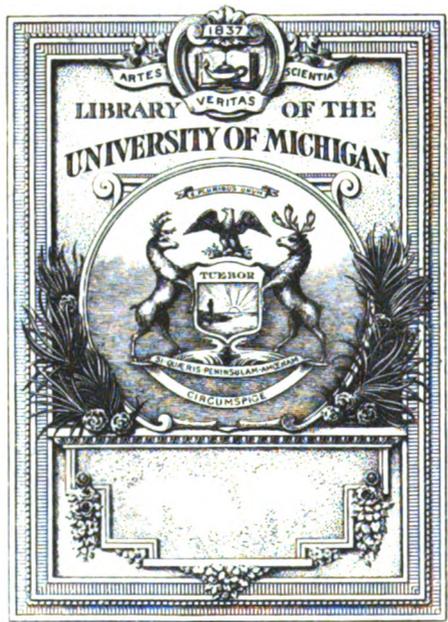
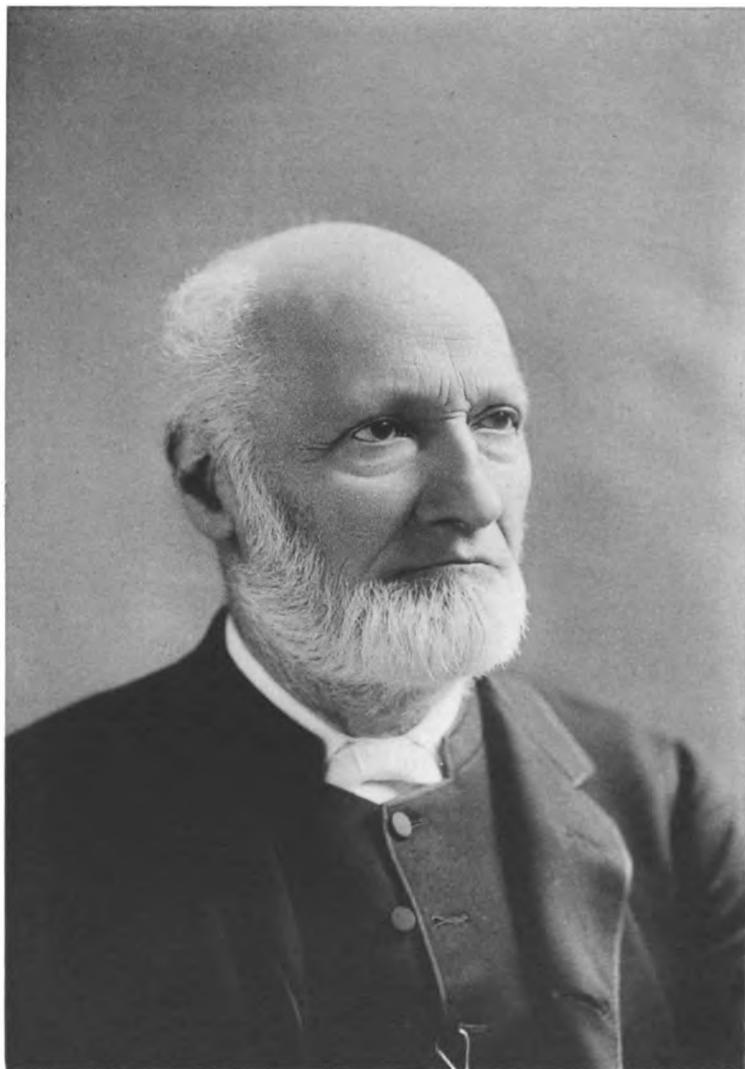


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THE SEMI-CENTENNIAL
OF
PHILIP SCHAFF





Philip Schaff

Berlin 1842--New York 1892

THE SEMI-CENTENNIAL

OF

PHILIP SCHAFF



NEW YORK

Privately Printed

1893

Ref. St.
Blackwell
9-14-27
15321

BIOGRAPHICAL NOTICE

*Philip Schaff was born January 1, 1819, at Coire, Switzerland. He studied in the Universities of Tübingen, Halle, and Berlin, and took the degree of Licentiate of Theology (B.D.), at Berlin, May 29, 1841. After a literary journey to Italy he returned to Berlin, to enter upon his academic career. He acquired the *venia legendi* with the usual formalities, November 16, 1842, delivered his first trial lecture, December 3d (on "The Apostolic Types of Doctrine"), his second trial lecture, in Latin, December 7th (on "The Idea and Aim of Theology"), and began his regular course of lectures, December 12th, one on "The Catholic Epistles," and another on "The History of Modern German Theology." He received the honorary degree of Doctor of Divinity from the University of Berlin, May 5, 1854, from the University of St. Andrews, in Scotland, April 20, 1887, and from the University of the City of New York, November 25, 1892; also the degree of LL.D. from Amherst College, Mass., 1876.*

He was called to a Professorship in the Theological Seminary at Mercersburg, Pa., in 1843, and spent there twenty years, after which he removed to New York, during the Civil War, in 1863. He delivered theological lectures in the Semi-

naries at Andover, Hartford, and New York, and acted for several years as Secretary of the New York Sabbath Committee, as Honorary Corresponding Secretary of the Evangelical Alliance, and as President of the American Bible Revision Committee.

Since 1869 he has been in the permanent service of the Union Theological Seminary in New York, holding successively the chairs of Propædeutic and Symbolic, of Biblical Literature (first Hebrew, then Greek), and (since 1887) of Church History. He was repeatedly sent on embassies to Europe in behalf of the Bible Revision Committee, the Evangelical Alliance, the Pan-Presbyterian Alliance, and as delegate to the Fifth Centennial of the Heidelberg University (1886), and the Eighth Centennial of the Bologna University (1888).

In 1892, he completed the fiftieth anniversary of his academic teaching, and received many congratulations not only from friends in America and Europe, but also from ecclesiastical and literary institutions. Some of these have a public as well as a personal interest, and are here printed, by request, for private distribution among his friends.

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EPISTOLA CONGRATULATORIA OF THE THE-
OLOGICAL FACULTY OF THE UNIVER-
SITY OF BERLIN

BERLIN DEN 16. NOVEMBER, 1892.

Hochwürdiger Herr! Hochverehrter Herr College!

Zu dem Tage, an welchem Sie vor nun fünfzig Jahren die *venia legendi* an unserer Hochschule erworben haben, bringt die theologische Facultät der Friedrich-Wilhelms-Universität Ihnen, hochverehrter Herr College, die herzlichsten Glück- und Segenswünsche dar.

In einer Zeit, da die kirchen-historischen Studien, von Neander und Baur geleitet, den lebhaftesten Aufschwung nahmen, traten Sie in die Reihe der akademischen Lehrer unserer Hochschule ein. Erbkam, Piper, Kahnis und Jacobi waren Ihnen unmittelbar vorhergegangen, Reuter folgte nur zwei Monate nach Ihnen; sie alle dankbare Schüler Neander's, erfüllt von dem Geiste Ihres edlen Lehrers und gewillt, wie er, mit ihrer Wissenschaft der Kirche zu dienen und die Eigenthümlichkeiten christlichen Lebens und Denkens liebevoll zu erfassen und treu wiederzugeben. Aus diesem Kreise von sechs Docenten der Kirchengeschichte, die ein Jahr lang gleichzeitig an unserer Facultät gelehrt und dann an verschiedenen Hochschulen gewirkt haben, sind Sie uns noch allein erhalten, nachdem auch

unser theurer College Piper aus seinem reichen Arbeitsfelde abberufen worden ist.

Nur wenige Semester haben Sie hier unter uns gewirkt. Bereits im Jahre 1844 verliessen Sie Berlin, um zunächst an dem deutschen theologischen Seminar zu Mercersburg, dann an dem Union Theological Seminary zu New York die Stätten Ihrer Wirksamkeit und in Nord-America eine neue Heimath zu finden. Was Sie in diesen achtundvierzig Jahren den evangelischen Kirchen jenes grossen Landes geleistet haben und was Sie ihnen gewesen sind, ist ein unvergängliches Stück ihrer Geschichte geworden.

Wie einst dreihundert Jahre vor Ihnen Martin Bucer nach England hinübergangen ist, um deutsche theologische Erkenntniss und Wissenschaft dorthin zu tragen, so haben Sie dieselbe Wissenschaft in die neue Welt hinübergepflanzt und sind durch unermüdliche, von reichem Segen gekrönte Arbeit der theologische Vermittler zwischen Ost und West geworden. Wenn heute die ruhmvollen kirchlichen Schöpfungen in den Neu-England Staaten auch Pflegerinnen der theologischen Wissenschaft geworden sind und die alte Welt ihnen nicht mehr nur giebt, sondern auch von ihnen empfängt, so verdanken sie das vornehmlich Ihrer Wirksamkeit.

Eine Reihe gehaltvoller und practisch-wichtiger

Werke der deutschen theologischen Wissenschaft haben Sie in englischen Uebersetzungen in Ihr neues Vaterland eingeführt und so diese Wissenschaft dort schätzen gelehrt und eingebürgert. Aber diese Thätigkeit bildete doch nur einen kleinen Theil Ihrer grossen erspriesslichen Arbeit. Sie selbst haben theils in deutscher, theils in englischer Sprache die Wissenschaft gefördert und namentlich in Ihren drei grossen Werken, "Geschichte der apostolischen Kirche," "Geschichte der christlichen Kirche," "*Bibliotheca Symbolica Ecclesiae Universalis*," sowie in zahlreichen kirchenhistorischen Abhandlungen die Früchte Ihrer selbstständigen Studien niedergelegt. Ihre "Kirchengeschichte" vor allem nimmt durch die Vollständigkeit ihrer Ausführungen und die Klarheit ihrer Darstellung eine ehrenvolle Stelle in der Kirchengeschichtsschreibung unserer Tage ein und ist das bedeutendste Denkmal der universalen Historik aus der Schule Neanders.

Daneben haben sie, darin dem grossen Vermittler zwischen der griechischen und der lateinischen Kirche im Alterthum gleichend, dem Texte des Neuen Testaments—dem Originaltexte sowohl, wie der englischen Uebersetzung—stets die regste Aufmerksamkeit geschenkt. Ihr "Companion to the Greek Testament and the English Version" ist ein sehr nützliches Handbuch geworden, und als Präsident des Amerikanischen Bibel-

Revisions - Comité's haben Sie, mit dem Englischen Comité zusammenwirkend, einen hervorragenden Antheil an der glücklichen Vollendung dieses grossen Werkes genommen.

Aber nicht, wie Hieronymus, war Ihr Absehen darauf gerichtet, die theologischen Streitigkeiten aus dem einen Lande in das andere hinüber zu tragen und die Grenzen der Lehre so eng wie möglich zu ziehen, sondern umgekehrt haben Sie es stets für Ihre Aufgabe gehalten, versöhnend zu wirken, die verschiedenen Kirchenparteien einander anzunähern und das ἀληθεύειν ἐν ἀγάπῃ überall zu befördern.

Täuschen die Zeichen der Zeit nicht, so ist auch hier Ihre Arbeit mit besonderem Segen gekrönt worden. Die verschiedenen evangelischen Denominationen in Ihrer neuen Heimath sind einander wirklich näher gekommen, und der kirchliche und wissenschaftliche Wetteifer dient nicht dem Streite, sondern der gegenseitigen Anerkennung und Förderung.

Vergessen können wir endlich auch nicht, was Sie den deutschen evangelischen Gemeinden in Amerika durch Ihre Bemühungen um Herstellung eines Gesangbuches und einer Liturgie, sowie durch zahlreiche andere, unmittelbar in das kirchliche Leben eingreifende Arbeiten geleistet haben.

Von Ihrer erfolgreichen akademischen Thätigkeit

als Lehrer legen zahlreiche Schüler, die zum Theil schon als Professoren wirksam sind, beredtes Zeugniß ab; aber wir können uns—und zwar in steigendem Masse—auch persönlich von ihr überzeugen; denn jährlich wächst die Zahl Ihrer Schüler, die über den Ocean kommen, um bei uns ihre Studien fortzusetzen. Wir dürfen es aussprechen, dass wir die amerikanischen Commilitonen stets mit besonderer Freude empfangen; denn sie bilden unter unseren Zuhörern eine Gruppe, die an regem Interesse und hingebendem Fleiss von keiner anderen übertroffen wird.

Gott der Herr hat es Ihnen, höchverehrter Herr College, vergönnt, über das siebzigste Jahr hinaus mit ungeschwächter Kraft arbeiten und wirken zu können. Noch vor wenigen Jahren haben Sie zwei grosse neue Unternehmungen begonnen: die Gründung einer Amerikanischen Gesellschaft für Kirchengeschichte, deren Präsident Sie geworden sind und deren Arbeiten Sie leiten, und die Herausgabe einer Bibliothek der Nicänischen und Nach-Nicänischen Väter in englischer Uebersetzung.

Dass Ihnen Gesundheit und Kraft noch lange erhalten bleiben möge, um all das zu vollenden, was Sie unternommen haben, ist unser herzlichster Wunsch. Indem wir Ihnen diesen Wunsch heute darbringen, sprechen wir zugleich den Dank dafür aus, dass Sie die

alten Beziehungen, die Sie mit unserer Facultät verbinden, nie vergessen, vielmehr stets in freundlichster Weise gepflegt haben. Seien Sie versichert, dass auch wir in herzlicher Gesinnung Ihrer gedenken und uns des Lebenswerkes dankbar freuen, das Gott der Herr Ihnen bescheert hat.

In vorzüglichster Hochschätzung und Verehrung
Eurer Hochwürden,
Die theologische Facultät der Königlichen Friedrich-Wilhelms-Universität

B. WEISS,

d. z. Decan.

An Seine Hochwürden
den Professor der Kirchengeschichte
Herrn Dr. theol. Philipp Schaff,
New York.

(TRANSLATION.)

BERLIN, November 16, 1892.

Most Worthby Sir, Most Honored Colleague :

On this, the anniversary of the day when fifty years ago you won in our High School the *venia legendi*, the Theological Faculty of the Frederick-William-University would present to you, most honored colleague, their heartiest good wishes and prayers.

You entered upon your work as Academical Instructor in our High School at the time when the study of Church History, under the lead of Neander and Baur, had taken on a marked impetus. Erbkam, Piper, Kahnis, and Jacobi were among your immediate predecessors; Reuter followed two months later; these, with yourself, all grateful pupils of Neander and filled with the noble spirit that animated him, were one in your determination to seek the welfare of the Church by mastering with loving zeal the distinctive features of Christian life and thought in order faithfully to impart the results to others.

Of this circle of six teachers of Church History who taught together for one year in our Faculty and then passed into other High Schools, you alone are left remaining, now that our dear colleague Piper also has been called away from his fruitful field of labor.

You remained with us but a few semesters. In 1844 you left Berlin to find a new home in North America,

where at first in the German Theological Seminary at Mercersburg, then afterward in Union Theological Seminary, New York, you found scope for your activity.

What you have accomplished in these forty-eight years for the Evangelical Churches of that great country, and the position you have achieved for yourself, is an imperishable part of your life story.

Like Martin Bucer, who three hundred years before you had crossed over to England to carry thither the light of German theological science, you went over to the New World to sow there the seeds of the same culture, and thus became, through your tireless and richly blessed work the Theological Mediator between the East and the West. If to-day the famous theological seminaries in the United States have become nurseries of theological science, so that the old world no longer gives to them alone, but receives from them instruction in turn, this is owing chiefly to your activity.

You have introduced into your new Fatherland in English translations an array of valuable and weighty works of German theology, thus naturalizing there that science and causing it to be appreciated.

This, however, forms but a small part of your great and fruitful work. You have advanced the science of Theology by works both in German and English, particularly by your great works, the "History of the Apostolic Church," the "History of the Christian Church," and the *Bibliotheca Symbolica Ecclesiae Universalis* ["The Creeds of Christendom"], together with numerous treatises on subjects pertaining to Church History, which

are the fruits of your own independent studies. Your "Church History" in particular has taken a most honorable rank among the Church Histories of the day, by virtue of the thoroughness of its execution and the clearness of its style. It is the most notable monument of universal historical learning produced by the School of Neander.

In addition to this, and thereby resembling the great Mediator between the Greek and the Latin Church in the past, you have shown the most lively interest in both the original text of the New Testament and its translation into English. Your "Companion to the Greek Testament and the English Version" has become a very useful hand-book. And as President of the American Bible Revision Committee in co-operation with the English Committee, you have played a most prominent part in bringing that great work to a happy conclusion.

But, unlike Jerome, your aim was not to introduce into one country the theological conflicts of another, nor to draw party lines of doctrine as strictly as possible, but, on the contrary, you have ever made it your task to promote reconciliation, to draw together the various parties in the Church, and everywhere to bring about "the speaking of the truth in love."

If the signs of the times do not deceive us, your work in this regard also has been crowned with special blessing. The various Evangelical denominations of your new home are indeed drawing nearer to one another, and their ecclesiastical and scholarly emulation

no longer minister to strife, but to mutual recognition and co-operation.

Lastly, we may not forget what your efforts on behalf of the German Evangelical congregations in America have accomplished in the production of a Hymn Book, and of a Liturgy, not to mention a number of other works having an immediate bearing on Church life.

The fruitfulness of your academical activity is borne eloquent witness to by many pupils, some of whom are already themselves professors. In this connection we can ourselves, and with ever-increasing emphasis, bring testimony; for every year adds to the number of pupils who come from you across the ocean to continue with us their studies. We desire here to give expression to the special pleasure with which we welcome American students to our University life; for they are distinguished above all others by the depth of their interest and the ardor of their diligence.

The Lord Almighty has vouchsafed to you, most honored colleague, to pass the threshold of your seventieth year with activity and strength undiminished. Within the past few years you have begun two great undertakings, the founding of an American Society of Church History, whose President you have become and in the forefront of whose work you stand, and the editing an English translation of a Nicene and Post-Nicene Library of the Fathers.

That your health and strength may long abide unimpaired in order that you may bring to a successful issue all you have undertaken, is our most heartfelt wish.

In communicating to you to-day these, our good wishes, we would at the same time express our gratitude that you have not only never forgotten the old ties that bind you to our Faculty, but that you have ever cherished them most lovingly.

Be assured that we, on our part, bear you in most affectionate remembrance, and ever rejoice most thankfully in all that God the Lord has bestowed upon you.

With feelings of the highest regard and honor for your worthiness,

The Faculty of the Royal Frederick-William-University,

B. WEISS,
Dean.

To the Most Worthy,
The Professor of Church History,
Dr. Philip Schaff,
New York.

DR. SCHAFF'S REPLY

NEW YORK, December 24, 1892.

Hochwürdige Herren! Hochverehrte Herren Collegen!

Ihre *Epistola congratulatoria* zu meinem fünfzigjährigen Jubiläum, datirt vom sechszehnten November, kam in meine Hände am zwölften December,—dem Tage, an welchem ich vor einem halben Jahrhundert meinen regelmässigen Cursus akademischer Vorlesungen in Berlin begann.

Ich könnte mir kein edleres und ehrenvolleres Zeugniß meiner bescheidenen Leistungen wünschen. Die Theologische Facultät von Berlin hat seit den Tagen Schleiermacher's und Neander's die fortschreitenden Bewegungen der Protestantischen Theologie geleitet, und wird fortwährend von der Metropole Deutschlands einen bestimmenden Einfluss auf die kommenden Geschlechter der Theologen in der alten und neuen Welt ausüben.

Ihr Brief erinnert mich an den glücklichen Frühling meines Lebens, als ich mit einer Anzahl gleichgesinnter Freunde und künftiger Historiker zu den Füßen von Neander, Twisten, Marheineke, Hengstenberg, Ritter und Ranke sass, welche damals auf der Höhe ihren Wirksamkeit standen. Ich erhielt meine ersten theologischen Eindrücke von meinen verehrten Lehrern Schmid, Baur und Dorner in Tübingen. Dr. Baur imponirte mir gewaltig durch seine philosophische und kritische Meisterschaft über den Gedankenprocess des Apostolischen und Nach-Apostolischen Zeitalters und gab mir zuerst eine klare Idee von der fortschreitenden Entwicklung in der Geschichte; aber die negativen Resultate seiner Untersuchungen über die Evangelien und Paulinischen Briefe haben mich abgestossen. Dr. Neander, der christliche Israelite ohne Falsch, der durch Moses und Plato zum Messias geführt wurde, fesselte mich durch seine originelle Persönlichkeit, seine kindliche Einfachheit, seine evangelische Katholicität und seine tiefe Einsicht in die religiösen und sittlichen Mächte der Geschichte. Er schrieb in mein Album das Paulinische Motto: "*Theologia crucis, non gloriæ.*"

Die Vereinigten Staaten sind mir eine neue Heimath geworden ohne mich von der alten zu entfremden ; aber die neue Lage und Umgebungen haben meinen theologischen Standpunkt modificirt und meine Laufbahn bestimmt. Deutsche Gelehrsamkeit und deutsche Ideen können nicht effectiv auf Amerikanischen Boden verpflanzt werden ohne freie Reproduction in englischer Sprache und praktische Application an die Bedürfnisse einer freien Kirche in einem freien Staate. Wenn ich in irgend einem Masse den Beruf eines internationalen und interconfessionellen Vermittlers, welchen Sie in Uebereinstimmung mit Amerikanischen Freunden mir zuschreiben, erfüllt habe, so ist dies nicht mein persönliches Verdienst, sondern die Folge der eigenthümlichen Umstände und Verhältnisse, in welche die Vorsehung mich gestellt hat.

Das ehrenvolle Zeugniß, welches Sie unsern Amerikanischen Studenten in Berlin ausstellen, bestätigt was ich mehrmals mündlich von Ihnen gehört habe, und ist mir und meinen Collegen besonders erfreulich. Seit der Gründung von "Prize-Fellowships" a. 1877 (zwei Reiestipendien, welche ich nach dem Vorbild der Repetentenstiftung in Tübingen anregte), haben wir jährlich einen oder zwei unserer besten Alunnen für zwei Jahre auf deutsche Universtitäten und besonders nach Berlin gesandt, um dort ihre Studien zu vollenden. Es wird Sie freuen zu erfahren, dass dieselben bald nach ihrer Rückkehr an einflussreiche Stellen in theologischen und wissenschaftlichen Anstalten des Landes berufen worden sind. Ich erlaube mir, ein Verzeichniß derselben mit Angabe ihrer gegenwärtigen Stellung beizufügen. Dies ist der beste Beweis der Werthschätzung deutscher Gelehrsamkeit in Amerika.

Wir werden fortfahren, Ihnen unsere hoffnungsvollsten Candidaten zuzusenden, um auf diese Weise einen lebendigen Verkehr zwischen Europa und Amerika zu gegenseitigem Vortheil aufrecht zu halten und das Band der Gemeinschaft in der Pflege christlicher Wahrheit und christlichen Lebens immer fester zu knüpfen.

Indem ich Ihnen allen viele neue Jahre gesegneten Wirksamkeit wünsche, verbleibe ich,

Hochachtungsvoll und dankbar,

Ihr Freund und Bruder in Christo,

PHILIPP SCHAFF.

An die Hochwürdige Theologische Facultät der Universität zu Berlin.

DR. SCHAFF'S REPLY

(TRANSLATED.)

NEW YORK, December 24, 1892.

Most worthy Sirs ; Highly-esteemed Colleagues :

Your semi-centennial *Epistola congratulatoria* of November 16th reached me on the 12th of December,—the very day when, fifty years ago, I began my regular course of academic lectures in Berlin.

I could not wish a nobler and more honorable testimonial to my humble labors. The Theological Faculty of Berlin, from the days of Schleiermacher and Neander, has directed the progressive movements of Protestant Theology, and will continue to exercise a controlling influence from the metropolis of Germany upon the rising generation of divines in the old and the new world.

Your letter carries me back to the happy spring-time of my life, when with a number of like-minded friends and future historians I sat at the feet of Neander, Twesten, Marheineke, Hengstenberg, Ritter, and Ranke, who were then at the height of their influence. I received the first theological impulse at Tübingen from my revered teachers, Schmid, Baur, and Dörner. Dr. Baur made a profound impression upon me by his philosophical and critical grasp of the intellectual processes of Apostolic and post-Apostolic Christianity, and first gave me a clear conception of a progressive development in history; but the negative results of his researches of the Gospels and the Pauline Epistles repelled me. Dr. Neander—that Christian Israelite without guile, who was led by Moses and Plato to Jesus the Messiah—attracted me still more by his original personality, his childlike simplicity, his evangelical catholicity, and his deep spiritual insight into the religious and moral forces of history. He wrote in my album the Pauline motto: “*Theologia crucis, non gloriæ.*”

My removal to the United States gave me a new home without alienating my affections from Europe. But the new situation and sur-

roundings modified my views and directed my course. German learning and thought cannot be effectively transplanted to American soil unless they are freely reproduced in the English language and practically adapted to the wants of a free Church in a free State. If I have in any measure succeeded in the mission of an international and interdenominational mediator, which in common with American friends you kindly assign to me, it is due not to personal merit, but to the peculiar circumstances and relations into which Providence has placed me.

The high testimony which you bear to the Alumni of the Union Seminary and other American students in Berlin, confirms what I have heard more than once from your lips, and is especially gratifying to me and my colleagues. Ever since the establishment of two "Prize Fellowships," in 1877 (which I suggested after the example of the *Repetentenstiftung* in Tübingen), the Union Seminary has sent annually one or two of our best graduates, for two years, to German Universities, and particularly to Berlin, to finish their studies. It will be gratifying to you to learn that soon after their return they were called to positions of influence in various literary and theological institutions of the country, and I take the liberty of adding a list of them. Their success is the best evidence of the appreciation of German learning in America.

We shall continue to send you our most promising Alumni, that in this way a living contract between Europe and America may be kept up for their mutual benefit, in the common pursuit of Christian truth and Christian life.

Wishing you all many happy New-Years of health and usefulness,
I remain,

Thankfully, your friend and brother in Christ,

PHILIP SCHAFF.

TO THE VERY REVEREND THEOLOGICAL FACULTY
OF THE UNIVERSITY OF BERLIN.

LIST OF ALUMNI AND PRIZE FELLOWS OF THE UNION
THEOLOGICAL SEMINARY, IN NEW YORK, WHO FINISHED
THEIR STUDIES IN BERLIN

1877. FRANCIS BROWN, PH.D., D.D.
Davenport Professor of Hebrew and the Cognate Languages, Union
Theological Seminary, New York City.
1878. SAMUEL FRANKLIN EMERSON, PH.D.
Professor of History, University of Vermont, Burlington, Vt.
1879. EDWARD LEWIS CURTIS, PH.D., D.D.
Holmes Professor of the Hebrew Language and Literature, Yale Uni-
versity, New Haven, Conn.
1880. CHARLES RIPLEY GILLET, A.M.
Librarian in Union Theological Seminary, New York City.
1881. FRANK EDWARD WOODRUFF, A.M.
Professor of the Greek Language and Literature, and Collins Professor
of Natural and Revealed Religion, Bowdoin College, Brunswick, Me.
1882. HARRY NORMAN GARDINER, A.M.
Professor of Philosophy, Smith College, Northampton, Mass.
1883. GEORGE HOLLEY GILBERT, PH.D.
Iowa Professor of New Testament Literature and Interpretation, Chi-
cago Theological Seminary, Chicago.
1884. EDWARD CALDWELL MOORE, A.M.
Pastor of the Central Congregational Church, Providence, R. I.
EDWIN KNOX MITCHELL, A.M.
Professor of Græco-Roman and Eastern Church History, Hartford The-
ological Seminary, Hartford, Conn.
1885. OLIVER JOSEPH THATCHER, A.M.
Professor of History, University of Chicago, Chicago, Ill.
ARTHUR C. MCGIFFERT, PH.D.
Professor of Church History, Lane Theological Seminary, Cincinnati, O.
1886. ROBERT FERGUSON, A.M.
Instructor in Modern Languages, Lehigh University, South Bethlehem,
Penn.
1887. HOWARD S. BLISS, A.M.
Assistant Pastor, Plymouth Congregational Church, Brooklyn, N. Y.
1888. HERVEY D. GRISWOLD, A.M.
Foreign Missionary under the Presbyterian Board, at Jhansi, India.
1889. OWEN H. GATES, PH.D.
Professor of Hebrew and Cognate Languages, Oberlin Theological Sem-
inary, Oberlin, O.
1890. WILLIAM ADAMS BROWN, A.M.
Instructor in Church History, Union Theological Seminary, New York
City.

**ACTION OF THE EASTERN SYNOD OF THE
REFORMED CHURCH IN THE UNITED
STATES**

At the late Annual Meeting of the Eastern Synod of the Reformed Church in the United States convened October 19-24, 1892, in St. Paul's Reformed Church, Lancaster, Pa., the Rev. Dr. Philip Schaff appeared on the floor of the Synod, on Monday, during the morning session. His presence was announced by the President of the Synod, and the venerable Doctor was received with a hearty welcome by the members of the Synod rising.

A Committee was appointed, consisting of Drs. Thomas G. Apple, E. V. Gerhart, and Elder W. W. Moore, to draw up a suitable letter in honor of Dr. Schaff, who, this year, is celebrating the semi-centennial of his professional life.

At the afternoon session the Committee appointed to frame this synodical letter, reported the following, which was unanimously adopted :

*Welcome and Greeting to the Rev. Prof. Philip Schaff,
D.D., LL.D.*

Resolved, That this Synod hereby extends its cordial welcome and warm greeting to Dr. Schaff, the celebrated Church historian, who is now present with us.

Dr. Schaff needs no introduction to this body. For nearly a quarter of a century he occupied the chair of Church History in the Theological Seminary under the care of this Synod, and along with Rauch and Nevin contributed so much in developing the life and genius of our Reformed Church. Although for years he has been partially separated from us, yet we have followed with deep interest and laudable pride his career in the great work he has accomplished by his distinguished talents and arduous labors for the entire Christian Church, both in Europe and America, until he stands, to-day, in the front of Church historians since the days of the great Neander, with whom in his early life he was associated as Professor.

A great portion of the best years of his life was spent in our communion, as Professor in our Seminary, and therefore we welcome and greet him as a dear friend and brother.

Especially do we desire to join with his friends in Europe and America in giving him this testimonial of our regard and love, in view of the semi-centennial of

his labors in the capacity of Professor of Church History, which occurs in this month,* of the present year.

We rejoice that his life has been spared to bring so near to completion his great work on Church History. Even while absent from us, through his works, especially in Church History, he has continued to be a teacher in our Seminary, and his name will go down, with those already named, to succeeding ages, as an honor and an ornament to our institutions.

We extend to him and his family our deep sympathy in his recent illness. We rejoice in his partial recovery, and pray that his health may be fully restored and his days be lengthened, to fully complete the great work of his life; and we invoke the richest benediction of our Heavenly Father upon the evening of his days, until the call comes to him to join the great congregation in the Church triumphant above.

Resolved, That a copy of this action be communicated to Dr. Schaff, and that it be published in the periodicals of our Church.

President of the Synod,

REV. S. G. WAGNER, D.D.,

Allentown, Pa.

Stated Clerk of the Synod,

REV. JNO. PHIL. STEIN,

Reading, Pa.

LANCASTER, PA., October 24, 1892.

* As to the exact dates, see prefatory notice.

DR. SCHAFF'S REPLY AND FAREWELL TO THE SYNOD.

[This address was printed from stenographic reports which appeared in the Lancaster papers and the *Reformed Church Messenger*, Philadelphia, and revised by the author.]

Your address touches the springs of my heart, and revives the memories of my youth connected with my call to America. Feeble as I am, I must venture on a few reminiscences which will interest my friends and pupils assembled before me.

I see the two delegates of your special Synodical meeting held at Lebanon, in January, 1843, the Rev. Dr. Hoffeditz, of German birth, and as polite as a courtier, and the Rev. Dr. Schneck, a fine specimen of a native American-German, of unusual height (hence called 'the high priest of the German Reformed Church'). They called at my study in Berlin, in the summer of 1843, and informed me that the Theological Professors of Halle and Berlin, especially Tholuck, Julius Müller, and Neander, had unanimously directed them to me as a suitable person to fill the German Professorship in your Theological Seminary, then located at Mercersburg. Their mission excited considerable attention by its novelty and boldness, and the prospect which it seemed to open for the transplantation of German theology to America. King Frederick William IV. invited your delegates to the palace, and showed his interest in your Seminary by a liberal gift of fifteen hundred dollars. The House of Hohenzollern, you know, is originally German Reformed, and still uses the Heidelberg Catechism, though strictly devoted to the Evangelical Union of the Lutheran and Reformed Confessions since the third centennial of the German Reformation.

In December I received a call from your Synod held in Winchester, Va. It was signed by the President, the Rev. Dr. Berg, of Philadelphia, who soon afterward raised the charge of heresy against me; while the only member of the Synod who opposed the call, from fear of foreign influence and German neology, became a good friend.

In the spring of 1844 I left Berlin, was ordained at Elberfeld, in

the church of Dr. Krummacher, before a large congregation, and preached an ordination sermon, which he published in his *Palmbblätter*, and which gave rise to bitter attacks from infidel German papers in America. I had thus on my arrival a warm reception from friends and foes.

“Before sailing for my adopted country I spent seven weeks in London and Oxford. What I heard and saw in the May-meetings at Exeter Hall, and in the mediæval Colleges of the venerable University of Oxford, was to me a revelation, and prepared me for my work in America. I made the personal acquaintance of the leaders of the Tractarian movement (Pusey, Newman, Marriott), but especially of some of the future leaders of the Broad Church School (as Dean Stanley, Professor Jowett), and other rising scholars of liberal tendency, who treated me with cordial hospitality. A year afterward, Dr. Newman, the singer of “Lead, kindly Light,” headed the Anglo-Catholic secession to Rome. He was remarkably reserved when I saw him, for half an hour, at Littlemore, as if he was then seriously contemplating that decisive step which marks an epoch in modern church history, as the secession of Dr. Döllinger from Rome, a quarter of a century later, marks another epoch in the opposite direction.

“After a voyage of forty days, in a sailing vessel, I safely reached New York, in July, 1844. There Dr. Wolf, the model of a courteous, kind-hearted, Christian gentleman, who afterward became my colleague, met me, and accompanied me to Easton, where he was then pastor. The next day, Dr. Hoffeditz took charge of me, on my leisurely journey through East Pennsylvania, stopping at Kutztown, Reading, and Tulpehocken with Rev. Dr. Leinbach, the father of three ministers, now among my dear pupils. The manners and customs of the people and the Pennsylvanian German dialect (which my friend, the sainted Harbaugh, partly at my suggestion, immortalized in song), were exceedingly interesting to me. Passing through Lebanon to Harrisburg, I met there the delegates of a convention between the German and Dutch Reformed Churches, and for the first time saw Dr. Nevin, with whom I was to be so intimately connected as colleague. I was struck with his commanding and dignified presence, his familiarity with modern German thought, and his churchly tendency. He preached on that occasion the sermon on “Catholic Unity,” which foreshadowed

his peculiar theology. I was most cordially received and hospitably entertained in Harrisburg by Judge Bucher. On arriving at Mercersburg, on the evening of August 12th, the students of the College and Seminary, by way of encouragement and in vague expectation of great things to come, surprised me, who had done nothing as yet, with a torchlight procession and speeches of welcome in German and English.

In October I was received into your Synod, at Allentown, and delivered, in Dr. Bucher's church, at Reading, my inaugural address on the "Principle of Protestantism," in the German language, which some hearers misunderstood for Latin or Greek. It was a vindication of the Reformation on the theory of progressive historical development, which was then regarded as dangerous, but is now very generally accepted.

This address, which Dr. Nevin translated into English, with a polemical introduction, became the innocent occasion of a long theological controversy. A year after its delivery I was accused of heresy by the Classis of Philadelphia, under the lead of Dr. Berg, who denied the validity of Roman Catholic ordinances, and had shortly before rebaptized an Irish monk. About the same time the Old School Assembly of the Presbyterian Church, at its meeting in Cincinnati, had by a resolution unchurched the Roman Catholic Church and declared her baptism invalid; against this decision, however, her most eminent divines, under the lead of Dr. Charles Hodge, of Princeton, vigorously protested. The Synod of York in 1845 was occupied several days with hearing the charge and defence. Dr. Berg delivered an eloquent popular argument to convict me of a Romanizing tendency. Dr. Nevin disproved the charge in a weighty reply. I made a German address in self-defence, but as it was not generally understood, I had to attempt another speech, in broken English, which was much shorter but more effective. So much for being brief and for speaking English. The Synod, after every delegate had given his opinion, acquitted me with an overwhelming majority.

With such a record I thought I might venture upon the honorable estate of matrimony, and married a Mary from Maryland, which I have never regretted; but this is a private matter.

Then followed the development of the "Mercersburg Theology," so called, mainly by Dr. Nevin, in books and through *The Mercers-*

burg Review. His pessimistic view on the divided state of Protestantism, with which I could never quite agree, misled a few ministers into Romanism ; but this was merely incidental and temporary. The Mercersburg movement, in its spirit and aim, was hopeful and progressive, and resulted in the consolidation of the Church and a deeper and broader theology.

In 1846, I was threatened with a second heresy trial on the subject of the middle state between death and the resurrection, and the hope of the salvation of all children dying in infancy and of such heathen as would have accepted the gospel if it had been offered to them in this world. The charge of heresy was founded on a garbled translation of extracts from my book on "The Sin against the Holy Ghost," written in Germany, in 1841 ; but the matter was satisfactorily settled by the Board of Visitors. In 1848, I ventured on publishing the first American theological periodical in the German language, the *Kirchenfreund*, for which I had to import from Philadelphia a printer and printing apparatus. The first German edition of my "History of the Apostolic Church" was also printed in Mercersburg, and soon afterward translated into idiomatic English by my dear departed friend, Dr. Yeomans. I soon learned that I could double my influence if I taught and wrote in the ruling language of the country. In 1849, the Committee for the Preparation of a New Liturgy was appointed, of which I was chairman for seven years. The result was the "Provisional Liturgy" of 1857. You also intrusted me with the compilation of a German Hymn-book, which was completed in 1859, without any help, and is still used in your churches. For your service I prepared a history, and tercentenary edition of the Heidelberg Catechism in German (1863), and a small German Hymn-book, and a German and English Catechism, for Sunday-schools (1864).

In 1850, the removal of the Institutions from the retired village of Mercersburg to a more eligible location began to be agitated, and resulted in the union of Franklin and Marshall Colleges in Lancaster (1853). The Seminary unfortunately was left behind in lonely isolation. You refused to let me accept the call to the presidency of the united Colleges, and I declined other attractive invitations. I appreciated your reluctance to spare me from the Seminary, and obeyed.

After a visit to Europe (1854), I returned to the Seminary and served it ten years longer, hoping in vain for its removal to Lancaster, which was not effected till 1870. In those years, though overburdened with lectures, I made preparations for a general Church history, and an English reproduction of Lange's "Bible-work."

During the Civil War, Mercersburg was constantly exposed to ravaging raids of the Confederate cavalry. After the battle of Gettysburg, in July, 1863, the Seminary building was turned into a military hospital for a thousand wounded Confederate soldiers, who were captured on their retreat to Virginia.

At this juncture I felt at liberty to remove to New York, where I could hope with the help of large libraries to execute my literary projects. After a second visit to Europe (1865), I was, in the providence of God, assigned a large field of usefulness in the Union Theological Seminary at New York in congenial companionship with honored and beloved colleagues.

But my affections remained with you undiminished. I followed with interest your growth and prosperity. And now, when I appear before you, I heartily rejoice in your bright prospects. The Seminary and College are once more united, never to be separated again, and are steadily advancing in efficiency. When I arrived in Mercersburg I found but half-a-dozen theological students; now you have sixty-four. Then there were but two professors, who had to divide their time between the Seminary and the College; now there are four professors wholly devoted to the Seminary, with a fifth professor just elected, and a new building in prospect for recitation-rooms and a library, to be erected on a commanding site in this city. Then there was but one Seminary in your denomination; now you have four. Then there was but one Reformed congregation in Lancaster, one in Reading, and two in Philadelphia; now their number in these cities is sixfold. Your Synod, which is the mother Synod, has given birth to half-a-dozen daughters in the West. Your membership has increased in proportion, and is steadily growing in intelligence and influence. Your theology and order of worship, and the education of your ministry are far in advance of the crude and unsettled state of things fifty years ago. You have been brought into living contact with the other Reformed Churches of Europe and America through the Pan-Presbyterian or

Reformed Alliance, and were duly represented at all the Councils—at Edinburgh, Philadelphia, Belfast, London, and Toronto.

Under such favorable auspices it is my rare privilege to meet your Synodical assembly once more, and probably for the last time. I thank you for your kind sympathy with me in the severe illness which interrupted me last summer in the midst of work. The stroke of paralysis was a warning, and a blessing in disguise. It taught me two cheering lessons: how many friends I have at home and abroad; and how easy it is to die—"the readiness is all." In the kind providence of God I am so far restored to health that I am able just now to read the last proofs of the seventh volume of my "Church History," which is devoted to the story of the Reformation in my native Switzerland, and the great labors of Zwingli and Calvin, the chief founders of the Reformed Churches.

Providence may still have a few years of usefulness in store for me. The autumnal storms are followed by the Indian summer with its bright sunshine and balmy air, before nature goes to sleep till the resurrection of the spring. But whether one year or ten years may yet be granted to me, I shall never forget the sweet memories of this day, and it is with profound gratitude that I bid you, my old and dear pupils and friends, an affectionate farewell till we meet again, in the general assembly of the first-born in heaven. There (in the words of my sainted friend, Dr. William A. Muhlenberg, written about sixty years ago in this very city, where he was then rector of the Episcopal church)—

"The saints of all ages in harmony meet,
Their Saviour and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul!"

SUPPLEMENT.

Dr. Schaff's Early Impressions of America.

THE preceding reminiscences of Dr. Schaff's early life in America may be supplemented by a letter of his, dated May, 1845, to the Rev. Dr. William Julius Mann, his fellow-student and friend, whom he invited from Württemberg to Mercersburg, and who became the first Lutheran preacher in America, and professor in the Theological Seminary at Mt. Airy, Philadelphia, till shortly before his death, June 20, 1892. This letter has just been published by Rev. Dr. Adolph Spaeth, in his "Memorial of William Julius Mann, D.D., LL.D.," Philadelphia, 1893, pp. 13-15, and is as follows:

"If I were in your position, I would not, with my knowledge of America, hesitate to come to this country. In Württemberg candidates are anxiously looking out for congregations; here congregations are longing for candidates. There you are hemmed in on all sides in your work; here we have absolute freedom. True, this is poison for those who serve the flesh, but it is a heavenly gift for those who know how to use it for the honor of God and the building up of His kingdom. There it looks like autumn; here everything is fresh and green. I admit there is still a terrible chaos in all church matters, but we have here an immense material for a grand, new epoch in the history of the Church. The Germans, especially in the West, are sadly demoralized; they are consequently most in need of help, and the future of this republic depends in great measure on the proper training and Christianizing of the German population. This the Anglo-Americans themselves begin to see, and they look, therefore, with greatest interest upon everything that is done among the Germans and for the Germans.

"Even if the professorship which I desire for you should fail, you could be a most useful man as a German pastor. Of course one cannot expect just to settle down for a comfortable life in a congregation. But the men that have no courage and delight in denying themselves

and suffering for the Lord's sake, are unfit for the ministry in the old world as well as the new. Whoever is filled with missionary zeal and ready to be satisfied with little in the beginning, not afraid of any kind of deprivation and sacrifice, and willing to gather the scattered Germans into congregations, finds here an immense field of labor, and will become a blessing to thousands. It is really a shame that in Germany there are so many candidates standing idle in the market-place, whilst here multitudes of their countrymen are wandering about like sheep without a shepherd, or are falling a prey to ravening wolves.

“Come over and help us! I do not mean to urge you, on account of the responsibility I would have to assume. For the same reason I do not hold out brilliant prospects to you. The life of the Christian here, as well as with you, is a chain of self-denials and sacrifices, and in the new world the principle rules as well as in the old, that we must through much tribulation enter into the kingdom of God. Those candidates who look upon the ministerial office simply as the cow which is to furnish them with milk and butter, had better stay in Germany. They would only create trouble in this country, and would be disappointed in finding the cow not as fat as they expected. For, God be praised, the people here have sufficient taste and judgment to find the gospel more interesting than the diluted morality of rationalism.

“But I am confident that if you come you will come with a missionary spirit, and will never lose sight of that great and glorious aim, the building up of the kingdom of God and the training of the young. May God put His counsel into your heart, and overrule all for your good to the honor of His glorious name.”

CONGRATULATORY ADDRESS OF THE FAC-
ULTY AND BOARD OF DIRECTORS OF
THE UNION THEOLOGICAL SEMINARY
IN NEW YORK

NEW YORK, October 28, 1892.

To the Reverend Philip Schaff, D.D., LL.D.

DEAR SIR AND BROTHER: With the present month you complete a half century of service as a Christian teacher. During the last twenty-three years of this long period, you have been closely identified with UNION THEOLOGICAL SEMINARY; and your colleagues in the Faculty of that institution, together with the members of its Board of Directors, are unwilling to allow so interesting an anniversary to pass without a special expression of their high esteem and affection.

In tendering to you our congratulations, we have in mind not only our pleasant personal relations with yourself, but also the significance of this period of literary activity to the Church of Christ, to the cause of ministerial education, and to Christian literature. In your honorable and faithful career we discover no mere happy concurrence of circumstances apart from your personal and scholarly worth, but the ripe and legitimate result of generous natural endowments, severely trained, and developed by the arduous and unremitted toil of a lifetime.

From the hands of such masters as Neander, Tholuck, and Julius Müller, from the influences of the universities of Tübingen, Halle, and Berlin—you passed into the life of this country before the touch of the great educational centres of Europe had been fairly felt in our

schools ; and brought to bear upon the study of Christian Theology and its kindred themes the forces which had moulded your own thought and your literary methods.

These forces you have exerted from various and commanding positions ; from the pulpit, from the chairs of *Theology*, of *Biblical Exegesis*, of *Biblical Languages*, and of *Church History*, and through the medium of the religious and secular press.

The range of your studies and of your literary production bears witness to the breadth of your scholarly ideal, no less than to your unflagging industry. You have dealt with most departments of the theological curriculum, and with many subjects of a more distinctively literary character. In the great department which you now represent in this institution—that of Church History—it is gratifying to us to know that your work is recognized, appreciated, and respected on both sides of the Atlantic. In your numerous contributions to Biblical Exegesis, you have contemplated not only the needs of the professional student, but also those of the layman ; so that your commentaries have a place at the fireside as well as in the minister's library. While you have expounded the *Creeds of Christendom* for maturer minds, you have made *Catechisms* for the children. You have prepared manuals of holy song for the sanctuary, and hymnals for the little ones. Through at least six translations from your original you have vindicated the claims of the divine power of our Lord and Saviour in Germany, France, Holland, Greece, Russia,

and Japan. You have made the Church acquainted with the biographies of saintly men and of Christian scholars, and have illustrated and rendered available the writings of the *Christian Fathers*. The great work of *Bible Revision* is largely indebted to your labor. You have wrought for a better understanding and a closer union among the sects of Christendom, and for the preservation and promotion of the observance of the Lord's Day, especially among our vast German population.

Nor have your literary labors isolated you from your fellow men. The atmosphere of the cloister has never encompassed you. You have mingled freely with men of all professions and of all sects; and your contact with the living and working world, no less than your intimate intercourse with the leaders of Christian thought on both continents, has kept you in touch with the men and the things of your day, and has fostered in you that generous fraternal spirit and that universal charity which we have learned to associate with your name.

In congratulating you upon this rich and varied record,—in expressing, on behalf of our own and of sister institutions, and of the whole Church of Christ, our thankfulness for the work of your life,—we give the glory first as you give it, to God, the source of all wisdom; to Jesus Christ, in whose love and for whose Church you have wrought; and to the Holy Spirit, who inspires the minds no less than the hearts of God's true servants. We rejoice with you in your happy retrospect of a long and useful career; in the thought of the many Christian teachers you have helped to

mould, of the improved facilities for study which you have placed in so many hands, of the beneficent forces you have evoked by your pen, of the enlargement of knowledge, the approaches to Christian unity, the broader charity which you have done so much to promote. Your work cannot end with your life. It must follow you when you have rested from your labors; and its rich fruitage will be gathered by generations to come.

And now, as the shadows lengthen on your path, along with the assurances of our esteem and affection goes our earnest prayer that you may enjoy to the full that peace and cheer which should come back to you in the memory of faithful and fruitful service, and which should abide with you in the constant presence of Him for whom you have toiled, and in the anticipation of unveiled vision, of perfect love and of perfect character in the eternal presence of God.

May the peace of God which passeth all understanding, keep your heart and mind in the knowledge and love of God, and of His Son, Jesus Christ, our Lord.

CHARLES BUTLER, *President.*

E. M. KINGSLEY, *Secretary.*

THO. ^s S. HASTINGS,	}	<i>Faculty.</i>
GEO. L. PRENTISS,		
C. A. BRIGGS,		
MARVIN R. VINCENT,		
FRANCIS BROWN,		
J. H. WORCESTER, JR.,		
CHA. ^s P. FAGNANI,	}	<i>Tutors.</i>
WM. ADAMS BROWN,		

REPLY TO THE BOARD OF DIRECTORS.

NEW YORK, 15 EAST FORTY-THIRD STREET,
November 14, 1892.

My Dear Dr. Butler :

Your honored name, representing the Board of Directors, heads the list of signatures to the Congratulatory Address on the fiftieth anniversary of my course as a public teacher of theology.

This address was to me unexpected, and makes me feel both humble and thankful.

The best part of my manhood has been identified with the Union Theological Seminary, and it is very gratifying that my services, however imperfect, are fully appreciated by the Board, under your presidency.

You are the only surviving patriarch and founder of the Seminary. You have followed its history through all its stages and trials with loving and intelligent interest; you have preserved to the ninety-first year of your life the ardor and hopefulness of youth, and you have demonstrated your devotion by the generous act of founding a new and important professorship, which has become the innocent cause of the recent crisis of the Institution. You have presided over the counsels of the Board during this crisis with calmness, wisdom, and courage, and have shown that you, with the whole Board, fully understand the providential mission of UNION SEMINARY, which, besides training practical and efficient preachers and pastors at home and abroad, is to become also more and more, in fulfilment of the prophecy of its name, a theological university for the cultivation of Christian learning and the promotion of Christian union among all true worshippers of our blessed Lord and Saviour.

I cannot hope for many more years of work, but my only wish is to devote them to the service of Christ in our beloved Institution, which now more than ever calls for the united efforts and energies of its directors, teachers, and friends.

Thanking you and all the members of the Board for this testimonial of affectionate regard, and invoking upon you God's richest blessing in the serene and peaceful evening of your long, honorable, and useful life, I am,

Very truly yours,

PHILIP SCHAFF.

CHARLES BUTLER, ESQ., LL.D.,

President of the Board of Directors

of the Union Theological Seminary, New York.

REPLY TO THE FACULTY.

NEW YORK, 15 EAST FORTY-THIRD STREET,
November 14, 1892.

My Dear Colleagues and Friends :

The Congratulatory Address of October 28th, by which you surprised me during my absence in Atlantic City, on the completion of a half century of theological teaching, beginning in the University of Berlin and ending in the Union Theological Seminary, has filled my heart with overflowing gratitude to God, by whose free grace alone I am what I am, and to you, with whom I have been associated in public work and private friendship for more than twenty-three years.

Such a testimony from those who know me best, is the richest reward I could wish in this world, and the strongest stimulus to devote to the Union Seminary the Indian summer of my life, which will be brief but, I hope, sunny, balmy, and not unfruitful.

With the best wishes and prayers for you all, and for the noble Institution with which we are identified, I am,

Very truly and gratefully yours,

PHILIP SCHAFF.

TO THE FACULTY OF THE UNION THEOLOGICAL SEMINARY,
NEW YORK.

THE STUDENTS OF THE UNION THEOLOGICAL SEMINARY IN NEW YORK

To the Rev. Philip Schaff, D.D., LL.D. :

As students at the Union Theological Seminary, we desire to unite with Dr. Schaff's many friends, on both sides of the Atlantic, in tendering congratulations to our Professor of Church History upon the completion of his half-century of service in so many departments of theology. By listening to his lectures and by studying his works, we have learned to appreciate the wide range of investigation and the versatility of talent which have long since given to the name of Philip Schaff an international reputation. We desire to record our testimony to the vigorous, progressive, and reverent spirit which has ever characterized his presentation of fact and doctrine, and which has given him the right to say: "Christianus sum; Christiani nihil a me alienum puto."

While we rejoice in his partial recovery to health, we wish for him the complete and rapid restoration of

all his powers, with yet many years of useful service for this Seminary, and for the universal Church of Christ.

On behalf of the students,

J. WINTHROP PLATNER,
 AMBROSE WHITE VERNON, } *Committee.*
 J. EVERETT FRAME,

UNION THEOLOGICAL SEMINARY, NEW YORK,
 December 21, 1892.

REPLY

15 EAST FORTY-THIRD STREET, NEW YORK,
 December 28, 1892.

My Dear Young Friends and Fellow-Students :

I sincerely thank you for the letter of congratulation which you sent me in behalf of the three Classes of the Union Theological Seminary. I have now devoted to this institution twenty-three years, and have grown richer every year in the number of Alumni who went forth to preach the Gospel of our blessed Lord and Saviour in all parts of this land, and in foreign mission fields white for the harvest.

The best reward which a teacher can desire from his pupils is a testimonial of gratitude and affection; and his noblest ambition is that his pupils may outgrow him. He must be willing to decrease that they may increase. The ties which bind them together are, in purity and strength, next to the ties between parents and children; but with this difference, that a teacher is as much indebted to his pupils for inspiration and success as they are to him for instruction.

From long familiarity with University life in Europe and America I am happy to bear testimony to the fact that American students of

theology, while often deficient in philological and philosophical preparation, are unsurpassed in the higher qualities of moral earnestness, manly independence, personal piety, and practical fitness for the duties of the ministry. They do not study for a comfortable living, but from love to Christ, and zeal for the promotion of His kingdom.

“Art is long and life is short.” But life is long enough to answer its purposes, and to do all the good we are capable of doing and are expected to do. The greatest art is the art of living, and this consists in making the temporal life on earth a forecourt of life eternal in heaven. Only he is happy in this world who contributes to the happiness of his fellow-men.

You are devoted to the noblest and most interesting study that can engage the attention of an immortal mind. Your lot has been cast in a stirring age and country, full of hope and promise. The coming century has great surprises in store for the Church and the world. God has a vast amount of work to do yet, and needs workmen for the building up of His kingdom at home and abroad.

I hope soon to resume my labors of teaching and learning with you, if the Lord will give me new strength after a brief season of illness and repose. But we must ever be mindful that we know not the day nor the hour when the Son of Man cometh to call us to an account of our stewardship.

My earnest wish and prayer is that you may be thoroughly equipped for your future work, and abundantly blessed in the field of labor to which the Lord in His providence may call you.

Believe me, very truly, your friend,

PHILIP SCHAFF.

To Messrs.

J. WINTHROP PLATNER,
 AMBROSE WHITE VERNON, } *Committee.*
 J. EVERETT FRAME,

LETTER FROM THE THEOLOGICAL FAC-
ULTY OF YALE UNIVERSITY

YALE UNIVERSITY, NEW HAVEN, CONN.,
November 28, 1892.

Rev. Philip Schaff, D.D., LL.D.,
Union Theological Seminary:

DEAR SIR: The Faculty of Yale Divinity School beg leave to offer to you their cordial congratulations at the expiration of a half-century of laborious and useful service as a Theological Instructor in public institutions of learning. In addition to the benefits which have resulted from your oral instructions to successive classes of students through so many years, you have enriched the literature of the department of theology, which you have especially cultivated, by numerous writings of great value. During all this period you have been engaged in bringing into a closer mutual acquaintance the scholars of Europe and America. We are glad to recognize the catholic spirit and kindly temper which have marked your entire literary career.

Permit us to express our deep regret that your health should be in any degree impaired, and our desire that you may long be spared to continue the studies

which have given you a well-earned distinction on both sides of the Atlantic.

We remain, dear Dr. Schaff,

Very sincerely yours,

TIMOTHY DWIGHT,
GEORGE E. DAY,
SAMUEL HARRIS,
GEORGE P. FISHER,
LEWIS O. BRASTOW,
EDWARD L. CURTIS,
GEORGE B. STEVENS,
FRANK C. PORTER,
ARTHUR FAIRBANKS.

ANSWER

NEW YORK, December 10, 1892.

My Dear Dr. Dwight :

The semi-centennial congratulation of November 28th, signed by yourself and the members of the Theological Faculty of Yale University, was as welcome to me as it was unexpected, and receives additional weight from the high reputation of the Institution which you represent.

Some of the signers are known to me not only by name and fame, but also as personal friends. Professor Curtis was one of my best students. Professor Stevens aided me in the edition of the Works of St. Chrysostom. Professor Fisher is a beloved and congenial co-worker in the field of Church History.

Your own name and that of the venerable Dr. Day call to my mind the work of the Anglo-American Bible revision, in which you and your honored predecessor, President Woolsey, have taken such a prominent share for more than ten years. No members of the Committee were better prepared, more regular in attendance, and more weighty in judgment than the three representatives of Yale. I look back upon our monthly meetings at my study in the Bible House with unalloyed satisfaction. It is impossible that a work to which a hundred scholars of various denominations of England and America have unselfishly devoted so much time and strength, can be lost. Whether the Revised Version may or may not replace the King James's Version, it will remain a noble monument of Christian scholarship and co-operation, which in its single devotion to Christ and to truth rises above the dividing lines of schools and sects.

You approve of the "catholic spirit" and "kindly temper" of my literary career. I was gradually trained into the position of an evangelical and irenic catholicity by the silent influence of personal intercourse with good men and Christian scholars of different nationalities and churches. I feel all the happier for being able to appreciate the

merits of those from whom I differ. I believe and rejoice in "the communion of saints."

You kindly allude to my recent sickness. I have reason to hope that, in the providence of the Dispenser of life and death, I may be able before long to resume my professorial duties and to complete some literary works. For the rest, τὸ ξῆν, Χριστός, καὶ τὸ ἀποθανεῖν, κέρδος.

With my best thanks and wishes to you and your colleagues,

I am, faithfully yours,

PHILIP SCHAFF.

To the Rev. TIMOTHY DWIGHT, D.D., LL.D.,

President of Yale University.

**TESTIMONIAL OF THE UNIVERSITY OF THE
CITY OF NEW YORK**

The Council of the University of the City of New York, on the 25th of November, conferred upon Dr. Schaff the honorary degree of Doctor of Divinity. As he declined, on account of ill-health, the ceremony of a public reception, the diploma was delivered to him informally, at his residence, December 3d, by a committee consisting of Dr. Charles Butler, President of the Council; the Rev. Dr. H. M. MacCracken, Chancellor, and William S. Opdyke, Secretary. After a few remarks by the President, the Chancellor made the following address :

ADDRESS OF CHANCELLOR MACCRACKEN

The University of the City of New York instructs me to present to you this diploma of the Degree of Doctor of Divinity.

We do this with the highest satisfaction. We greet you on this Jubilee of your academic life as citizen, scholar, brother, and Christian. Switzerland, the mother of republics, never gave us a citizen more patriotic; nor Germany, the mother of universities, a scholar more broad and versatile; nor Europe, the mother of our common race, a kindlier man; while above Switzerland, and Germany, and Europe, far loftier than they, rises the City of God, the *Civitas Dei* of Augustin. And of this City—the Church Universal—you have been a citizen who needed no naturalization because of crossing the ocean. From the beginning of your career as a teacher, fifty years ago, in Berlin, to this hour, you have been her loyal son, her faithful steward, bringing from the treasury of history and the Bible things new and old, making every Christian denomination and minister the richer and happier through the treasures which you have amassed, and which you have scattered in tens of thousands of pages with liberal hand. While independent, and even daring in your theology and philosophy, you have so combined the

sweetness of manner with courage of soul that you are to-day beloved by conservative and progressive alike.

The University Council and Faculties, men of varied denominations and views, are all alike cordial in voting this degree. We feel that we shall be highly honored by your accepting it, and thus becoming an adopted son of the University of the City of New York.

REPLY OF DR. SCHAFF

I accept with grateful pleasure this mark of respect from the University of the metropolis of America.

I had the honor to represent you four years ago at the Eighth Centennial of the University of Bologna,—the oldest in Europe. Your Board of Directors is presided over by the same venerable sage, now past ninety years, as the Theological Institution with which I am connected as professor. Your University and the Union Theological Seminary are of nearly the same age, were founded by gentlemen of the same liberal and catholic Christian spirit, and have recently entered into a friendly alliance, which is helpful to both without being embarrassing to either.

You recognize in your charter and course of instruction the inestimable value of unsectarian Christianity in the training of character, which is the true end of education. Your University has already impressed its name on the progress of science and civilization by the discoveries of its professors, Morse and Draper. It has made valuable contributions to philosophical and historical literature. It has added pedagogy to its branches of study. It has held up from the beginning the high standard of a real University in the widest sense of the term. It has just entered upon a new epoch by the purchase of a magnificent site and corresponding enlargement of its

operations in a city whose growth and future prosperity defy human calculations.

In justice to the occasion, you expect me to say something of myself also. If three Universities of such celebrity as those of Berlin, St. Andrew's, and New York, unite in conferring the same degree upon one person, it indicates that, in their estimation, he must be a sort of *pontifex*, that is, a bridge-builder or international interpreter of thought. When on the 3d of December, 1842, I delivered my first public lecture in the University of Berlin, I was ignorant of the English language and had no prospect or desire of ever seeing America. But,

“There's a divinity that shapes our ends,
Roughhew them how we will.”

Man proposes, God disposes. He prepares and equips His servants for work, and assigns to them fields of labor which they would not choose for themselves. If I now look back upon my early training, it seems to me that I was foreordained for America. That I was not born here is no fault of mine, for I didn't know enough at that time to make a selection. My birth and education in republican Switzerland at once made me feel at home in the political institutions of the United States. My German theology and my theory of historical development did not fit so well into the notions which prevailed here fifty years ago, and my Inaugural Address on the *Principle of Protestantism* unexpectedly involved me in a heresy trial, which might have resulted in my return to Europe one year after my arrival. But, fortunately, I have outlived the attack, and was permitted to labor in this land of freedom and of the future, as a public teacher in the service of the Christian Church, beyond the Psalmist's limit of threescore years and ten. Of the value of my services it is not for me to judge; it is enough to say that they are far below my own ideal, and are only preparatory to far more important work which will be done by the theologians of the next generation. We must decrease that our children and children's children may increase.

Thanking you again for your kindness, I invoke upon the University of New York the richest blessing of God in fulfilling more and more its great educational mission for the city and the country.

ACTION OF THE AMERICAN SOCIETY OF CHURCH HISTORY

[The following Minute was adopted, in Dr. Schaff's absence, by the American Society of Church History, at its fifth annual meeting held in the City of Washington, D. C., December 28, 1892, unanimously, and by a rising vote:]

In view of the fact that the Rev. Dr. Schaff, our honored President, celebrates this month the fiftieth anniversary of his career as a Teacher of Theology, it is fitting that we as a Society should take notice of so interesting an event. In thus doing we shall not be by any means the first to pay him honor on this occasion. Already has he received congratulatory addresses from the Eastern Synod of the German Reformed Church, assembled in Lancaster, Pa.; from the Union Theological Seminary, in New York City, in which he has labored for twenty-three years; from Yale University, and from the University of Berlin. The last is particularly noteworthy inasmuch as he began his career as a teacher in that University, and so the address reviews his professorial and literary life. The University of the City of New York bestowed upon him, in the current month, the honorary degree of Doctor of Divinity.

We cannot add to his honors nor extend his usefulness. But we can, as his friends, and as interested in those historical studies by which he has won such fame, testify our appreciation of his services. We have each of us felt his influence upon our intellectual life. We are indebted to him for much that we know of Church History. As a Society we owe him our very existence, and the programme of each meeting has been largely of his suggestion. We thank him for his indefatigable efforts on our behalf. We regret that he is not with us to receive in person our congratulations upon the completion of half a century as a Teacher of Theology, and pray God to restore him to health, so that he may continue those labors which have made his name a household word in more Christian homes than that of any other living divine.

A true copy, from the official minutes.

SAMUEL MACAULEY JACKSON,

Secretary.

NEW YORK, December 31, 1892.

APPENDIX

CHRONOLOGICAL LIST OF DR. SCHAFF'S WRITINGS

[The more important works are stereotyped and marked by a *. The others are out of print. Contributions to American and foreign periodicals and encyclopædias are omitted.]

I. GERMAN WORKS.

DIE SÜNDE WIDER DEN HEILIGEN GEIST, und die daraus gezogenen dogmatischen und ethischen Folgerungen. Eine exegetisch-dogmatische Abhandlung, nebst einem historischen Anhang über das Lebensende des Francesco Spiera. Halle (Lippert). 8°, 210 pp. 1841.

DAS VERHÄLTNISS DES JAKOBUS, BRUDERS DES HERRN, ZU JAKOBUS ALPHÄI, auf's neue exegetisch und historisch untersucht. Berlin (Wohlgemuth). 8°, pp. 99. 1842. An essay on the Brethren of Christ, *pro venia legendi* in the University of Berlin (*Habilitationsschrift*).

DAS PRINCIP DES PROTESTANTISMUS (Inaugural Address as Professor of Biblical Literature and Church History at Mercersburg). Chambersburg, Pa. 8°, xiv., 180 pp. 1845. For the English ed. see below, p. 59.

DER ANGLOGERMANISMUS. Eine Rede gehalten den 10ten März, 1846, vor der Schillergesellschaft des Marshall Collegiums. Chambersburg. 1846.

The same in English translated by J. S. Ermentrout.

In this address the author first publicly expressed his hopeful view of America as follows: "It is surely no empty fancy, when we hazard the assertion, that America and, first of all, its heart, the United States, in which is concentrated at the present time its whole spiritual force and meaning, will be the principal arena for the future development of the history of the world and the Church. For history pursues the course of the sun from east to west. It arose in the Orient; then directed its march over to Greece and Rome; during the Reformation to Germany and England; and from thence the northern portion of the New World was principally settled. By this, however, we would by no means affirm that Europe has already run out the course of its life. Rather, it is still the proper centre of history in all its departments; and our American life is still substantially European in character, or, as Hegel says (in his 'Philosophy of History'), 'the echo of the Old World and the expression of a foreign life.' As we derive from Europe our population, so also our languages and civilization, our morals and customs, our science and art, our religion, and even our fashions. But this does not overthrow our previous assertion. History proceeds with wonderful foresight. It prepares the soil for its future developments long before it abandons its earlier field of action. Such a preparation is here going forward before our eyes daily, and that, too, on a most magnificent scale. On the other hand, there is no want of convincing signs, that the stream of history is in reality directing its course, more clearly every day, from the old to the new world."

GESCHICHTE DER APOSTOLISCHEN KIRCHE, nebst einer allgemeinen Einleitung in die Kirchengeschichte. (Dedicated to the memory of Neander.) Mercersburg and Philadelphia. 1851. (xvi., 576 pp. 8°.)

———, second ed., revised and enlarged. Leipzig (Holtze). 1854. (xvi., 680 pp.)

- GESCHIEDENIS DER APCSTOLISCHE KERK. Door J. W. Lublink Weddik. Tiel (H. C. A. Campagne). 718 pp. 1857. This Dutch translation was made from the second German edition.
- SYSTEMATISCHE WOHLTHÄTIGKEIT. Also in English: SYSTEMATIC BENEVOLENCE. Mercersburg, Pa., 1852. (32 pp.)
- AMERIKA: Die politischen, socialen und kirchlich-religiösen Zustände der Vereinigten Staaten von Nord-Amerika mit besonderer Rücksicht auf die Deutschen, aus eigener Anschauung dargestellt. Berlin (Wiegandt & Grieben), (xxiv., 366 pp.) 1854. Second ed. enlarged, 1858.
- in English, by Edward D. Yeomans. New York (Ch. Scribner). 1855. (291 pp.)
- in Dutch, by De Schryver. Rotterdam (Van der Meer & Verbruggen). 1855.
- DEUTSCHLAND UND AMERIKA. An address delivered before the German Evangelical Church Diet at Frankfurt a.M. 1854.
- DER HEILIGE AUGUSTINUS. Sein Leben und Wirken. Berlin (Hertz). 1854. (vi., 129 pp.)
- in English, by Prof. Thomas C. Porter. London (Bagster) & New York. 1854.
- *CHRISTLICHER KATECHISMUS mit Bibelsprüchen für Schule und Haus. Chambersburg, 1861; revised and enlarged, Philadelphia (J. Kohler). 192 pp. 1863.
- Small ed. without Scripture proofs and notes. Both editions were frequently republished, and since 1892 are issued by the Presbyt. Board of Publication, Philadelphia. For the English ed. see below, p. 59.
- An enlarged German ed. by Prof. Dr. GEORG PFLEIDERER: Philip Schaff's Christliche Glaubens- und Sittenlehre. Stuttgart, 1874. (279 pp.)
- DER ANGLO-AMERIKANISCHE SONNTAG. Eine Abhandlung, vorgetragen vor der Nationalen Sonntags-Convention zu Saratoga, am 11 August, 1863. Sabbath Com* Doc., No. XVII. New York, 1863. German and English.
- *DER HEIDELBERGER KATECHISMUS. Nach der ersten Ausgabe von 1563 revidirt, und mit kritischen Anmerkungen, sowie einer Geschichte und Charakteristik des Katechismus versehen. 168 pp. Philadelphia (J. Kohler) and Bremen (C. Ed. Müller). 1863. Second ed. revised, 1866.
- DER BÜRGERKRIEG UND DAS CHRISTLICHE LEBEN IN NORD AMERIKA. Vorträge gehalten in Berlin und mehreren Städten Deutschlands und der Schweiz. Berlin (Wiegandt & Grieben). 1865. Third ed. 1866. (72 pp.)
- Transl. into English by Rev. C. C. Starbuck, in the *Christian Intelligencer*. New York, 1866.
- GESCHICHTE DER ALTEN KIRCHE von der Geburt Christi bis zum Ende des 6ten Jahrh., 1867; 2d ed. in 3 vols., 1869. (xvi., 1250 pp.) Leipzig (Hinrichs).
- DIE PERSON JESU CHRISTI: das Wunder der Geschichte. Sammt einer Widerlegung der falschen Theorien, und einer Sammlung von Zeugnissen der Ungläubigen. 234 pp. Gotha (Rud. Besser). 1865.
- *—— Republished in German by the American Tract Society. Pp. 336. New York. 1865.
- In English (see below, p. 60).
- Transl. into Dutch by J. H. Cordes, with an Introduction by Dr. J. J. van Oosterzee. Groningen (Noordhoff). 1866.
- Transl. into French by M. Sardinoux. Toulouse (Société des livres religieux). 1866.
- Also translations into Greek, Russian, Bulgarian, Japanese, etc.

DIE CHRISTUSFRAGE. Berlin (Wiegandt & Grieben). 1871.

— Republished by the Amer. Tract Society. 1872.

AUGUST NEANDER. Erinnerungen. Mit einem Bildniss. viii., 76 pp. Gotha (Fr. Andr. Perthes). 1886.

II. ENGLISH WORKS.

THE PRINCIPLE OF PROTESTANTISM, as related to the present state of the Church. Inaugural Address, transl., with an Introduction, by Dr. John W. Nevin. 215 pp. Chambersburg, Penn. (Publ. Office of the German Ref. Church, now in Philadelphia). 1845.

WHAT IS CHURCH HISTORY? A Vindication of the Idea of Historical Development. Transl. from the German by Dr. Nevin. (In defence of "The Princ. of Protest.") 128 pp. Philadelphia (J. B. Lippincott & Co.). 1846.

DANTE'S DIVINA COMMEDIA. An Address delivered before the Gœthean Literary Society of Marshall College, August 28, 1846. Transl. by Jerem. H. Good. Chambersburg, Pa. 1846. (47 pp.)

*HISTORY OF THE APOSTOLIC CHURCH, with a General Introduction to Church History. Transl. by Edward D. Yeomans. 684 pp. New York (Charles Scribner). 1853. Several editions unchanged. An ed. was also published by T. & T. Clark, Edinburgh, 1854, in 2 vols. Superseded in part by the first vol. of the author's General Church History.

AMERICAN NATIONALITY. An Address before the Irving Society of the College of St. James, Md. 24 pp. 1856.

GERMANY: ITS UNIVERSITIES, THEOLOGY, AND RELIGION. With sketches of Neander, Tholuck, Olshausen, Hengstenberg, Twesten, Nitzsch, Müller, Ullmann, Rothe, Dorner, Lange, Ebrard, Wichern, and other distinguished German divines of the age. 418 pp. Philadelphia (Lindsay & Blakiston). 1857.

— Transl. into Dutch by Dr. D. Harting. Utrecht. 1858.

Later sketches of the German Universities and Theological Faculties were published in the New York *Independent* for 1885 and 1886.

THE MORAL CHARACTER OF CHRIST. An Address delivered before the Porter Rhetorical Society of the Theological Seminary at Andover, August 1, 1860. 53 pp. Chambersburg, Pa. 1861.

*A CHRISTIAN CATECHISM FOR SUNDAY-SCHOOLS AND FAMILIES. Philadelphia (American Sunday-School Union). 1880, etc. Large ed. with Proof-tests and Notes, 167 pp.; small ed., 74 pp.

This catechism was originally prepared for family use at Mercersburg, 1861, and published in various editions, authorized and unauthorized, at Chambersburg, Boston, New York, Philadelphia, and Toronto. Translated by American missionaries into the Nestorian, Arabic, Chinese, Bulgarian, and other languages. The plates of the large and small English editions were presented by the author to the American Sunday-School Union in 1880, the plates of the German editions were presented by him to the Presbyterian Board of Publication, Philadelphia, in 1891. See p. 58.

***HISTORY OF THE CHRISTIAN CHURCH**, begun 1859; 5th edition, thoroughly revised and enlarged. New York (Ch. Scribner's Sons) and Edinburgh (T. & T. Clark). 1889-92.

Vol. I. Apostolic Christianity, A.D. 1-100. 871 pp.

Vol. II. Ante-Nicene Christianity, A.D. 100-335. 877 pp.

Vol. III. Nicene and Post-Nicene Christianity, A.D. 325-600. 1049 pages.

Vol. IV. Mediæval Christianity, A.D. 590-1073. 799 pages.

Vol. V. Mediæval Christianity, A.D. 1073-1517. In course of preparation.

Vol. VI. Modern Christianity—The German Reformation. 755 pp.

Vol. VII. Modern Christianity—The Swiss Reformation (1892). 890 pp.

The first three volumes have been freely translated into Chinese by Rev. D. Z. Sheffield (a missionary of the American Board), and into Hindostani by Rev. Robert Stewart (of the Presbyterian Mission of Sialkot). An abridged Italian translation by Prof. Em. Comba, of the Waldensian College at Florence, 1892. On the German ed. see p. 58.

***THE PERSON OF CHRIST: The Perfection of His Humanity viewed as a Proof of His Divinity.** With a collection of impartial testimonies. Published first at Boston, 1865, then in revised ed. in New York (American Tract Society) and London (James Nisbet & Co.), 12th ed., 1882. 285 pp.

This work has been translated into several languages, partly from the German, partly from the English ed. An abridgment has been published as a tract by the Religious Tract Society in London.

THE ANGLO-AMERICAN SABBATH. New York (American Tract Society). 1863.

THE REPORT OF DR. SCHAFF'S MISSION TO EUROPE IN BEHALF OF THE EVANGELICAL ALLIANCE FOR THE SIXTH GENERAL CONFERENCE. 39 pp. New York. 1870.

REPORT OF THE DEPUTATION OF THE AMERICAN BRANCH OF THE EVANGELICAL ALLIANCE, APPOINTED TO MEMORIALIZE THE EMPEROR OF RUSSIA IN BEHALF OF RELIGIOUS LIBERTY. 32 pp. New York. 1871.

THE THEOLOGY FOR OUR AGE AND COUNTRY. (Inaugural Address as Professor of Union Theological Seminary.) 18 pp. New York. 1872.

THE REVISION OF THE ENGLISH VERSION OF THE HOLY SCRIPTURE. First published as an Introduction to a vol. on Revision of the English Vers., 1873, then separately, with sundry additions, by order of the Amer. Committee on Revision. New York (Harper & Brothers). 3d ed. 1877.

***BIBLIOTHECA SYMBOLICA ECCLESIE UNIVERSALIS. THE CREEDS OF CHRISTENDOM.** With a History and Critical Notes. New York (Harper & Brothers). London (Hodder & Stoughton), 1877, 6th ed., 1890, 3 vols.

Vol. I. The History of Creeds. xvii., 941 pp.

Vol. II. The Greek and Latin Creeds. With Translations. vii., 607 pp.

Vol. III. The Evangelical Protestant Creeds. With Translations. vii., 914 pp.

THE HARMONY OF THE REFORMED CONFESSIONS, as related to the Present State of Evangelical Theology. An address delivered before the First Council of the Pan-Presbyterian Alliance at Edinburgh, 1877, and publ. there and also at New York (Dodd, Mead & Co.), 70 pp.

***THROUGH BIBLE LANDS.** Notes of Travel in Egypt, the Desert, and Palestine. 434 pp. New York (Amer. Tract Soc.) and London (James Nisbet & Co.), 1878; 2d ed., with an additional chapter by Edouard Naville, on the Bible and Egyptology. 460 pp. 1889. With illustrations.

- CHRISTIANITY IN THE UNITED STATES. Address before the Seventh General Conference of the Evang. Alliance, held in Basel, Switzerland. 69 pp. New York. 1879.
- *A DICTIONARY OF THE BIBLE. Including Biography, Natural History, Geography, Topography, Archæology, and Literature. With twelve colored maps and over four hundred illustrations. 960 pp. Philadelphia (American S. S. Union). 960 pp. 1880. 5th ed. revised, 1890.
- Transl. into Italian by Enrico Meille, with Illustrations, *Dizionario Biblico*, Firenze (Libreria Claudiana, Via de' Serragli, 51), 1891, 471 pp., 4°; into Arabic by Dr. Post, of Beirut; into Marathi by Kassim Mohamed Dhalwacee and Henry J. Bruce (Satara, India), and other languages.
- *A COMMENTARY ON THE GOSPEL ACCORDING TO MATTHEW. This is the first volume of "The International Revision Commentary on the New Testament, Based on the Revised Version of 1881, by English and American Scholars and Members of the Revision Committee." 416 pp. New York (Ch. Scribner's Sons). 1882.
- Of this International Commentary, only the four Gospels and the Acts were published.
- *A COMMENTARY ON THE EPISTLE TO THE GALATIANS. Published in the *International Commentary on the New Testament. Illustrated*. Vol. III., pp. 285-350. 66 pp. New York. 1882.
- *A COMPANION TO THE GREEK TESTAMENT AND THE ENGLISH VERSION. With facsimile illustrations of MSS. and of standard editions of the New Testament. xvii., 616 pp. New York (Harper & Brothers). 1883. 4th ed. revised, 1892.
- THE CONCORD AND DISCORD OF CHRISTENDOM. An Address delivered before the Eighth General Conference of the Evangelical Alliance at Copenhagen. English, Danish, and German. 39 pp. 1884.
- *THE TEACHING OF THE TWELVE APOSTLES; or THE OLDEST CHURCH MANUAL. The Didache and kindred Documents in the Original, with translations and discussions of post-apostolic teaching, baptism, worship, and discipline, and illustrations and facsimiles of the Jerusalem MS. 301 pp. New York (Funk & Wagnalls) and Edinburgh (T. & T. Clark). 1885. 3d ed., revised, 1889.
- This book is an Appendix to the second vol. of the "Church History."
- *CHRIST AND CHRISTIANITY. Studies in Christology, Creeds and Confessions, Protestantism and Romanism, Reformation Principles, Slavery and the Bible, Sunday Observance, Religious Freedom, and Christian Union. 310 pp. New York (Ch. Scribner's Sons), and republished in London (James Nisbet & Co.). 1885.
- A second and enlarged ed. will be published in 1893.
- *CHURCH AND STATE IN THE UNITED STATES, or the American Idea of Religious Liberty and its Practical Effects, with Official Documents. 8°, 170 pp. New York (Ch. Scribner's Sons). 1888.
- Transl. into Italian by P. Fea, and published in Brunialti's "Biblioteca di Scienze Politiche," Vol. VIII., pp. 385-516. Torino, 1892.
- THE TOLERATION ACT OF 1689. A Contribution to the History of Religious Liberty. 59 pp. London (James Nisbet & Co.). 1888.

- *THE PROGRESS OF RELIGIOUS FREEDOM AS SHOWN IN THE HISTORY OF TOLERATION ACTS. 8°, 126 pp. New York. 1889.
- HISTORY OF THE EDICT OF NANTES. An Address delivered before the Huguenot Society of America, March 21, 1889. 29 pp. New York. 1890.
- THE EIGHTH CENTENARY OF THE UNIVERSITY OF BOLOGNA. Report delivered before the University of the City of New York at the celebration of Founders' Day, April 18, 1889. 29 pp. New York. 1889.
- *LITERATURE AND POETRY. Studies in the English Language, the Poetry of the Bible, Dies Iræ, Stabat Mater, Hymns of St. Bernard, the University—ancient and modern, Dante Alighieri and the Divina Commedia. 8°, xi., 436 pp. New York (Ch. Scribner's Sons). 1890.
- The essay on Dante was translated into Italian by Marco Lessona, *Dante Alighieri e la Divina Commedia*, Torino, 1892.
- *CREED REVISION IN THE PRESBYTERIAN CHURCHES. 8°, 75 pp. New York (Ch. Scribner's Sons). 1889. 2d ed. revised. 1890.
- THE MYTH OF LUTHER'S SUICIDE. A refutation of Paul Majunke's *Luther's Lebensende*. New York. 1890.
- DANTE'S THEOLOGY. 21 pp. New York. 1890.
- THE RENAISSANCE. The Revival of Learning and Art in the 14th and 15th Centuries. 132 pp. New York (G. P. Putnam's Sons). 1891.
- THE RENAISSANCE AND THE REFORMATION. A paper prepared for the Ninth General Conference of the Evangelical Alliance, held in Florence, Italy. 17 pp. New York. 1891.
- Italian Transl. by Rev. Giov. Luzzi ("Il Rinascimento e la Riforma"). Firenze. 1891. 29 pp.
- *ST. CHRYSOSTOM AND ST. AUGUSTIN. Studies in Christian Biography. 158 pp. New York (Thomas Whittaker). 1891.
- THE FRIENDSHIP OF CALVIN AND MELANCHTHON. 21 pp. New York. 1892.
- *THEOLOGICAL PROPÆDEUTIC. A general Introduction to the study of Theology, Exegetical, Historical, Systematic, and Practical; including Encyclopædia, Methodology, and Bibliography. Part I., pp. 233. New York (Ch. Scribner's Sons). 1892. (Part II. will appear in 1893 and complete the work.)

III. EDITED WORKS.

(1) *German.*

DER DEUTSCHE KIRCHENFREUND. ORGAN FÜR DIE GEMEINSAMEN INTERESSEN DER AMERIKANISCH-DEUTSCHEN KIRCHEN. Mercersburg, Penns., 6 vols., 1848-54.

A monthly periodical, the first American theological journal in the German language. The editor imported printer and types from Philadelphia, and began with half a dozen subscribers (students). He continued it for six years, after which his friend, the Rev. Dr. William Julius Mann, Professor in the Lutheran Theological Seminary in Philadelphia, continued it for six years longer. Philadelphia (Schäfer & Koradi). 1854-60.

***DEUTSCHES GESANGBUCH.** Eine Auswahl geistlicher Lieder aus allen Zeiten der Christlichen Kirche. Nach den besten hymnologischen Quellen bearbeitet und mit erläuternden Bemerkungen über Verfasser, Inhalt und Geschichte der Lieder versehen. xiv., 663 pp. 1859. Enlarged ed., 1874. Philadelphia (J. Kohler).

This hymn-book was made for and adopted by the German Reformed Church in the United States, and published in many editions, large and small, with and without tunes, by Kohler, in Philadelphia, and by the Reformed Publication Board, Cleveland, O.

GESANGBUCH FÜR DEUTSCHE SONNTAGSSCHULEN. Sammt einem Anhang ausgewählter Englischer Lieder. Philadelphia (Kohler) and New York (Radde). 272 pp. 1864.

EVANGELISCHE ZEUGNISSE AUS DEN DEUTSCHEN KIRCHEN IN AMERIKA. Eine homiletische Monatschrift. 3 Jahrgänge. Philadelphia (J. Kohler). 1863-66.

GEDENKBUCH DER DREIHUNDERTJÄHRIGEN JUBELFEIER DES HEIDELBERGER KATECHISMUS IN DER DEUTSCH-REFORMIRTEN KIRCHE DER VEREINIGTEN STAATEN. Under the direction of the General Convention of the Tercentenary Jubilee. 449 pp. Chambersburg and Philadelphia. 1863.

This work contains contributions from Drs. Herzog, Ebrard, Ullmann, Schotel, Nevin, Fisher, Schneck, Porter, Harbaugh, and others. Publ. also in English: "The Tercentenary Monument in Commemoration of the Three Hundredth Anniversary of the Heidelberg Catechism." Chambersburg and Philadelphia. 1863.

(2) *English Works.*

A LITURGY: or, ORDER OF CHRISTIAN WORSHIP. Prepared and published by the direction and for the use of The German Reformed Church in the United States of America. (Called the "Provisional Liturgy".) Philadelphia (Lindsay & Blakiston). 1857. 408 pp.

The basis of the "Order of Worship of the Reformed Church," Philadelphia, 1867.

***A COMMENTARY ON THE HOLY SCRIPTURES.** Critical, Doctrinal, and Homiletical. By JOHN P. LANGE and other European divines. New York (Charles Scribner) and Edinburgh (T. & T. Clark). 1864-1880. 25 vols. Cheap ed. (\$3 per vol.) 1884-86.

This Commentary is the work of twenty German and forty American divines. See a full list in an Appendix, published 1882. The general editor translated, with additions, the Commentary on Matthew, the first three chapters of Luke, wrote the annotations on St. John, and on Romans, ch. 1-9, and an essay on Hebrew poetry in the volume on Job.

***CHRIST IN SONG.** Hymns of Immanuel. xx., 701 pp. New York (Anson D. F. Randolph & Co.). 1868. Republished in London, 577 pp. (Sampson Low, Marston, etc.). 1869. Several editions.

EVANGELICAL ALLIANCE CONFERENCE, 1873. History, Essays, Orations, and other Documents of the Sixth General Conference of the Evangelical Alliance, held in New York, October 2-12, 1873. Ed. in connection with Rev. Dr. S. Irenæus Prime. 773 pp. New York (Harper & Brothers). 1874.

THEOLOGICAL AND PHILOSOPHICAL LIBRARY : A Series of Text-Books, Original and Translated, for Colleges and Theological Seminaries. Edited by Henry B. Smith, D.D., and Philip Schaff, D.D., Professors in the Union Theological Seminary, New York. 1876.

This Library was projected by the late Charles Scribner, founder of the house of Charles Scribner's Sons, and was to contain text-books on the chief branches of philosophy and theology. There were published UEBERWEG'S "History of Philosophy," New York and London, 1871, 2 vols. ; VAN OOSTERZEE'S "Christian Dogmatics," 1874, 2 vols., and his "Practical Theology," 1874. Ueberweg is used as a text-book in several American colleges and in the University of Oxford.

Owing to the sickness and death of Dr. Henry B. Smith (1877), and the want of encouragement, the Library was suspended.

A new "International Theological Library," edited by DR. CHARLES A. BRIGGS and STEWART D. F. SALMOND, is now in course of publication by Charles Scribner's Sons, New York, and T. & T. Clark, Edinburgh, 1891 sqq., for which Dr. Schaff is to furnish the volume on "Symbolic."

***LIBRARY OF RELIGIOUS POETRY** (with Portraits). In connection with Arthur Gilman (the chief editor). xxxi., 1004 pp. New York (Dodd, Mead & Co.). 1880.

***INTERNATIONAL ILLUSTRATED COMMENTARY ON THE NEW TESTAMENT.** 4 vols. New York (Ch. Scribner's Sons) and Edinburgh (T. & T. Clark). 1879-1882. The maps by Arnold Guyot ; the illustrations by William M. & William H. Thomson.

Dr. Schaff prepared the introduction, the commentary on the Ep. to the Galatians, and, in connection with Dr. Riddle, the commentary on the Synoptical Gospels. New ed., 1888.

A small ed., revised on the basis of the Revised Version, was begun in 1882, but only carried as far as the Acts. See p. 61.

THE REVISION OF THE ENGLISH VERSION OF THE NEW TESTAMENT. By DR. LIGHTFOOT, TRENCH, and ELLICOTT, republ. by arrangement, with an Introduction by PHILIP SCHAFF. New York (Harper & Brothers). 1873. The Introduction was also separately publ. by the Amer. Bible Revision Committee.

***HYMNS AND SONGS OF PRAISE FOR PUBLIC AND SOCIAL WORSHIP.** In connection with Roswell D. Hitchcock and Zachary Eddy. 597 pp. New York (Anson D. F. Randolph & Co.). 1874. Also a small ed. for Social Worship.

THE VATICAN DECREES IN THEIR BEARING ON CIVIL ALLEGIANCE ; A POLITICAL EXPOSTULATION. BY THE RIGHT HON. W. E. GLADSTONE, M.P. *To which are added : A History of the Vatican Council ; together with the Latin and English text of The Papal Syllabus and the Vatican Decrees.* By Philip Schaff, D.D. Republished by permission. New York (Harper & Brothers). 1875. (Pp. 168.) GLADSTONE'S *Vaticanism : An Answer to Reproofs and Replies*, was republished by the same firm and added to the preceding pamphlet, 1875.

IN MEMORIAM. Our Children in Heaven. Printed only for Private Circulation. 76 pp. New York. 1876.

DOCUMENTS OF THE NEW YORK SABBATH COMMITTEE, from 1863-67. (Doc. XXVI-XXXIV.) Among this is the essay on the *Anglo-American Sabbath*, read before the National Sabbath Convention at Saratoga, and republished by the Am. Tract Society. New York (Bible House).

DOCUMENTS OF THE EVANGELICAL ALLIANCE. Nos. III.-XV. from 1869-84, during which Dr. Schaff was corresponding secretary with Dr. Prime. New York (Bible House).

ANGLO-AMERICAN BIBLE REVISION. By Members of the American Revision Committee. iv., 192 pp. Philadelphia and London. 1879.

OFFICIAL LETTERS AND DOCUMENTS OF THE AMERICAN BIBLE REVISION COMMITTEE. Private and Confidential. 186 pp. New York (Bible House). 1885.

An abridgment of these documents, prepared by President Dwight, D.D., was sent to the subscribers together with the memorial edition of the Revision.

The American Bible Revision Library, with all the official correspondence and other documents, was presented to the American Bible Society, who keep it in a special case at the Bible House, New York.

*THE NEW TESTAMENT IN THE ORIGINAL GREEK. By WESTCOTT & HORT. With an Introduction. New York (Harper & Bros.), 1881. 5th ed. revised, 1893. The Greek text was printed from a duplicate of the London plates by arrangement with the editors and publishers, and corrected by Dr. Hort. The introduction of eighty-nine pages was prepared by Dr. Schaff, and corrected for each new edition.

*RELIGIOUS ENCYCLOPÆDIA: or, Dictionary of Biblical, Historical, Doctrinal, and Practical Theology, Based on the Real-Encyklopädie of Herzog, Plitt and Hauck. In connection with Rev. Samuel M. Jackson, and Rev. D. S. Schaff, D.D. New York (Funk & Wagnalls), 1884, 3 vols.; revised, 1887; 3d ed., revised and enlarged, in 4 vols. (which includes the ENCYCLOPÆDIA OF LIVING DIVINES). 1891. Usually called the "Schaff-Herzog Enc."

*ENCYCLOPEDIA OF LIVING DIVINES AND CHRISTIAN WORKERS OF ALL DENOMINATIONS IN EUROPE AND AMERICA. With Rev. Samuel M. Jackson. New York, 1887. 271 pages.

This is now included in the third revised edition of the Schaff-Herzog Encyclopædia (at the end of the 4th vol.), with an Appendix brought down to the close of 1890. The material was supplied mostly by the living divines themselves.

*A SELECT LIBRARY OF THE NICENE AND POST-NICENE FATHERS OF THE CHRISTIAN CHURCH.

First Series.—14 vols. (St. Augustin, 8 vols. and St. Chrysostom, 6 vols.). New York (The Christian Literature Co.). 1886-90.

Second Series (with HENRY WACE, D.D., Principal of King's College, as co-editor), in course of publication, to embrace, in 13 or 14 vols., the chief works of the Fathers from Eusebius and Jerome to John of Damascus and Gregory the Great. Vol. I. Eusebius; II. Socrates and Sozomenus; III. Theodoret, Jerome, Gennadius, Rufinus; IV. Athanasius. New York (The Christian Literature Co.) and Oxford (Parker & Co.). 1890-92.

•WILMORE'S NEW ANALYTICAL REFERENCE BIBLE. 2189 pp. New York (J. A. Wilmore & Co.). 1891.

It contains: The Holy Bible (with references to the Analysis); Comprehensive Bible Helps; Hitchcock's Analysis; and Cruden's Concordance. Dr. Schaff is responsible for the Preface and the Comprehensive Bible Helps.

AMERICAN CHURCH HISTORY (in course of preparation). A Series of Denominational Histories by a number of scholars, to be published under the auspices of the "American Society of Church History," by an Editorial Committee consisting of Rev. Philip Schaff, D.D., LL.D., Rt. Rev. H. C. Potter, D.D., LL.D., Rev. Geo. P. Fisher, D.D., LL.D., Bishop John F. Hurst, D.D., LL.D., Rev. E. J. Wolf, D.D., Henry C. Vedder, M.A., Rev. Samuel M. Jackson, M.A., LL.D. New York (The Christian Literature Company). 1893 sqq.

Dr. Schaff is one of the Associate Editors of JOHNSON'S *Universal Cyclopædia* (New York, 1886, 8 vols.), which is now undergoing a third reconstruction under the chief editorship of Charles Kendall Adams, LL.D., President of Wisconsin University.

He hopes to write one more volume of his *Church History*, and to publish his Lectures on *Christian Symbolic and Irenic*.

