

THE
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ART. I.—THE IDEA OF THE PARABLE.

THE New Testament parable—*παραβολή*, from *παρα*, to or against, and *βάλλω*, to throw, that is, to throw forward or against, to place one thing by the side of another—consists in bodying forth through language a supernatural truth in a natural fact, either actual or supposable. It is the peculiar union of the infinite and finite. The one is the substance, the other the form; the one is the spiritual meaning, the other the verbal expression. The one is a vast profound deep into which the reason may sink by the power of the Spirit, but which it can not fathom; the other a placid beautiful surface, indicating the mystery beneath by the varied rays of light which it reflects. To get an idea of the parable it is necessary, therefore, to apprehend both spheres of being; to stand in the element of the supernatural and invisible by faith, and at the same time to understand, in some measure at least, the natural and visible by means of reflection and study—to be in living sympathy with the spiritual meaning which it bears in itself on the one hand, and on the other, to know the nature of the outward form which its spiritual meaning assumes. As the outward form, however, is the medium through which the internal spiritual meaning addresses the faith and understanding of the Christian, it becomes in turn the medium through which the Christian may approach the internal spiritual meaning; the medium through which he may come to possess the

of these tendencies of the science. This work, however, has not appeared at the present writing. Hence we have avoided anything more than mere references to his scientific labors, and have not placed any of his geological works at the head of this paper, hoping to resume the consideration of these at a future time. Here we have merely attempted an outline sketch of Hugh Miller as an original and remarkable *man*,—an object which, be he poet, painter, preacher, geologist, plowman, king, or what not, is always worthy of thoughtful study.

J. C.

Chambersburg, Pa.

ART. VII.—THE EVANGELICAL ALLIANCE AT BERLIN.

It is generally known that the King of Prussia has extended a special invitation to the British branch of the Evangelical Alliance, first by letter, and then through one of his chaplains, the Rev. Dr. Krummacher, who visited Scotland for the purpose in the summer of 1856, to hold their next general meeting at Berlin. We have now just been informed by the Secretary of the Committee of Arrangements in that city, and have been requested to make known in America, that the next meeting of the Alliance, the first ever held on German soil, will commence on the 10th of September of the current year and be continued for six successive days, and that all the friends of the unity and general interests of Evangelical Protestantism are heartily invited to attend.

The programme, as far as it has been settled, is this: On the evening preceding the first session, a prayer meeting

will be held in the German, French, and English languages.

The opening sermon will be preached by the Rev. Dr. F. W. Krummacher, the well known author of *Elijah the Tishbite* and other popular works.

The first three days will be devoted to the exchange of greetings and the discussion of the following appropriate and interesting topics :

1. Unity and difference among the children of God. Introduced by Dr. Liebner, President of the Superior Consistory and Court preacher at Dresden, and the Rev. Mr. Wünsche, Moravian minister at Berlin.

2. The causes and remedies of the comparative want of spiritual life in the congregations. Speakers: Dr. Hundeshagen of Heidelberg, and Professor Krafft of Bonn.

3. The general priesthood of believers. Speakers: Dr. Nitzsch of Berlin, Dr. Mallet of Bremen, and Rev. Mr. König of Mayence.

4. The duty of evangelical Christians in view of the aggressive operations of modern Romanism. Speakers: Dr. Schenkel of Heidelberg, and Prof. Heppe of Marburg.

The fourth day is to be occupied by reading and discussing reports on the state and wants of the missionary work among Heathens and Jews in all parts of the world.

The two remaining days are reserved for reports of eye witnesses selected by the Central Committee, on the religious and ecclesiastical condition of the various countries of Christendom, especially of Germany, France, Holland, England and America.

The meeting will close with the celebration of the holy communion by all the members and friends of the Alliance in the different languages there represented. Dr. Gobat, the present incumbent of the Anglo-Prussian missionary bishopric of Jerusalem, (a Swiss by birth) has already consented to administer on the occasion, if circumstances will at all permit him to leave the Holy Land at the time. During the meeting the principal pulpits of Berlin will be occupied by distinguished foreign speakers of different languages.

This extract of the programme, as well as many other indications, justify the expectation that the approaching meeting of the Evangelical Alliance of Berlin will be the most important and interesting which has been held since its organization in 1845. It is to be hoped, that American Christianity may be well represented on this free general conference of Evangelical Protestantism and make a salutary impression upon the land of the Reformation.

March 11, 1857.

P. S.

VIII.—RECENT PUBLICATIONS.

GERMAN THEOLOGY AND LITERATURE.

GERMANY: its Universities, Theology, and Religion. With Sketches of Neander, Tholuck, Olshausen, Hengstenberg, Twisten, Nitzsch, Müller, Ullmann, Rothe, Dorner, Lange, Ebrard, Hundeshagen, Wichern, and other distinguished German Divines of the Age. By Philip Schaff, D. D. Philadelphia. Lindsay & Blakiston. 1857. pp. 418. \$1.25.

A few months ago there appeared in the "New York Observer" a series of articles on German Theology, almost exclusively derived from a thoroughly rationalistic work of Schwarz, formerly of Halle, now of Gotha, where the anonymous writer held up to the horror of orthodox readers such men as Baur, Strauss, and Feuerbach, as the genuine representatives of German Theology. This is, to say the least, fully as unjust as if some American would exhibit Channing, Parker, and Emerson, as the true types of American Theology and Christianity, or our election riots and the late Kansas troubles as the only legitimate fruits of American republicanism.

But the fact, that such a paper as the one mentioned, finds it necessary to devote several columns to Teutonic criticism and metaphysics, shows that the subject can be no longer ignored with the silence of ignorance or contempt. Whatever be the errors and defects of the literature, and especially the theology of modern Germany, it is impossible to deny that in its original form, as well as in multiplying translations, imitations, and