

THE

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~~CATHOLICISM.~~

*A New Chapter*

*Catholicity*—Among the attributes which Christianity has claimed to itself from the beginning, there is none perhaps more interesting and significant than that which is expressed by the title *Catholic*. It is not the product in any way of mere accident or caprice; just as little as the idea of the Church itself may be taken to have any origin of this sort. It has its necessity in the very conception of Christianity and the Church. Hence it is that we find it entering into the earliest christian confession the Apostles' Creed, as an essential element of the faith that springs from Christ. As the mystery of the Church itself is no object of mere speculation, and rests not in any outward sense or testimony only, but must be received as an article of faith which proceeds with inward necessity from the higher mystery of the Incarnation, so also the grand distinguishing attributes of the Church, as we have them in the Creed, carry with them the same kind of inward necessary force for the mind in which this Creed truly prevails. They are not brought from abroad, but spring directly from the constitution of the fact itself with which faith is here placed in communication. The idea of the Church as a real object for faith, and not a fantastic notion only for the imagination, involves the character of catholicity, as well as that of truth and holiness, as something which belongs inseparably

VOL. III.—NO. I.

1\*

In this general way Prof. Liebner vindicates the view he takes of the necessary relation of Christ to the world. The subject is to be taken up in its soteriological relations fully and specially, he tells us, in the second part of his work, the appearance of which we anticipate with no small interest. Our business at present has been simply to bring it before our readers in the way of report, without pretending to pass upon it any judgment of our own.

In the second part of his article in reply to Thomasius, our author takes up the charge of pantheism, and shows very satisfactorily as it seems to us that it is in this case, as employed against his book, a mere empty sound without any force whatever. There is much more room, he thinks, for urging this very difficulty on the general view of Thomasius himself. It needs at all events to be well considered and kept in mind, that the danger of pantheism can never be fairly avoided, by simply falling over into the arms of an abstract deism. And most especially must that be counted a poor and shallow conception here, by which the idea of Christ's central posture as the Son of Man, in and by whom only our entire humanity can become complete, is taken to imply the falling away in any measure of the grand original and eternal distinction that must ever hold between Himself and the persons of his people. But this point we are not called to take up at the present time.

J. W. N.

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#### RECOLLECTIONS OF NEANDER.

AMONG the world renowned men, who during the summer of 1850 have been gathered in quick succession to the dead, stands conspicuous the German church father, Dr. AUGUSTUS NEANDER, after Schleiermacher the greatest theologian of the nineteenth century. True, he has occupied no ministerial post, like Robert Peel, has won no laurels of victory, like General Taylor, has adorned no throne, like Louis Philippe, and in the loud tumult of public worldly life his voice was not heard. But from his solitary study, Neander has exercised an influence quite as far reaching as that of any of his companions in time and death; an influence, whose action was only more deep and beneficent by being inward and spiritual, and the force of which will continue to be felt without interruption as long as theologians and

ministers of the gospel shall be trained for their heaven appointed work. Though political history knows nothing of the quiet, humble scholar in Berlin, his name shines but the more illustriously for this in the records of the kingdom of God, which outlasts all earthly governments and sets at defiance even the gates of hell. Though too no monument should be raised to him of brass or marble, a far fairer and more imperishable memorial is already secured to him in the grateful hearts of thousands, who have been his hearers or readers, or who in coming time shall draw from his *works* a knowledge of the sorrows and joys, the conflicts and triumphs, the all pervading and transforming leaven-like nature of the church of Jesus Christ, as well as from his *life* the priceless doctrine—that all true spiritual and moral greatness roots itself in *simplicity, humility and love*.

The outward history of Neander may be told in few words; as his whole life was spent in the study and lecture room. Born at Göttingen on the 16th of January in the year 1789, educated in the gymnasium at Hamburg and the university at Halle, a convert in youth from Judaism to the christian faith, and thenceforward self-devoted with entire soul to the study of divinity, he made his appearance a. 1811 as private teacher at Heidelberg, and already in the 22nd year of his age, by his well known work on Julian the Apostate, settled his vocation to become the historian of the church. Soon after, a. 1812, he received a call as Professor of Theology to the newly founded university of Berlin; which through him, Schleiermacher, de Wette, Marheinecke, Tholuck, Hengstenberg, Fichte, Hegel, Böckh, Lachmann, Ritter, Ranke, and other no less celebrated names in all departments of learning, sprang forward with unexampled growth, and rose to be the metropolis of German science. Here he labored as a lecturer and writer, by doctrine and by example, on till his death on the 14th of July, 1850; only now and then breaking the uniformity of his existence, by a vacation trip, in company with his sister or with some student, for the benefit of his weak health and to consult rare books or manuscripts in the libraries at Vienna, München, Brunswick or elsewhere.

Behind this monotonous exterior however, lay hid the richest spiritual life; and it must be exceedingly interesting to follow its gradual development on to full maturity, especially his conversion to Christianity and the different influences which led him to his peculiar theological standpoint. Among these would have to be named before all the study of *Plato*, which kindled in him also, as formerly in the Alexandrian Fathers and in St. Augustine, an "incredible fire" of enthusiasm for the ideal, and

served as a scientific school-master unto Christ; or still more perhaps his early contact with *Schleiermacher*, who by his animated "Discourses on Religion," like a priest in the outer court of Nature, conducted so many of the noblest and most gifted youth of the time out of the dry heath of the then dominant Rationalism at least to the threshold of Revelation. To this German Plato, his teacher in Halle and his colleague for many years afterwards in Berlin, Neander too stood indebted, as he himself always cheerfully acknowledged, for manifold quickening impulses, as he continued also most reverentially attached to him through life; although he differed from him materially in weighty points, particularly on the doctrine of sin, and had no sympathy with the pantheistic elements of his system, being altogether much more positive and realistic in his religious convictions. Valuable materials for such an inward spiritual history are already furnished, in the correspondence with his university friend, the poet Chamisso, which was published some years since, and are to be found still more richly we may presume among his unpublished letters and papers. No doubt also some competent hand, having all these resources in reach, will soon be applied to the important task of providing a complete biography of the father of church history in its recent form. We have for this neither inward nor outward call, and propose here simply, as our title imports, some *recollections* of Neander, as he came before us in his riper years, reserving for a future article some notice of his character as a theologian and more particularly as a church historian. We discharge thus not merely a service which others have asked at our hands, but a duty of gratitude also in our own mind towards a never to be forgotten instructor and friend.

In his *outward appearance*, to begin with what struck every one in an unusual degree, Neander was a perfect original, we might almost say one of the rarest natural curiosities. Even his clothing, a well worn coat of the ancient cut—we never knew him to wear a dress coat—jack-boots reaching above the knees, a white cravat carelessly tied, often on one side of the neck or behind it, an old fashioned hat set aslant on the back of his head, presented an oddity, which seemed to mock the elegant refinement of Berlin, and yet was greeted respectfully by every body, from the king to the loungee at the street corner. His absolute freedom from all that belongs to the stuff of vanity, and his extraordinary indifference to all outward things, gave occasion to the most ludicrous anecdotes; as for instance, that he set off at times for the lecture room *sans culotte* and in his

night gown, but would be happily fetched back by his sister; or that, having once got with one foot into the gutter, he hobbled along the whole length of the street in this predicament, and as soon as he got home sent anxiously for a physician to cure him of his imaginary lameness! *Se non è vero, è ben trovato*. He was of a slender bodily frame, of middling size, with strongly marked Jewish though at the same time most benevolent and good natured features, the eyes deeply seated and full of spirit, overshadowed as with a roof by an unusually strong bushy pair of eye-brows. Thus he sat in his solitary study in the Markgrafen street, surrounded with the spirits of church fathers, schoolmen, mystics, and reformers, whose works lay on all sides in learned disorder, against the walls, on the floor, on tables and chairs, so that visitors could scarcely find a place on an old fashioned sofa for sitting down, while the way out into the dining room, and into the decently furnished parlor of the sister, led so to speak over pure corpses. Still more odd if possible was the appearance of the good man on the rostrum. As he could hardly have found the way by himself, and must have been put in danger by the moving crowd of vehicles and men, a student accompanied him every day to the university building as far as the reading room, where the professors and private teachers are accustomed to entertain themselves during recess. From this he proceeded alone into his lecture room, which was quite close at hand, shooting in sideways; seized first of all a couple of goose quills, which must be regularly laid upon the desk before hand, to keep his fingers employed, and then began his lecture; spinning forth from his mind one idea after another with the greatest earnestness and zeal, without any other help than that of some illegible notices and citations; standing, but constantly changing the position of his feet; bent forward; frequently sinking his head behind the desk to discharge a morbid flow of spittle, and then again suddenly throwing it on high, especially when roused to polemic violence; at times threatening even to overturn the rostrum. The whole scene was so strange and eccentric, that one who heard him for the first time could hardly contain himself for astonishment, and had no power at all to follow him with the pen. And yet still the earnestness, the dignity, the enthusiasm of the eccentric professor, the extraordinary learning and power of thought that appeared in his lectures, restrained all laughter, nay, his personal aspect itself had always even on the first acquaintance something in it that inspired reverence and at the same time called forth confidence and love. In a short time moreover one grew accustomed to his strange exterior,

the comical form vanished before its own solid contents, and served only to make them the object of higher admiration. For Neander all this was perfectly natural, and without the remotest thought of effect; altogether indeed there never was perhaps a man more free from affectation.

All these singularities of his outward appearance indicated, that he was a stranger on this earth, and that he was formed wholly for the kingdom of the *idea*. His ignorance of worldly life and business, his perfect freedom from all the temptations of sensuality and vanity, his superiority to much that for others forms an indispensable need, his indifference towards the material side of existence, fitted him for his purely inward calling and for undisturbed communion with the still spirit world of the past. He was an eunuch from his mother's womb, and consecrated this gift to the Lord, became thus also an eunuch for the kingdom of God's sake (Matt. xix: 12). He belonged to the exceptions, for whom the life of celibacy is a moral duty, and the means of greater activity and success, as it was for Paul and Barnabas. Instead of a wife however, God had given him a true female companion in the person of a similarly unmarried sister, who took on her the care of his few wants with the most tender devotion, attended him almost daily in his walks under the lindens, and with kind hospitality entertained his numerous friends and pupils. She was also indeed highly peculiar, intellectual withal, and not wanting in wit and literary culture, but at the same time was a good housekeeper and altogether a very sensible practical person, supplying thus her brother's defect. The peaceful and innocent living together of this original pair had in it something uncommonly touching, and no one could mistake the wise hand of Providence in their connection, for the accomplishment of the great spiritual work, to which Neander, so to speak, had been predestinated.

As regards the *character* of Neander, it was universally esteemed and admired. True, he also had decided theological opponents; for the Orthodox of the more strict class he was in many points too lax and yielding, for the Rationalists too positive and firm; but all entertained for his character a sort of sacred veneration, and treated him accordingly with much more mildness and forbearance than is usual with such difference of views. His unusual learning was not of itself sufficient to protect him from assault; what surrounded him as an impenetrable tower, and made him invulnerable, was his moral purity and elevation, which at once struck even the most superficial observer, and in regard to which all room for doubt was cut off by his

showing himself always immediately as he was, the very personification thus of the simplicity of the dove. Any attack upon his character, any impeachment of his motives, could have sprung only from stock blind passion, would have awakened indignation throughout the whole theological camp of Germany, and so must have resulted almost inevitably in the moral discomfiture of the antagonist himself. Neander was one of those truly great men, with whom theory and practice, head and heart, fall perfectly together. Not without reason had he chosen for his motto: "*Pectus est quod theologum facit.*" He pursued theology, not as an exercise of the understanding merely, but always as a sacred business of the heart also, which he felt to be most intimately connected with the highest and most solemn interests of man, his eternal welfare and worth. The living centre and heart's blood of the science was for him faith in Jesus Christ, as the highest revelation of a holy and merciful God, as the fountain of all salvation and sanctifying grace for the world. Whatever he found that was really great, noble, good and true in history, he referred directly or indirectly to the fact of the incarnation, in which he humbly adored the central sun of all history and the innermost sanctuary of the moral universe. There were no doubt more orthodox theologians than Neander; for it is well known, that with all his regard for the symbolical books, he would never confine himself to their measure and conscientiously refused to sign the Augsburg Confession; but among all there was not one perhaps, in whom doctrine was to the same extent life and power, in whom theoretic conviction had so fully passed over into flesh and blood, in whom the love of Christ and of man glowed with so warm and bright a flame. Here, in this unfeigned life-breathing piety, which had its root in Christ's person and gospel and formed the foundation of all his theology, lay the irresistibly attractive charm of his lectures for every piously disposed hearer, and the edifying character of all his writings. Whilst however in this practical soul engaging character of his theology he fell in with the pietistic school of Spener and Franke, which asserted just this side of religion, the rights of the heart, the necessity of a *theologia regenitorum*, over against a lifeless orthodoxy of the intellect—he was on the other hand far removed from all pietistic narrowness and circumscription. His extended historical studies had served to enlarge his naturally liberal mind to the most comprehensive catholicity, which it were gross wrong however to call latitudinarianism. He never lost his sound and simple sight for the main object, the life of Christ proceeding from a supernatural source, but he

thought too highly of this, to compress it into the narrow bounds of a human form, some single tendency or school; he saw in it rather such an inexhaustible depth of sense, as could be in some degree adequately expressed only in an endless variety of gifts, powers, periods and nations. What a difference is there not, for example, between an Origen and a Tertullian, a Chrysostom and an Augustine, a Bernard and a Thomas Aquinas, a Luther and a Melancthon, a Calvin and a Fenelon; or when we go back to the Apostolical Church itself, between a Peter and a John, a James and a Paul, a Martha and a Mary! And yet Neander knew, how to trace out, and greet with joyous gratitude, the same image of Christ variously reflected in all. This will be spoken of more particularly hereafter, when we come to set forth his merits as a church historian; here we notice the wideness of his heart simply as an essential element in his practical piety. Between it and his studies there existed, undoubtedly, a relation of reciprocal encouragement and support. Thus was Neander in the noblest sense the friend of man, because Christ's friend, at home in all spheres of the invisible Church, the exact impression of evangelical catholicity, and an interpreter of the precious doctrine of the communion of the saints, which transcends all limits of time and space, and comprehends all the children of God under the One Head Christ.

Here however must be brought into view a trait, of which indeed his writings furnish only occasional outbreaks for the most part in prefaces, but which in his personal intercourse came to a very marked prominence. Neander's spirit, with all its love and softness, was yet capable also of very strong and decided aversion. This is by no means unpsychological. Hatred in truth is only inverted love. The same force that draws towards it what is in harmony with God, repels from it with equal determination what is of a contrary nature. John, the disciple of love, who lay on Jesus' bosom, was at the same time a son of thunder, who was ready to pray down fire from heaven upon the enemies of his Divine Master, forbade to salute such as should deny the fundamental mystery of the true divinity and humanity of Christ, and according to ancient story forsook a public bath suddenly, when he found that it contained Cerinthus the Gnostic heretic. We have often thought, that this apparent contradiction of mildness and harshness, gentleness and holy passion, in the case of the Apostle, who in his Gospel passes by like a still peaceful breeze, while in the Apocalypse he moves with the rushing force of the hurricane or storm, found its solution in Neander, though it is on account of his mildness

only that he has generally been compared with John. It is well known, that the same Neander, who as a historian could do justice to the most different tendencies, and who took even heretics as far as possible into his protection, showed himself impatiently intolerant towards altogether kindred manifestations, when they came before him in *our* time. It is known, that on every opportunity in conversation he expressed his decided antipathy towards two leading forms of thought belonging to the present time; namely, against the *Hegelian philosophy* and *theology* on the one hand, and against the positive or right side of this also in such men as Marheineke, Göschel, Dorner, Martensen, no less than the so called negative *left*, as represented by Baur and Strauss; and then on the other hand against the technical *church orthodoxy*, whether standing in the service of the Union, like Hengstenberg's *Kirchenzeitung*, or putting on the form of exclusive Lutheranism, as in the writings of Rudelbach and Guericke.<sup>1</sup> Here we must take care to distinguish well between right and wrong. Neander saw here two dangerous extremes, which threatened to rob the youth of Germany of the treasure of evangelical freedom and to impose upon it new chains. From the Hegelian philosophy he feared the despotism of the spirit; from the strict orthodoxy, the despotism of the letter. He hated the onesided intellectualism and panlogism of the first, the narrow spirit and harsh judgments of the last. There Christianity seemed to him to lose itself in the clouds of idealism, here to fall into stagnation and stiffen into dead forms. Besides he held it altogether vain, to seek the restoration by force of any past period of the Church as such, or to dream of infusing new life again into that which has been once for all judged and set aside

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<sup>1</sup> Of the last I seldom heard him speak, and then only in the most passing way and with contempt—as of an ungrateful copyist, who misused the hard work of other theologians, particularly those belonging to the “*United Evangelical Church*,” in the service of his ultra-Lutheran dogmatism and fanaticism. The dishonorable dependence of Guericke's *Church History* on the works of Neander, Hase, and others—of his “*Synholik*” on the copied lectures of Ullmann, (which in the general part, as Ullman himself once told me, he made use of by pages and chapters, almost word for word, without the slightest acknowledgment of the source.)—of his *Introduction* on various books in the same line, used but not quoted, among others Gerlach's *N. T.*, &c.—is something well known; and would not be noticed here at all, had not an English Quarterly in this country, for which otherwise we have only the best wishes, in repeated instances, with well meaning ignorance, praised this same Guericke, as one of the greatest if not the very first among the scholars of Germany, and as a model theologian worthy of universal study!!

by the course of history. We honor now the motives which lay at the bottom of this whole view ; and as regards his opposition to the left side of the Hegelian school, we are of one mind with it entirely. For this modern Gnosticism represents the perfection of scientific unbelief, denies the existence of a personal God, the self-conscious duration of man after death, treats the Gospels as a book of fables, declares most of the N. T. writings to have been produced by the pious fraud of the period after the Apostles, and dissolves all christian ideas, so far as it has any left, into the creations of a philosophy that ends in pure mist and smoke. Against this arrogant pantheism, different from atheism only in form, this lifeless formalism of the understanding, that destroys at last all soul in man, and turns him into a pure speculator on the open heath, an unfruitful thinker of thinking, a heartless critic and fault finder, Neander has often in private conversation entered his vigorous protest, asserting the authority of the Bible doctrine concerning God, and the claims of our common life, which can never possibly be satisfied by such dialectical play though it be never so brilliant. And it is only to be wished indeed, that he had taken occasion in a public way, to assail much more sharply than he has done in fact, in his *Life of Christ* for instance the purely negative special pleading of the mythologist Dr. Strauss, and in his *Age of the Apostles* also the altogether similar proceeding of Baur, Schwegler and Zeller, with the Acts of the Apostles and the N. Testament Epistles. As regards however the positive christian speculation which has leaned more or less on the Hegelian philosophy, he certainly carried his opposition too far, although we may well admire his sense for the simple, sound and natural, which often lay at the bottom of it. There was much no doubt to object to in the various attempts of a Göschel, a Marheineke, &c., to unite Hegel's philosophy with biblical christianity and church orthodoxy, much that was sickly and false ; but still the necessity of a speculative theology, aiming to satisfy the highest requirements of reason, lies deep in the process of Protestantism itself, and many of the best and most gifted men, (think only for example of Daub, Dorner, Rothe.) have devoted and still devote their noblest powers to this great problem, the reconciliation of reason with revelation, not despising in such task the help of this profound and comprehensive thinker, who may well be styled the German Aristotle. Neander had the less cause to denounce root and branch the Hegelian philosophy, with all belonging to it directly or indirectly, as he himself in one most weighty point fell in with it, namely in the idea of *development*,

which lies at the foundation of his Church History, while it forms (though indeed in very different logico-dialectical shape,) the very life blood of Hegel's system. Thus decidedly unjust towards Hegel and his disciples, he allowed himself on the other hand to be greatly carried away with the sanguine hopes, which were fixed on the coming forward of Schelling in Berlin with his "positive" philosophy, as it was called—hopes that have been since but very partially fulfilled. Just as little finally can we approve his harsh judgment upon the revival of the strong church tendency, by which he brought dissension unnecessarily into the ranks of the friends of revelation, and without meaning it placed in the hands of the Rationalists a welcome weapon against the cause of truth. Who will deny, that especially in a time so distracted and unsettled as ours, this revival of the symbolical theology had full right and weighty reason, though we agree with Neander of course in the view, that the present has a far more comprehensive task to fulfil than simply to restore again out and out the church relations of the 16th century, a thing at all events that can never be done. Neander moreover could not but know, that in the most essential points of faith he was himself of one mind with those champions of church orthodoxy, and differed from them properly only in scientific form and range of vision. The more unfair has it appeared to us for this reason, that whilst he showed a certain toleration even towards Dr. Strauss in his well known judgment on the prohibition of his infamous "Leben Jesu," he should have held himself almost entirely aloof from his colleague Hengstenberg, a man who has borne so much of the reproach of Christ, and that to the deep grief of the pious in Berlin he renounced at last formally and publicly all connection whatever with the "Evangelical Church Journal," on account especially of its undue severity towards the cherished memory of his great friend Schleiermacher. They were men indeed of altogether different nature, but yet not more so than for instance Melancthon and Calvin, who notwithstanding honored and loved one another as brothers.

At all events, think of these theological tendencies themselves as we may, the manner and style in which Neander was accosted to assail them, in his evening circles particularly, urged on often by slavishly devoted students, was by no means free from morbid irritation and passion; an infirmity suited to keep the admiration of his friends from running into actual man worship.

The weakness of a great and good man goes only to show, that the highest human virtue is imperfect, and that we all need mercy and intercession. This fact was well understood by the

humble Neander himself, who in addressing his pupils from his window, on the last anniversary of his birth but one, poured forth publicly a confession of his own sinfulness that moved every heart.

Aside however from the strong and invincible prejudices now mentioned, it was not easy indeed to detect in him a single fault; he presented on the contrary a combination of the noblest qualities and fairest virtues, refined by the spirit of Christianity, such as is rarely indeed met with in a single man. The leading features of his character were *simplicity, honesty, disinterestedness, humility, love*. Of the plots and intrigues, the manifold duplicities and crafty calculations of worldly men, he had hardly a conception even by hearsay; his noble Nathanael spirit lay clear and open before God and man, like the simplicity of the dove itself. He gave his confidence to every body, and was thus indeed often enough deceived. Great as his the retic knowledge of men was, he erred continually in the application of it to particular actual cases, and this from sheer goodness of heart and childlike simplicity. To understand and admire in its true living force that great word of the Redeemer, *Except ye become as little children ye shall not enter into the kingdom of heaven*, it was only necessary to become acquainted with Neander.— He was in very truth a child in malice, and yet at the same time a giant in understanding. In our whole life we have never met, among learned men, with spirits more childlike and amiable than those of Neander and the pious naturalist and traveller G. H. von Schubert of Munich. And who does not admire the noble and conscientious regard for truth, which appears in all Neander's scientific investigations, not excepting those even in which his views whether right or wrong were found to deviate from the older orthodoxy. His disinterestedness was, we may well say, without bounds. He had indeed for his own person externally few wants; his clothing was of the most simple sort; his moderation in eating and drinking reminded one of the lives of the old ascetics, and of St. Anthony, who felt ashamed as an immortal spirit of having to use earthly food. By reason of his unpractical nature moreover, and his total abstraction from the world, he was indeed wholly ignorant of the value of money, and had not his sister relieved him from taking care of it, he would no doubt have brought himself to beggary over and over again by sheer benevolence. In this respect also he showed not a trace of his Jewish descent. It is known that the university teachers in Germany receive apart of their remuneration from the students who have for this purpose to pay over a fixed sum

for every course to the treasurer. To get a remission of this honorarium from Neander was the easiest thing in the world, and he was very often imposed on here by those who were anything but poor. The Society for Sick Students in Berlin owed its origin to him, and he devoted to it the whole profits of several of his writings; as he gave also all that he got for another part of his works to Bible Societies, for the circulation of bibles among the heathen. Every one in want or need found with him a sympathizing heart and liberal hand. We have still a very lively remembrance of his heartfelt interest for a young man who was blind. Earnestly thirsting after religious knowledge, the youth had attended several of his lectures in 1840-41 on church history and exegesis, and spoke afterwards with the most grateful satisfaction of the spiritual benefit they had afforded him. When Neander heard of his necessitous circumstances, he showed the greatest emotion, inquired with staring eyes and growing agitation into all the details, and then hurried away to his sister to procure him help. We happened to be in his study at the time, and the scene struck us the more deeply, as Neander, by reason of his total lack of practical tact, had himself the air of one perfectly helpless, and with the greatest readiness to assist want was still in a perfect quandary as to how it should be done, till his sister or some student came to his relief. And how much good did he not do, which only eternity will bring to light! For he was the man precisely and in full, to abhor all show and not to let the right hand know what was done by the left. No doubt he possessed naturally in high degree what we call a good heart; but it was lifted into the region of grace, and seasoned and sanctified by the love of Christ, the Saviour of the world. Of sexual love he knew nothing; and yet how highly he conceived of the dignity and worth of woman; how beautifully he has portrayed the blessed influence of pious mothers upon the religious history of several of the greatest church fathers, such as Gregory of Nazianzen, Chrysostom and Augustine; how tenderly devoted was he towards his sisters, especially to that one who gave herself up to the care of his earthly wants, that his rich mind might be consecrated to the undisturbed service of the Church! Sons and daughters were denied him; but this privation was made up to him in his students, for whom he had the feelings of a real father. Never perhaps was the love of a professor towards theological youth so inward and strong. No wonder, that they were enthusiastically devoted to him also in return. As often as his birth day came round, they brought him some suitable present and a serenade,

to which was added not unfrequently a grand torch-light procession; not only his own immediate pupils, but hundreds of students also from the other faculties, joining with lively interest in the occasion. And as he was ready to serve every German youth, so had he a warm welcome also for every foreigner, who visited him as a theologian or as a friend of the kingdom of God. In France, England, Scotland, and America, there are to be found many very worthy ministers, who have experienced his kindness and hospitality and hold them still in thankful remembrance. Through such visits, where his familiarity with the French and English languages did him excellent service, he has scattered many a noble seed into distant lands, which has since sprung up in quiet stillness and is now yielding fruit a hundred fold. For Americans he had a certain partiality, as a free course of the religious life, undisturbed by any sort of political influence, fell in specially with his taste; although of course the division and distraction of the Church in this country was not approved by him, and near at hand would have been still more deplored than as seen only at so great a distance. For he was emphatically a man for union, and sought the one in the manifold no less than the manifold in the one.

This glorious character, thus full of childlike simplicity, tender conscientiousness, unwearied professional fidelity, and warm self-sacrificing love, this life thus wholly consecrated to the highest ends of the spirit, the advancement of truth and piety, was rooted and secured throughout in the grace of *humility*. Neander knew the deep corruption of human nature, the absolute necessity of its redemption in Christ, placed himself cheerfully in the great concern of life by the side of the least; with all his uncommon learning preferred the simple undorned preaching of the gospel for poor sinners to the most brilliant displays of rhetorical talent; listened on Sunday with touching attention and devotion to the foolishness of the cross, which yet puts to shame all the wisdom of this world; and with all his immense popularity, and his fame spread over the whole theological world, never allowed himself to be blinded by pride and vanity, or to swerve the breadth of a finger even from the track of that virtue which Chrysostom styles the foundation of all christian morality; he remained to the last breath as simple and humble as a child, and would be nothing in himself, but all only in and through Christ. One of his favorite mottos, which he wrote for us in our album, was, *Theologia crucis, non gloriæ*; and according to this he himself lived, spoke, and wrote, till life's frail tenement gave way and his spirit passed into the full vision of the crucified One in glory.

Neander had always a weak and sickly body. In the last years of his life however, he became in a very peculiar sense a theologian of the cross, with painful experience that the *via lucis* is indeed also a *via crucis*. By a dark though gracious dispensation of the Lord, he was doomed, like the illustrious author of the *Paradise Lost*, to an almost total loss of sight, long before weakened by incessant study day and night—a doubly severe trial for a scholar, and particularly for a historian, to whom no organ is in any degree so valuable and necessary as his eyes. Thus must this friend of God be perfected by suffering. His faith gave him power to bear also this calamity, and to him might be applied in full measure what St. Anthony once said to the blind church teacher, Didymus of Alexandria: “Let it not trouble thee to be without the eyes with which even flies can see; but rejoice rather that thou hast the eyes that angels see with, for the vision of God and his blessed light.” Not a murmur, not a sound of complaint or discontent, passed over Neander’s lips; and in this way the crown was set upon his character by *patience* and quiet *resignation* to God’s will. He did not suffer himself to be interrupted in his work by this affliction, and showed in it a rare power of will over opposing nature. Not only did he continue to hold his lectures as before with the most conscientious fidelity, but he went forward unceasingly also in his literary labors with the help of a reader and amanuensis. Nay, he took part even so late as the beginning of the year 1850, in connection with Dr. Julius Müller of Halle and Dr. Nitzsch of Berlin, in establishing a new periodical, the valuable “*Deutsche Zeitschrift für christliche Wissenschaft und christliches Leben* ;” and furnished for it a number of excellent articles, such as a retrospect of the first half of this century, one on the difference between the Hellenic and Christian Ethics, another on the practical exposition of the Bible—in which he still soared with unabated strength like an eagle, only a short time before his death.

What his departed friend Schleiermacher had wished for himself already in his “*Monologues*,” and afterwards actually received, was granted also to Neander, the privilege namely of dying in the full possession of his mental powers and in the midst of his work. Only eight days before his death, on the occasion of a visit from Gutzlaff, “the apostle of the Chinese,” he made an address with youthful freshness on the Chinese Mission, and looked forward with animation to the future triumphs of the kingdom of God, the setting forth of whose growth, under the guidance of the twofold likeness of the mustard seed

and leaven, he considered the great business of his own life. On the following Monday, the 6th of July, he delivered his last lecture, in the midst of severe pains from an attack of something like cholera, so that his voice several times failed, and he was scarcely able with the help of some of the students to come down the steps of the rostrum. But notwithstanding this, immediately after dinner which he hardly touched, he set himself again to dictating for the last volume of his Church History, which was to describe the close of the Middle Ages and the preparation for the Reformation, until nature violently kept down asserted in the end her rights, and fastened him to his bed. Then he had his last and severest trial to endure, in ceasing to work for the kingdom of God, which had always been his life and highest joy. Several times indeed he wanted to gather himself up again, and to put force on his sinking body, and became almost impatient when the physician refused to allow it. But his affectionate sister now reminded him of what he used to say to *her* in sickness, to engage her submission to medical judgment: "It comes from God—therefore must we suit ourselves to it cheerfully." Calmed at once, and as it were ashamed, he replied: "That is true, dear Hannah, it all comes from God, and we must thank him for it." So formerly the great bishop, Chrysostom, whose life and deeds Neander had delighted to portray, expired in banishment with the exclamation, "God be praised for all!" Still however only a few hours before his dissolution, on Saturday afternoon, the "father of modern church history" once more collected his strength, and taking up the thread of his unfinished work just where he had left off before, dictated a description of the differences among the so-called "Friends of God," those remarkable German Mystics of the 14th and 15th centuries, who with so many other revelations of that transition period, not unlike our own, prepared the way both negatively and positively for the Reformation and its Protestant results. After this worthy conclusion of his literary activity, about half past nine o'clock, he longed for rest, and in a sort of half dream, as at the end of a toilsome journey, addressed his sister with the significant words: "*I am weary, let us go home!*" When the bed had been put in order by a friendly hand for his last slumber, he threw the whole tenderness and affection of his nature once again into a scarcely audible "*Good night!*" slept then for four hours, breathing always more softly and slowly; and with the morning of the Lord's day, on what is styled in the church year the Sunday of Refreshing, awoke in the morning of eternity among the spirits of the just made perfect. There,

in the midst of his favorite kindred minds, Melancthon, Bernard, Anselm, Chrysostom, Augustine, and St. John, he rests now from all labor, in blissful joy, on the breast of him whom not having seen he here loved, feasting his eyes with that glory of which all earthly beauty is but a dim shadow.

But as for us, who remain bound to the earth and are called to work and wrestle still amid the tumultuating growing confusion of the church militant, we can only pray in humility that it may please the Lord soon to bring in that *Johannean Age*, of which the sainted Neander, the "Præceptor Germaniæ" so often prophetically spoke, the age of love, of peace, in which all the past contradictions of the Church shall be reduced to harmony and order, when every knee in heaven or on earth or under the earth shall bow to him, and all who love Christ shall join with one heart and mouth in praising the Triune God.

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It will be perceived that this very imperfect sketch rests upon something more than a mere literary interest in Neander. The writer did not belong indeed to the more intimate circle of his disciples and followers. When my acquaintance with him commenced, I had already nearly completed my theological studies, under wholly different influences in part, at Tübingen and Halle, and my attendance on his lectures was limited to the third part simply of his course in church history, reaching from the Reformation down to the present time. The relation besides in which I stood to speculative theology and church orthodoxy, was not exactly what he could approve. The first I then held, and still hold, to be highly necessary, for the full solution of certain great problems of the present time, particularly the christological question, or at least for bringing them nearer to their final solution; the second I regard not merely as a barrier to the destructive tendencies of unbelief, but as a wholesome counterpoise also to that on-sided subjectivity, which is the fault of our modern Protestantism generally. If the later evangelical theology then, among whose founders Schleiermacher must be allowed at least to hold a prominent place, is ever to accomplish its mission, it may never renounce connection with the faith of the fathers, and it must show itself also in the widest sense practical and churchly; that is it must lead to a new construction of the general life of the Church, in which shall be happily united and preserved the results of all earlier history, the bloom and fruit of the past both Protestant and Catholic. Notwithstanding these differences however, which touch not indeed the substance of chris-

ian faith, Neander always treated me, as a student, and in the exercises connected with the taking of my degree, and afterwards as *privatdocent*, with the greatest friendship and with a love I may say which was truly paternal. He was ever ready to direct and assist me in my studies. It was my privilege to spend many precious hours, partly alone with him in his study and partly at his dinner table, to which his particular friends were so often invited; and I count it a special favor of the Lord, that he permitted me to come so closely to such a theologian, in whom learning and piety were so harmoniously blended, and from whose frail body the life of Jesus Christ was reflected with such unearthly beauty, and to impress upon my memory his beloved image, as a powerful monition to simplicity, to gentleness, to humility, to love, and to a heavenly mind. When accordingly in the year 1843, partly by Neander's recommendation, I was called altogether unexpectedly to Mercersburg, he gave me at parting his warm shake of the hand, his hearty benediction, which I cannot call to mind without grateful emotion. And although my situation since has of necessity brought me into relation negatively and positively with the Anglo-American theology and religion, and I have accustomed myself to look at the history both of the world and of the church, so to speak, from the American or more correctly from the Anglo-German stand point; I have still continued in almost daily connection with Neander's works, and have learned from them, particularly as regards the patristic period, more than from any other historian. When I made up my mind accordingly a year and a half since to publish my own Church History, I held it a simple duty of gratitude to dedicate the first volume to my venerated teacher and fatherly friend, and applied to him before hand for permission to use his name in this way. In reply, though then already nearly blind, with his own trembling hand and in almost illegible characters, he wrote me a letter, which I subjoin here in conclusion, as being one of the last probably that flowed from his pen, and because besides it contains a remarkable judgment on the events of the year 1848, the crisis of the existing European culture, and in this respect also may not be without interest for his numerous friends and pupils.

*Mercersburg, Pa.*

P. S.

“MY DEAR FRIEND:

“I can only return you my hearty thanks for the testimony you publicly offer me of your affectionate remembrance, and for the honor you propose to show me,

whilst I desire for you in your work all illumination and strength from on high.

“As regards your Journal, I believe something of it through your kindness has reached me, for which you have my hearty thanks. It is well, that you have reminded me of it. I may now easily forget anything, and let it lie unused, as I can read only through other people's eyes, having suffered for two years past from the consequences of a paralysis settled in my own.

“I had intended to send you along with this letter something new of my publications; but it is now omitted, as it just so happens that all my copies have already been given away. If the good Lord had not visited me with weakness in my eyes, I would have had the pleasure long since of being able to send you a new volume of the Church History as far as to the Reformation; and perhaps by this time even the history of the Reformation itself.

“What men called freedom in our poor fatherland, during the mournful year 1818, is something very different from what is sought and meant by the spirit which has been born from the best English piety in your America. It was a conflict here between *atheism and Christianity*, between *vandalism and true civilization*. Even many years ago I predicted, that the philosophy of onesided logic, intellectual fanaticism and self deification, must lead to this proper consequence of its fictions, as by their popularization has now come to pass. Not as though this philosophy alone were in fault; but it was the most strictly consequent scientific expression of the reigning spirit of the age and its tendency. Nor will I deny that there are true wants also at hand in the spirit of the age, and that nothing short of their satisfaction, which the gospel alone has power to secure, can bring any lasting relief. *We stand on the brink of an abyss, the downfall of the old European culture, or else on the confines of a new moral creation, to be ushered in through manifold storms, another grand act in the world-transforming process of Christianity.* In the mercy of a long-suffering God we will hope for the last.

“Praying that God's richest blessing may rest on your family, on your work and all that pertains to you, I remain

Affectionately yours,

Berlin, 28th Oct., 1849.”

A. NEANDER.”