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I.

REV. DR. JAMES RICHARDS AND HIS
THEOLOGY.—II.

IN a previous article (PRES. REV., April, 1884) we presented some salient points in the life and character of Dr. James Richards. We, also, traced his Theology in part, as we proposed, along three lines of thought: (1) In reference to God. (2) In reference to Man. (3) In reference to the God-man.

Of these, we considered only the first and second. Under the former came, first in order, Dr. R.'s presentation of *primal truth*—the truth concerning God,—God as the absolute Being, the personal Jehovah, holy, just, and good, Author of all things—who was before all things and by whom all things consist. This, in the view of Dr. Richards, is the supreme reality, the fundamental truth on which all other truth reposes.

Next in order, came the consideration of the *fundamental doctrine*, the Plan or Purpose or Decree of God.

In the view of Dr. R., this is a doctrine fundamental not only to all theological doctrines, but preliminary to all finite existence (S. C., 7). It is but a truism to assert, that it depended upon the good pleasure of him who was before all things, that anything should *ex-ist* or begin to be. Yet, from the theistic stand-point this simple truism involves the demonstrative proof of this fundamental doctrine,—The Divine Plan or Purpose or Decree; it involves also the proof that this doctrine is so comprehensive as to include all things. In the explicit language of Dr. Richards,—“The Divine Decrees are necessarily *universal*, reaching alike to all beings and events, and through all time. In the order of nature, they precede whatsoever comes to

III.

MELANCHTHON.

PHILIP MELANCHTHON, the second leader of the German Reformation and the "Teacher of Germany" (*Præceptor Germaniæ*), was born of pious parents, February 16, 1497, fourteen years after Luther, at Bretten, in the beautiful and fertile Palatinate. His father, Georg Schwarzerd, had made, at Heidelberg, a skilfully contrived armor for the Emperor Maximilian I., in which this last of the mediæval knights conquered a bold Italian in a tournament. Melanchthon himself afterward prepared the spiritual weapons for the conflict of Germany with the Pope of Rome. His mother, Barbara Reuter, was a niece of the celebrated classical and Hebrew scholar John Reuchlin, who suffered much persecution from the Dominican monks for promoting Biblical learning. He lost his father in early boyhood, but his grand uncle took charge of his education, gave him, according to the literary fashion of the age, his Greek name Melanchthon, or Melanthon, in exchange of the German family name (Schwarzerd, Blackearth), together with the rare and costly present of a Latin Bible, and sent him to the Latin school of Pforzheim, and the Universities of Heidelberg and Tübingen. He studied philosophy, mathematics, natural science, law, and medicine, but especially the Greek and Roman classics, which were then raised to life again after a long sleep in the dust of ages, and kindled the fire of enthusiasm for liberal culture among scholars in Italy, France, and Germany. It was an age of literary discovery preparatory to the Reformation. In theology he had at that time less interest, as it was taught in the dry, barren method of mediæval scholasticism in its last stages of consumption. But he had received a pious training at home, and took great delight in public worship, and in reading the lives of saints.

By the extraordinary precocity of his genius in connection with great modesty of character, he soon attracted favorable attention, and rose with unexampled rapidity to the highest rank of classical and general scholarship. He wrote and spoke the ancient languages

better than his native German. He composed poetry in Latin and Greek. He learned the Hebrew from Reuchlin's Grammar, which marks an epoch in Hebrew learning. At the age of fourteen, he took the degree of Bachelor of Arts; three years later (1514) that of Master of Arts. In 1516, the famous Erasmus gave him the testimony: "My God! what expectations does Philip Melanchthon excite, who is yet a youth, yea, we may say a mere boy, and has already attained to equal eminence in the Greek and Latin literature! What acumen in demonstration! What purity and elegance of style! What rare learning! What comprehensive reading! What tenderness and refinement of his extraordinary genius!"

Melanchthon commenced his public life in the University of Tübingen, as lecturer on ancient literature, and editor and commentator of Aristotle and other classics. The influence of his fatherly friend Reuchlin, who defended the cause of liberal learning and progress against obscurantism and stagnation, and especially the careful study of the Bible, which he carried with him everywhere, opened his eyes to the sad condition of the Church and the priesthood, and disposed him favorably to the reform movement, which commenced, during his residence at Tübingen, with the famous controversy of Luther and Tetzel (1517), and at once attracted the attention of every educated man.

MELANCHTHON IN WITTENBERG.

At the recommendation of Reuchlin, the Elector Frederic the Wise, of Saxony, the cautious and faithful patron of Luther, called the promising scholar from Tübingen to the Greek professorship in the University of Wittenberg, which that prince had founded in 1502, and which had just acquired a European celebrity by the outbreak of the Reformation.

Melanchthon arrived at Wittenberg the 25th of August, 1518, nearly one year after the publication of Luther's *Theses* (Oct. 31, 1517), and two years before the burning of the Pope's bull of excommunication (Dec. 10, 1520). Although yet a youth of twenty-two years of age, he at once gained the esteem and admiration of his colleagues and hearers. He was small of stature, and with the exception of a high and noble forehead and fine blue eyes full of fire, rather unprepossessing in his outward appearance; also extremely diffident and timid. But his introductory address dispelled all fears; his learning was undoubted, and his moral and religious character above suspicion. He, at first, devoted himself to philological pur-

suits, and did more than any of his contemporaries, excepting Erasmus, to revive the study of the Greek language and literature, which did such essential service to the cause of Biblical learning, and materially promoted the triumph of the Reformation. He called the ancient languages the swaddling-clothes of the Christ-child; Luther compared them to the sheath of the sword of the Spirit. Melancthon was master of the ancient languages, Luther master of the German; the former, by his co-operation, secured accuracy; the latter, idiomatic force and poetic beauty to the German Bible.

In the year 1519 Melancthon graduated as Bachelor of Divinity; the degree of Doctor he modestly declined. From that time on, he also delivered theological lectures, especially on exegesis. He taught two hours every day a variety of topics including ethics, logic, Greek grammar and literature. In the latter period of his life, he devoted himself exclusively to sacred learning. He was never ordained, and never ascended the pulpit; but for the benefit of strangers who were ignorant of German, he delivered every Sunday in his lecture-room a Latin sermon on the Gospels. He was the most popular teacher at Wittenberg.

His and Luther's fame attracted students from all parts of Christendom. He had, at times, as many as from fifteen hundred to two thousand hearers (the whole University numbered three thousand students), including princes, counts, and barons, and heard occasionally as many as eleven languages at his frugal but hospitable table. Subsequently he received several calls to Tübingen, Denmark, and Heidelberg, and was also invited to France and England; but he preferred remaining in Wittenberg till his death.

He drew up the statutes of the University, which are regarded as a model. By his advice and example the higher education in Germany was regulated.

Immediately after his arrival at the Saxon University, on the Elbe, Melancthon entered into an intimate relation with Luther, and became his most useful and influential colaborer in the work of reformation. He looked up to his elder colleague with the veneration of a son, and was carried away and controlled (sometimes against his better judgment) by the fiery genius of the Protestant Elijah; while Luther regarded him as a superior in learning and moderation, and was not ashamed to sit humbly at the feet of the modest and diffident youth. He attended several of his exegetical lectures, and published them, without his wish and knowledge, for the benefit of the Church.

The friendship of these two great men is one of the most delight-

ful chapters in the religious drama of the sixteenth century. It rested on mutual personal esteem and truly German affection, but especially on the consciousness of a providential mission intrusted to their united labors. Although somewhat disturbed, at a later period, by slight doctrinal differences and occasional ill-humor, it lasted to the end; and as they worked together for the same cause, so they now rest under the same vault in the church at Wittenberg, at whose doors Luther had kindled the flame of the Reformation by the ninety-eight theses against the papal indulgences.

Melanchthon descended from South Germany, Luther from North Germany; Melanchthon from the well-to-do middle class of citizens and artisans, Luther from the peasantry; Melanchthon had a quiet, literary preparation for his work, Luther passed through a hard youth and severe moral conflicts; the former passed through the door of classical studies, the latter through the door of mystic contemplation and monastic asceticism; the one was foreordained to a professor's chair, the other to the leadership of an army of conquest. Luther well understood and best expressed the difference of character, and it is one of his noble traits that he did not allow it to interfere with the esteem and admiration for his younger friend and co-worker. "I prefer the books of Master Philippus to my own," he wrote in 1529. "I am rough, boisterous, stormy, and altogether warlike, fighting against innumerable monsters and devils. I am born for the work of removing stumps and stones, cutting away thistles and thorns, and clearing the wild forests; but Master Philippus comes along softly and gently, sowing and watering with joy, according to the gifts which God has abundantly bestowed upon him."

Luther was incomparably the stronger man of the two, and differed from Melanchthon as the wild mountain torrent from the quiet stream of the meadow, or like the rushing tempest from the gentle breeze, or, to use a Scriptural illustration, like the fiery Paul from the gentle John. Luther's writings smell of powder; his words are battles; he overwhelms his opponents with a roaring cannonade of argument, eloquence, passion, and abuse. But Melanchthon excels in moderation and amiability; and often exercised a happy restraint upon the unmeasured violence of his colleague. The one was emphatically the man for the people, abounding in strong and clear sense, popular eloquence, natural wit, harmless humor, intrepid courage, and straightforward honesty. The other was a quiet, considerate scholar—a man of order, method, and taste, and gained the literary circles for the cause of the Reformation. He is the principal founder of a Protestant theology. He very properly represented the

evangelical cause in all the theological conferences with the Roman Catholic party, at Augsburg, Speier, Worms, Frankfurt, Ratisbon, where Luther's presence would only have increased the heat of controversy, and widened the breach.

Without Luther, the Reformation would never have taken hold of the common people ; without Melanchthon, it would never have succeeded amongst the scholars of Germany. The former was unyielding and uncompromising against Romanism and Zwinglianism ; the other was always ready for compromise and peace, as far as his honest convictions would allow, and sincerely labored to restore the broken unity of the Church. He was even willing, as his qualified subscription to the Articles of Smalcald shows, to admit a certain supremacy of the Pope (*jure humano*), provided he would tolerate the free preaching of the Gospel. But these two things will never agree.

The one was the strongest, the most heroic and commanding ; the other, the most gentle, pious, and conscientious, of the reformers. Melanchthon had less ambition, and felt, more keenly and painfully than any other, the tremendous responsibility of the great religious movement in which he was engaged, and would have made any personal sacrifice, if he could have removed the confusion and divisions attendant upon it. On several occasions, he showed, no doubt, too much timidity and weakness ; but his concessions to the enemy, and his disposition to compromise for peace and unity's sake, proceeded always from pure and conscientious motives.

The two Wittenberg reformers were evidently brought together by the hand of Providence, to supply and complete each other ; and, by their united talents and energies, to carry forward the German Reformation, which would have assumed a very different character if it had been exclusively left in the hands of either of them. Without Luther, Melanchthon would have become a second Erasmus, though with a profounder interest in religion, and the Reformation would have resulted in a theological school instead of giving birth to a Church. However much the humble and unostentatious labors and merits of Melanchthon are overshadowed by the more striking and brilliant deeds of the heroic Luther, they were, in their own way, quite as useful and indispensable. The "still small voice" often made friends to Protestantism, where the earthquake and thunder-storm produced only terror and convulsion.

DOMESTIC AND PRIVATE LIFE.

Melanchthon, being not an ordained clergyman or monk, like Luther and other Reformers, had no vow of celibacy that might hinder him from entering the married state. In 1520, when twenty years of age, he married Catharina Krapp, the worthy daughter of the burgomaster of Wittenberg. He followed in this step not so much his own inclination, as the advice of Luther, who was anxious for his health, and hoped that a good wife would keep him from excess of study and prolong his usefulness. The union proved a happy one, though not free from the usual cares and trials. He declared that his wife was worthy of a better husband. His intimate friend and biographer, Camerarius, gives her a most favorable testimony. She died during his absence in Worms, in 1557. When he heard the sad news, he looked up to heaven with a sigh and said, "Soon I shall follow thee." By her, he had two sons and two daughters. He was a very affectionate father. Occasionally, strangers would find him in the nursery rocking the cradle with one hand, and holding a book in the other. He called his house "a little church" (*ecclesiola*). He was in the habit of repeating the Apostles' Creed three times every day in his family. The plain, old-fashioned house in which he lived is still shown, in a pretty good state of preservation, on the main street of Wittenberg.

His son Philip studied law, grieved his father by a secret marriage, became notary public, and died in his eightieth year, without children. His daughter Anna married Georg Sabinus, a poet of light character, brought up in his family, died young, and left three daughters to cheer the old age of their grandfather. His younger daughter, Magdalena, was the wife of a distinguished physician and Professor, Caspar Peucer, who, after his death, ruled the University of Wittenberg, but was cruelly persecuted and kept ten years in prison by the Elector Augustus, on account of Krypto-Calvinism.

His mode of living was very simple, but free from ascetic austerity. Wittenberg was then a town of miserable dwellings in a sandy plain on the borders of civilization. Coming from the fertile Palatinate, Melanchthon complained at first that he could hardly get decent food. His salary was only three hundred guilders, and in the first year he could not afford to buy a new dress for his wife. When Cardinal Bembo of Rome heard of his scanty support, he exclaimed: "O ungrateful Germany." It seems that neither he nor Luther received any compensation for their books except indirectly in the

shape of occasional presents. But his hospitality and benevolence were unbounded and often abused. In this respect he was like Luther. Both had the German faculty of being happy on a small capital. They preferred plain living and high thinking to plain thinking and high living. Poverty with contentment is the lot of scholars who accomplish most for the good of the world. The Apostles and ancient fathers fared no better.

Melanchthon's heart was open to tender and affectionate friendship. With Joachim Camerarius he was one heart and one soul. His relation to Luther was disturbed on the surface, but not at the bottom, and in the funeral oration he called him the Elijah who had roused the Church of God. His honesty, integrity, unselfishness, and amiability are acknowledged by all. The only blot on his character is his consent to the double marriage of Philip of Hesse. This is the greatest mistake which the Reformers of Germany made, and which admits of no excuse. But Melanchthon repented it so deeply that he was brought to the brink of death at Weimar in 1540.* Luther, who was made of sterner stuff, interposed for his recovery with his most earnest prayers, summoning all the resources of his faith and all the promises of God, and he succeeded. Melanchthon's approval of the execution of Servetus for heresy is another deplorable act, but this must be charged to the intolerance of the age and the prevailing union of Church and State which made an offence against the one an offence against the other, and punishable by both. In this respect the Reformers did not rise above the theory of the Middle Ages. They shared also the traditional superstitions in regard to astrology, spectres, witchcraft, and covenants with the devil. The personal encounters of Luther with the archenemy are well known.

THE CLOSING YEARS.

After Luther's death, in 1546, Melanchthon lost the strongest outward support of his character, and his natural timidity and irresoluteness appeared more prominently than before. The times also became too violent for so peaceful a man. The war between Catholics and Protestants broke out at last. Charles V. defeated the Lutheran princes at Mühlberg (April 24, 1547), entered Wittenberg, and stood thoughtful before the grave of Luther, in the castle church. Although he regretted that he had not burnt the archheretic at Worms,

* "*Wie hat der Teufel dieses Organon geschändet!*" said Luther, when he saw the corpse-like form of his friend.

he promptly declined the proposal of the fierce Duke of Alba, to dig up and burn the bones and to scatter the ashes to the four winds, with the noble and dignified answer: "I war against the living, not the dead." The University was dissolved, and Melanchthon fled with his family and Luther's widow to Braunschweig, and afterward to Nordhausen. He returned after the victory of Elector Moritz of Saxony over the Emperor, and labored twelve more years at the head of the University, which rose again to a high degree of prosperity. He was consulted from near and far as a sort of oracle in theology and education. But he was violently assailed from Magdeburg and Jena by Flacius, his former pupil and *protégé*, Westphal, Hesshusius, and other fanatical Lutherans, who openly charged him with treason to the cause of truth.

The ground of this charge was his yielding disposition to popery on the one hand, and to Calvinism on the other. He submitted to the Augsburg and Leipzig compromises, called Interim, which the Emperor imposed upon the Protestants, but which fell to pieces with his defeat. Melanchthon had not the courage of a martyr, and hoped by submission to ceremonies in themselves indifferent to prevent the reintroduction of popery and to save the cause of the Reformation for better times. He gave still greater offence to the same bigoted party by his growing disposition to unite with the Reformed, which was strengthened by his intimate personal and theological friendship with Calvin since they met at theological conferences in 1539 and 1540. The violent controversies in the Lutheran Church continued long after his death, and were adjusted at last by the Formula of Concord and the triumph of strict Lutheran orthodoxy. He was naturally irritable and sensitive, but he mastered his temper, and answered the attacks of his former friends and pupils by silence. He sought to gain his enemies by kindness.

Add to these public calamities and personal attacks the growing weakness and sickness of the body, and various domestic bereavements, and we need not wonder that the last years of Melanchthon were years of grief and sorrow rather than of joy and pleasure. He experienced the full measure of that melancholy which cast its shade over the closing scenes of Luther, and many other great and good men. He often prayed to be delivered from "the fury of theologians" (*rabies theologorum*).

His personal sufferings, however, did not affect him near as much as his care for the Church. He uttered the noble sentiment: "If my eyes were a fountain of tears, as rich as the river Elbe, I could not sufficiently express my sorrow over the divisions and distractions of

Christians." His heart and soul longed and prayed, in unison with the spirit of his divine Master, that all believers "may be perfected into one," even as He and the Father are one (John xvii. 23). His last lecture treated on Christ's agony in Gethsemane, his last sermon on the sacerdotal prayer of our Lord.

Finally, the hour of his deliverance came. He died peacefully on the 19th of April, 1560, aged sixty-three years, in the presence of about twenty friends and relatives, who were greatly edified by his prayers and patience during his last sufferings. He found much comfort in the following thoughts which he had written down on a piece of paper, on one side: "Thou shalt be free from sin, free from cares, and from the fury of theologians"; on the other side: "Thou shalt learn those wonderful mysteries which pass our comprehension in this life, as the cause of our creation and present condition, the nature of the union of the divine and human nature in Christ." When Professor Peucer, his son-in-law, asked him, a few hours before his departure, whether he desired anything, he answered: "Nothing but heaven." His last audible words were a hearty yea and amen to the prayer of the Psalmist (Ps. xxxi. 5), recited by one of his colleagues: "Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth."

During the polemical era of the seventeenth century Melanchthon's name was under a cloud. But with the revival of evangelical theology in the nineteenth century his memory was revived. On April 9, 1860, the tricentennial celebration of his death was held with great enthusiasm throughout Protestant Germany. At Wittenberg, where "he lived, taught, and died" (as the inscription on his house reads), the corner-stone of a noble monument to his memory, to be erected at the side of that of Luther, was laid on that occasion in the name of the King of Prussia, by his brother, the Prince Regent, now Emperor of Germany. The festival oration was delivered by the venerable Dr. Nitzsch, of Berlin, the last surviving professor of the once famous University of Wittenberg, now merged in that of Halle. There is now no Lutheran divine of any weight in Europe or America who does not pronounce the name of Melanchthon with veneration and gratitude.

HIS PUBLIC CHARACTER AND SERVICES.

Melanchthon is the model of a Christian scholar. He combined the highest scientific and literary culture which was attainable in his age with an humble and childlike Christian faith. Love to God and

to man and supreme regard to truth animated and controlled his studies and whole life.

He was emphatically the theologian of the Lutheran Church; and posterity gave him the honorable title "*Præceptor Germaniæ.*" He was a man of thought, not of action. Luther was great in both, and in this resembled St. Paul. Luther produced ideas, and expressed them very clearly, in their original force and freshness, but not in logical, systematic form, and often with too great polemical vehemence, and regardless of their connections and consequences. He did not care to contradict himself, and always spoke as he felt at the moment. Melanchthon's mind, though far less vigorous and original, was much better disciplined and proportioned, more calm and moderate.

He is the author of the *Augsburg Confession*, the most important and most generally received creed of the Lutheran Church, which he drew up, during the German Diet of 1530, with the utmost care, moderation, and conscientiousness; and which he afterward, though without authority, improved and altered, especially in the edition of 1540, to make it acceptable to the Reformed. Hence the distinction between the "altered" and "unaltered" Confession of Augsburg. The former has often been subscribed by German Reformed Churches; also by Calvin, while at Strassburg, but is disowned by orthodox Lutherans, and gave rise to violent disputes.

He also wrote the *Apology of the Augsburg Confession*, in opposition to the Romish Refutation; and it likewise gradually assumed symbolical authority in the Lutheran Church. It is one of the best theological tracts of that excited period. He issued the first Protestant system of didactic theology, his *Loci Communes*, which proceeded from his lectures on the Epistle to the Romans. Although very defective in the first editions, and afterward surpassed by Calvin's *Institutes*, it is a remarkable book for its simplicity, clearness, freshness, and thoroughly evangelical tone. Luther thought it worthy of a place in the canon. It passed through more than fifty editions during the lifetime of the author; and was used, long after his death, as a text-book of didactic theology, in the Lutheran universities; as the "Sentences" of Peter the Lombard had been used, for the same purpose, in the Middle Ages. Strange, that the two greatest dogmatic works of the Reformers were produced by lay-theologians; for neither Melanchthon nor Calvin were ordained by human hands, but both fully made good the evangelical principle of the general priesthood of believers.

Besides, we have from Melanchthon a number of Biblical Com-

mentaries. They are not near as satisfactory as one might expect from his superior classical attainments, and were far surpassed by those of Luther, Calvin, and Beza; but yet they served a valuable purpose, in bringing to light the evangelical ideas of the Scriptures in support of the cause of the Reformation.

Melanchthon's theology was not so consistent throughout as that of Calvin, who had a more philosophical and logical mind, and rose at a more advanced period of the Reformation. His changes may be regarded as an evidence of a want of independence and stability; but they prove also the flexible and progressive character of his mind, and his willingness to learn and improve, even in old age, and honestly to confess his errors. They grew, moreover, out of the nature of the Protestant movement, in its first stages, which was not the result of a previous calculation, but a strictly historical process. Like Luther, Melanchthon developed his system before the eyes of the public, keeping pace with the rapid progress of the Reformation itself. The overbearing influence of Luther, too, carried him unconsciously to many extreme positions, which on calmer reflection, especially after Luther's death, he felt it his duty to modify. While Luther held fast to the views he once had acquired, Melanchthon subjected his views to constant revision with his expanding knowledge. His theology was in perpetual motion, but his fundamental religious convictions and his love to Christ remained unchanged and deepened under all his theological changes.

Thus he gave up the rigid view of an absolute predestination of good and evil, which he had expressed in the first edition of his *Loci Theologici*, and in his Commentary on the Epistle to the Romans (1523), in almost as strong terms as Luther, in his tract on "The Slavery of the Human Will," against Erasmus (1525). He traced the adultery of David and the treason of Judas, as well as the conversion of Paul to a divine decree. But in the later editions of his *Loci*, he adopted what has been termed the *synergistic* scheme; teaching a co-operation of the divine and human will in the work of conversion and sanctification: the former taking the lead, and throwing all the responsibility of perdition upon the will of the sinner.

He anticipated in part the Arminian theory, which half a century after his death sprung up in Holland. He also modified the doctrine of justification by faith alone, so as to lay much greater stress upon the necessity for good works than he or Luther had done before—not, indeed, as a cause, but as an indispensable evidence of justification.

These changes in the articles of predestination, freedom, and justi-

fication, may be regarded in the light of a concession and approach to the Catholic system, without giving up, however, the essentially evangelical basis.

On the other hand, in the sacramental controversy, he evidently made an approach, since 1534, and more decidedly in 1540 (when he changed the tenth article of the Augsburg Confession), to the Reformed type of doctrine, by relaxing the Lutheran theory of the real corporeal presence of Christ in, with, and under the elements of the Eucharist, and leaning to Calvin's view of a spiritual, real presence and fruition of Christ's body and blood, by faith. For reasons of prudence and from love of peace, he declined, in his old age, to take an active part in the renewed sacramental war between Westphal and Calvin, and to give a final, unmistakable expression of his views on this mysterious subject. He hoped that both theories might be tolerated in the evangelical churches. One of his last acts and testimonies, in the very year of his death, was a protest against the exclusiveness of the bigoted Hesshus, and a virtual endorsement of the position of the Reformed party at Heidelberg, which immediately afterward triumphed in the Palatinate, under the lead of his favorite pupil, Zacharias Ursinus, the Calvinist Caspar Olevianus, and the pious Elector Frederic III. His shy, mild, amiable, and peaceful spirit breathes in the Heidelberg Catechism, which was prepared by these divines by order of the Elector and became the doctrinal standard of the German and Dutch Reformed Churches in Europe and America.

Melanchthon thus is a connecting link between the Lutheran and Reformed Confessions, equally honored by both, and represents the spirit and aim of Christian union on the basis of the everlasting Gospel as revealed in the New Testament and in the life and example of our Lord.

PHILIP SCHAFF.