styled ministers from the church in general, that should form their special χάρισμα or gift? It is this, that by a scientifically developed sense they should form the medium of connection between the congregation and the Divine word contained in the sacred scriptures, that they should be thus the conscious bearers of the Divine word for the use of the congregation. Herein consists their true dignity, to be only organs of the word for the people, that it may be not themselves speaking in what they preach but the word speaking through them, that they lead the people to make all of the word and to give up their whole life

to its guidance. The light of the Holy Ghost as it is obtained by devotional diligence and prayer, they have in common with other believers; whence they may learn, too even from enlightened lay persons, so far as regards the interior understanding of the Divine word from spiritual experience. In this respect also there is no privileged class; the light of the Holy Ghost is no monopoly. But what proceeds from scientific study alone, and is to be reached only by persevering exercise under the conduct of a scientific consciousness, this should those who stand at the head of the church possess in distinction from and above others. Only thus are they qualified to take such lead, which can never have place rightly except by means of the word. By means of practical exegesis, in the view of it now presented ministers should be interpreters of the Divine word for the life of the people, and should lead them to make a proper application of it to all living relations; something only then possible indeed, according to what we have seen, where the scientific understanding of the Scriptures with all its needful scientific conditions has gone before, so as to form always the sure ground for practical exposition. So should the sermon in particular breathe with practical exegesis, and in this way make itself felt on life. When this happens, preaching will be found what its end requires, the means whereby the Holy Ghost, who speaks in the word, speaks from it at the same time, by the organs he has formed for the purpose, to the life of the present time. All will become thus more full of thought and at the same time more individual.

And to glance now a moment at our own time. Here meets us the conflict between the old church orthodoxy and the culture of the age. There is now needed especially a right adjustment, between what is solid in the existing culture and the system of Christianity, which rejects nothing that belongs to the true human development of man's nature, to true humanity, but only seeks to transform all into a higher character. The problem is, after the pattern of the apostle Paul, to become all things to all men; not to sink down to the world, but to raise all from the world to heaven, to gain them for Christ. It must be shown to all, that there is one pearl which in its brilliancy far eclipses all other pearls, for which he who has found it is gladly ready to part with all besides, for the one highest good giving up all other forms of good—a sacrifice however which only brings them back again with new worth. Those whose minds are entangled in the conflict of old and new just mentioned, should by the pulpit be made to see and feel, that it is only in christianity still they can find all that their frequently unconscious longings seek, and

that their seeking itself proceeds more or less from the unconscious influence of christianity. This can be done, only through a right negotiation between the contents of the Divine word and the answer that is to be given to all the life questions of the age. Such a negotiation however, as is clear from what has been already said, can be brought to pass by means of practical exegesis alone. By this will the old become new and the new old. We think we have perceived, that in many quarters, where there was no lack of earnestly pious and enlightened ministers, these have still failed to exert a proper influence on the mass, just because they were deficient in this pliant mediatory skill, and could move forever only in one and the same circle of doctrinal or experimental notions.

The age needs a proper mediation between Christianity and the secular culture that has fallen away from its authority. What usually happens in such times of crisis, when a deeply felt religious want seeks vent in conflict with a worldly or infidel tendency, when the presentiment of something new, that *must* come, an inward longing towards it fills unsatisfied minds, namely that manifold forms of lawless self-will, manifold outbursts of enthusiasm, are found to prevail; ' this observation, we say, has begun to verify itself also in our age, and may be expected to do so more and more, until the new day which all desire shall be ushered in. However such appearances may fill us with grief, they still carry this comfort, that the present is no time of death stillness, that the mighty throes attending the birth of a new life can be seen and felt on all sides. In such a time it is especially needful again on this side also, that the application of the Divine word, which alone can furnish the true mean between the antagonisms that lead to perverseness and distortion, which alone can produce healthy clearness of mind, should discover to the age the crimson slew that may lead it through this labyrinth to the true and right issue, safe from the undue influence of a onesided subjectivity, which is ever prone to extravagance and excess. And for this practical exegesis will alone serve.

We have already said, that this art can be brought properly to prosper, only when we cease to look upon the collection of the sacred writings, with onesided doctrinal view, as a stiff uniform codex of divine revelation, when another conception of inspira-

' We are reminded of the word uttered by the Parisian chancellor Gerson, from the heart of such a time: *Fefellit multos nimia sensimentorum conquisitio.*

tion, more living and growing more directly out of the bosom of religious feeling itself, has taken the place completely of the old mechanical theory. For this very reason the later theology, of which the art is to be a distinguishing ornament, shows itself specially adapted to promote practical exegesis in the right form; as this is suited also to show, that by the overthrow of that old contracted view nothing is lost in the use to be derived from the Scriptures, but rather a great deal gained. In a still higher and richer sense than before, will the Bible by this means remain, in the face of all sorts of worldly culture and outliving the whole, the Book of Life. Men will no longer seek to find in it the solution of questions that pertain only to the interest of science in its different spheres, or that go quite beyond the range of human knowledge, but will use it as the oracle for all that is necessary for man's *salvation*, for all the relations of life as they should be ordered in reference to its eternal scope. And for such right use of the Bible always practical exegesis must still show the way.

Translated by J. W. N.

MODERN CIVILIZATION.

Protestantism and Catholicity compared in their effects on the Civilization of Europe. Written in Spanish by the Rev. J. BALMES. Translated from the French. Baltimore: Published by John Murphy & Co. Pittsburg: George Quigley. 1851. 8vo. pp. 514.

A VERY interesting and able work; written by a devoted Roman Catholic; but none the less worthy for this reason of being diligently read and considered by all intelligent and earnest minded Protestants. It is the boast of Protestantism, we all know, to seek the light, to shrink from no inquiry, to encourage the most unbounded intellectual and religious freedom, to be ready to listen at least even to an enemy's voice speaking in the name of reason, and not to refuse instruction from whatever quarter the smallest measure of it can be drawn. The only regret would seem to be with a certain class of its champions

¹ * Ἄ μὴ ἐπίπρασιν ἐπιβατεύων, curiously prying into the secrets of the invisible world, Col. ii. 18.