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I.

THE CHURCH OF THE NEW TESTAMENT.

BY REV. A. E. TRUXAL, D.D.

The person of Christ is a subject in the department of Theology that never becomes exhausted. In like manner the Church, which St. Paul calls the "body of Christ," constitutes a theme that demands new investigation and discussion from time to time. The Christian mind has not yet fully grasped and comprehended all that is involved in the idea of the Church. As theological science progresses through the ages as they come and go, the Church as one of its topics takes its turn in moving to the front for consideration. We propose to treat the subject in the light of the words that stand at the head of this paper.

THE ORIGIN OF THE CHURCH.

The Day of Pentecost is usually regarded as the birthday of the Church. When the Holy Ghost was poured out on the Apostles and disciples and they were illumined spiritually, filled with power and endowed with peculiar gifts, then the Church was instituted. Then Peter stood up and preached the first Gospel sermon, and about three thousand souls were baptized and added to them. That was the beginning of preaching and baptizing. It was the starting point of the Church. Hence it is claimed that the Christian Church was instituted by the Holy Spirit on the Day of Pentecost.

VII.

THE LIFE OF DR. PHILIP SCHAFF.*

BY THEODORE APPEL, D.D.

The Life of Dr. Schaff may be divided into three parts, the period spent in Switzerland, in Germany and in America, the last constituting its full expansion, here in this land of freedom.

IN SWITZERLAND.

He was born January 1, 1819, at Chur, in the Canton Grisons, or Graubünden as it is also called, a little republic in the eastern part of the Schweiz, the largest in area, but not in population, mostly Protestant. From its Alpine heights, the Rhine flows towards the north, whilst other streams flow southward, emptying into the Po in Italy. The fresh, bracing air of these highlands had a beneficial effect upon young Philip Schaff's physical constitution; the republican institutions were educational; the primary schools were in good order; and the pastor was a truly religious and evangelical man; but a mother's influence made the deepest impression on the son. His father died when he was only one year old, and the mother took charge of him as her only son, and trained him only as a true and noble mother could train her child. In after years he said "she was a woman of a strong constitution, a good mind, an independent will and native humor." Soon after his arrival at Mercersburg she sent him a letter full of affection and maternal advice. Upon hearing it read, Dr. Nevin remarked that it indicated that "she was a woman of superior intelligence."

The Doctor himself says, "I was born in poverty and obscurity, and I can truly say that by the grace of God I am what I am."

*The Life of Philip Schaff, in part Autobiographical, by David S. Schaff, Professor of Church History in Lane Theological Seminary, with Portraits. New York, Charles Scribner's Sons. Pp. 526, 1897.

He made rapid progress in the lower and higher schools at Chur, saw many people passing through the town for the purpose of traffic or travel, and made friends wherever he went. His pastor, Antistes Kind, noticed him and by his advice he was sent to Kornthal, Württemberg, walking the whole distance with his sole possessions in a knapsack. He was then fifteen years old.

IN GERMANY.

Kornthal was a neat, quiet little village, seven miles from Stuttgart, where an academy had been founded by religious people, somewhat on the Moravian order, where they wished to send their boys to be educated, so that they might be free from the contaminating influence of the prevailing indifferentism and rationalism of the State Church. Young Schaff was now in a section of Germany which had given birth to many of the most distinguished scholars and writers of modern times; Schiller, Uhland, Wieland, Knapp, Schelling, Hegel, Kepler, Bengel, Storr, Schmid, Dorner, Paulus, Baur, Strauss, and others. All these were natives of the little kingdom of Württemberg, and it was highly important that young Schaff should be prepared in his early days to encounter the divergent systems of thought around him, some of them very bad, wherever he might meet with them. This was happily accomplished in an important sense during his stay of eight months at Kornthal—a matter of momentous consequence in his subsequent life. There he passed through a deep, religious experience, as he tells us. He had been engrafted into the Christian Church at Chur, according to the rite of the Reformed Church, and now at Kornthal he was confirmed by Praelat Kapff, according to the Lutheran rite.

From Kornthal he passed over to Stuttgart to attend the gymnasium, where he remained until 1837, where he was prepared for his course at the university. Here he spent part of his time in the family of Mr. Mann, a wealthy merchant, who was held in high esteem for his wisdom and piety. There he made himself useful by teaching some of his children, among whom was William Julius Mann, who afterwards followed Dr. Schaff to Amer-

ica, and subsequently held a high position among the divines of the Lutheran Church.

The time, in 1837, had now arrived that he should enter upon his studies in the university. But where were the means for his support during the three years' course? Providence was to provide for him. He had friends who were willing to extend to him loans or gifts as they were needed. He went to the University of Tübingen and remained there two years. His instructors were among the ablest men in Germany, but the theological faculty were divided into two opposite camps. Dr. Baur, an intense rationalist, was then representing the negative critical school. He made sad havoc with the literature of the New Testament, and according to Ewald, his colleague, he was "no Christian at all, worse than a heathen or only a common literary Jew." He possessed vast stores of learning, and Dr. Schaff says that next to Neander he was the most influential teacher in Germany. But it was all for nought. Strauss, his disciple, in his "Life of Jesus," carried out his principles of biblical criticism to their legitimate conclusion, and reduced him to a *reductio ad absurdum*. But there were other teachers at Tübingen, faithful and true to the Gospel, and Schaff, who had previously received a truly evangelical training, could not be led astray by any false teacher or Gamaliel. Dorner lectured for a part of his time in the school. Bengel had once been a professor there, not as yet forgotten, and Schmid, on the side of the orthodox faith, was reading his voluminous lectures, to which Philip Schaff listened with patient attention. Fortunately he transcribed each one of them, as unfortunately they never appeared in print. During this period, as a candidate for the ministry, encouraged by Knapp and Mrs. Meta Von Heusser, his poetic friend in Switzerland, he preached in sundry places, in villages roundabout, always walking the whole distance to fill his appointments. This helped to develop his oratorical talents.

The third and last year of his university studies was spent at Halle and Berlin. Here he listened to such teachers as Tholuck, Julius Müller, Neander and Hengstenberg; and during short visits

he shook hands and conversed with other theological giants such as Nitzsch, Rothe, Ullman, Umbreit, Dorner, Lange, Ebrard and others. He was now in a different atmosphere from that in which he had been living in Württemberg, old Suabia, which was dim and misty, and it was truly refreshing and spiritually healthy. At Halle, Professor Tholuck took him into his house and employed him as his amanuensis. With other students he went out with them now and then for a walk, and talked with them on the subject of religion and other topics as they went along. He treated Schaff like a brother. Drs. Park, Robinson, H. B. Smith, Prentiss and Hodge were often in such parties.

Dr. and Mrs. Tholuck accompanied Schaff to Berlin, and there introduced him to the best society. Hengstenberg's mother-in-law introduced him to Baroness von Kröcher, a widow, who had lost all her children except one, little Heinrich, aged 15, and she employed him as his tutor. She treated him with the affection of a mother, gave him a liberal salary, and left him have ample time to attend the lectures in the university. He remained two years in her service, spending the winter in Berlin and the summer in her castle at Cöthen, a most beautiful spot, not far out from Berlin. When he left her service she offered him a gift of money, which he said amounted to as much as a year's salary at Mercersburg, which, however, he respectfully declined to receive.

After his life in the universities came to an end in 1841, the Baroness engaged him as her travelling companion over the southern part of Europe; in charge of her son. The trip lasted fourteen months. They visited all the celebrated cities of Italy in the north and the south. They spent a whole week in the city of Rome, where travellers often had to wait three hours before their time came to be introduced to Pope Gregory XVI., which some of them thought was only so much time lost. Crossing the Alps the party passed over to Switzerland, where young Schaff greeted his life-long friends, Merle d' Aubigne, Malan, Gaussen, Pilet and Herzog.

On his return to Berlin in the fall of 1842, he began to lecture

in the University as Privat Docent, under the impression that he had a call to be a teacher of theology, in which he was supported and so advised by his teachers. He had published his trial essays for the right to lecture in two brochures, the one on "James, the Lord's Brother," the other on the "Sin Against the Holy Ghost," which arrested attention, especially the latter. The road, however, leading to a professorship in a German university is arduous and candidates have to wait, sometimes a long time, and such was the prospect of Philip Schaff. Here we may be permitted to remark parenthetically, that his original name was Schaf, but in accordance with the advice of his learned friends in Germany, he added another letter to it. The former carried with it associations of a shepherd's life, whilst the latter designated one who was a *worker*, something characteristic of Germans who are hard workers, whether learned or unlearned.

But this Privat Docent did not have to wait long for his appointment to a full professorship. In 1843 Dr. Hoffeditz and Dr. Schneck appeared in Germany, with a call to Dr. Krummacher from the Synod of the Reformed Church to become the successor of Dr. Rauch as German Professor in the Seminary at Mercersburg. For sufficient reasons the great pulpit orator declined to accept the call, and then their attention was directed to Docent Schaff with a singular degree of unanimity by prominent theologians, such as Neander, Tholuck, Hengstenberg and others of their school. They thought that his going to America would be a loss to Germany, as one of them remarked, "Der Nachwuchs von grossen Männer ist immer klein." Great men have their day and then pass away without able successors. Schaff had a number of distinctive qualifications for the new situation in America: he was a fluent speaker, an eloquent preacher, a Swiss Republican, an industrious worker in whatever he undertook, and as yet youthful, so that he could be the more readily acclimated in a new country. He was just the right man to be sent on this mission—selected by Providence. Returning to America Dr. Schneck found the Synod in session at Winchester, Va., in October, 1843. The admirable testimony of the distin-

guished theologians were read in its hearing, and copies of Mr. Schaff's work on the "Sin Against the Holy Ghost" were distributed among the members. And, accordingly, by a unanimous vote he was called to fill the Chair of Church History and Biblical Literature in the Seminary at Mercersburg.

His ordination to the ministry and his future work in America took place in Dr. Krummacher's large church at Elberfeld, under the auspices of the Wupperthal Missionary Society, in the presence of an immense audience. Addresses were delivered, prayers offered up, and the services were of an exceedingly impressive character. "How shall we not feel ourselves constrained," cried out one of the speakers, "to extend our sympathy to our German brethren in America by reaching forth a helping hand in favor of their religious institutions, and by carrying our earnest supplications before the throne of grace for their prosperity." Dr. Schaff preached the sermon, and took for his text Paul's vision of the man in Asia, who said, Come over into Macedonia and help us. The German churches in America, he said, were threatened with paganism, Romanism and sectarianism. The whole scene at Elberfeld reminds us somewhat of the commission of Saul and Barnabas at Antioch to preach the gospel among the Gentiles.

On his way to America Dr. Schaff remained in England six weeks, where he was a close observer of men and things. He found that he was in a different country from that of Germany, but he soon familiarized himself with the different phases of English life and thought, most of which were new to him. The May Anniversaries were in progress at Exeter Hall and he was surprised to see the interest taken by the people in missions and other practical questions among the different Nonconformist denominations, such as the Congregationalists, Wesleyans and Baptists. He attended the services of the Church of England and listened to the Liturgy with much satisfaction, but the sermons were not as good, as heart-stirring, as in the Dissenting congregations.

Through letters of introduction he became acquainted with a

number of leading men in England. He met the Archbishop of Canterbury, called on Dr. Jelf, Sir Thomas Ackland, Sir Robert Inglis, Principal of King's College, Maurice and even Thomas Carlyle, "who had an interesting face, but seemed to have a good opinion of himself." He visited the House of Parliament, and saw some of the great leaders in the political world, Sir Robert Peel, Wellington, Brougham and Russel, and heard Daniel O'Connell deliver a thrilling speech on the anti-slavery question. The ten days he spent in Oxford, he says, were of the most interesting character, where at the time the Tractarian movement was the engrossing topic of discussion. He had an interview with Dr. Pusey, who was turning his eyes back to the first six centuries of the Christian era, quite at home with Irenæus, Tertullian, Cyprian and Augustine. The decrees of the Councils were the rule of his thinking. The Ancient Church, he maintained, was the venerable mother to whom we must yield unquestioning obedience. The cause of the pitiable state of affairs in America was to be found in the renunciation of the doctrine of Apostolic succession. Schaff listened, then asked whether the Scripture did not teach that bishops and presbyters were the same officers in the Apostolic Church. That was not so evident to Pusey, and so he said that where anything cannot be proved from Scripture, there the Church was final to him, and we may rest with confidence upon it. "Why," he asked, "could not the Reformers have applied to the Church of England for ordination?" The Reformers were not his pets. Schaff asked, "why we should remain in the child period? Does not the Church represent the continuance of the life of Christ, and must she not go on *developing* to the full maturity of Christ's life? Did not the Lord promise to be with His Church to the end of the world?" All that does not touch the doctrine of the Church, was Pusey's reply. The two doctors then shook hands, and like two good brethren wished each other a safe journey in life, the one going forward, and the other backward.

IN AMERICA.

Dr. Schaff arrived in New York, July 28, 1844, after a safe voyage of five weeks, where Dr. B. C. Wolff, of Easton, was deputed to welcome the new professor on his arrival. At Harrisburg the Triennial Convention of the two Reformed Churches was holding its sessions, where he met a number of prominent clergymen, and among the rest Dr. Nevin, his future colleague. At Chambersburg a deputation of students from the Seminary received him and escorted him to Mercersburg on the twelfth of August. Many of our readers are familiar with the reception at Mercersburg in the evening: the procession of students from Prospect Hill, or Schoene Aussicht, through the principal street up to the Seminary, under the triumphal arch at the gate, the addresses under the cupola, the illumination of the building and the music of the band up in the cupola, but space will not allow us to go into particulars, and we can therefore only refer to the reports in the "Messenger" and "College Recollections." This was another great surprise.

The first thing that engaged the attention of the professor-elect was to prepare his inaugural address. He conferred with Dr. Schneck in regard to a proper subject, and he told him that it should be "Protestantism"; and for such a selection he very probably had his reasons. For some time previous to this Dr. Nevin was in ill odor among certain divines in Philadelphia, who taught that the Catholic Church was the synagogue of Satan, and the Papacy the harlot clothed in scarlet. To all this Dr. Nevin demurred, and when asked to define his position by his students he said that the Church of Rome, corrupt in some or many respects, in doctrine and practice, was nevertheless *a branch* of the Church of Christ. This, of course, was not satisfactory to the circle in Philadelphia, and for the first time the Seminary was charged with a Romanizing tendency, and to correct this impression, most likely, Dr. Schaff was advised to take Protestantism as the theme of his address.

The Reformed Synod at an adjourned meeting in October, 1844, at Reading, received Dr. Schaff from the Evangelical

Church in Germany upon his reception of the Heidelberg Catechism as the basis of his faith, and he then proceeded to deliver his address on the "Principle of Protestantism." As a matter of course, he could not deliver the whole of it at one time—probably the longest of the kind ever delivered in this country. It was then revised and still further enlarged, when it was published, first in German and then in English, early in 1845. The English translation contained a commendatory Introduction by Dr. Nevin and his sermon on Catholic Unity, delivered at the Triennial Convention at Harrisburg. Both editions contained the one hundred and twelve Theses annexed to the address, which embraced in a few words the theology of the Protestant or Evangelical Church. Want of space will not allow us to speak of the contents of the address. Many of our leaders are familiar with what it said. Dr. Hodge, of Princeton, commended it, and so did Dr. Taylor Lewis, of the Dutch Reformed Church; but this was not the case with the Anti-Catholic divines of whom Dr. J. F. Berg, of Philadelphia, was the leader and spokesman, who sounded the first notes of alarm, and the Rev. Jacob Helfenstein, of Germantown, responded. The Classis of Philadelphia took matters into its own hands, adopted a creed of its own, declaring that "the Papal System was the mystery of iniquity, the great apostasy and the mother of abominations on the earth." The attention of Synod was then directed to the Principle of Protestantism, as contravening the true doctrine of the Church, or rather the faith of Classis as affirmed in its resolutions. This declaration or action of the Classis produced considerable excitement throughout the Church.

The Synod met at York in October, 1845, and what has been called Dr. Schaff's trial for heresy at that meeting forms an interesting chapter of church history among the Reformed.

The proceedings of the Classis were pronounced out of order by the Synod, as charges against a professor should first be brought before the Board of Visitors; but the Synod waived this informality, and referred the book to a committee of which Dr. B. C. Wolff was the chairman, which reported that they had ex-

amined it carefully, and that they had not found anything censurable in it; on the contrary, they commended it. Here the matter might have ended, but at the request of both professors, an opportunity was extended to all alike to engage in a free discussion of the contents of the Inaugural. Thereupon the great debate began, which lasted several days, and large crowds came to the church to hear it. Dr. Berg was an eloquent speaker, and he concluded his address by quoting Luther's last words at the Diet of Worms. Dr. Nevin made a calm, logical speech, and Dr. Schaff made two speeches on different days, mostly in German, but partly in English; and when he could not think of the right word in English he was assisted by some one on his right or left. When the Synod came to vote Dr. Wolff's report was adopted almost unanimously, thirty-seven voting in its favor; only three voting against it, two elders and Dr. Berg.

The public pronouncement of the Synod of York had a happy effect upon the minds of the professors. It served as an inspiration or impulse, full of encouragement, to go forward and to make advances in the development of theological and religious thinking. They were joint laborers in the same field. Dr. Nevin was in full sympathy with Dr. Schaff, and a strong support to him, as yet a stranger, in commencing his great work in this country. Dr. Schaff, on the other hand, was of much service to Dr. Nevin in supplying him with valuable German literature, and in giving him a clear understanding of the weakness and strength of German theology. They did not differ in any vital points. Dr. Nevin was a powerful writer, a deep thinker, and he clothed Dr. Schaff's thoughts as well as his own in a clear, vigorous, English style of writing. See Dr. Schaff's estimate of his colleague in the "Life of Dr. Nevin." In 1846 Dr. Nevin published the "Mystical Presence in the Lord's Supper," a remarkable work, in harmony with what had been taught on the Reformed side of the Reformation. It may be regarded as a supplement to the "Principle of Protestantism." Dr. Nevin was not Dr. Schaff, nor was Dr. Schaff Dr. Nevin, but they were sympathetic. Dr. Nevin's contribution was not a very large volume,

but it contained a vast amount of learning and deep thought. It made an impression in its day, and it will still be found to be a valuable *vade mecum* to thoughtful readers in our day.

When Dr. Schaff started for America he was not certain that it would become his permanent home. Possibly in the course of a few years, he might wish to return to the Fatherland. But in December, 1845, he was married to Miss Mary Elizabeth Schleigh, of Frederick, Md., a lady well qualified to make him a true and faithful helpmeet. That settled the question. At the same time he became naturalized, and in the exuberance of his joy in becoming an American citizen, he said that he had forsworn allegiance to all foreign potentates.

Thus happily located he began his long and arduous work in the New World. He made no use of text-books, but prepared lectures of his own with much care for the benefit of his students, for four years in the German language. Already in 1846 he delivered a public address on "Anglo-Germanism," a thought which Dr. Rauch had already sought to carry out. The address was translated into English and published. About the same time Dr. Nevin translated his tract on "What is Church History?" in defence of the theory of an organic and progressive development in the life of the Church. The *Deutsche Kirchenfreund* founded in 1848, intended for the German churches, Lutheran and Reformed, appeared as a monthly under Dr. Schaff's editorship for six years. It helped to bind the two sister churches together more closely in the bond of Christian charity. His "History of the Apostolic Church," was published first in German at Mercersburg in 1851, for which, as in the case of the "Monthly," the author had to purchase a special font of type and to import a German compositor, whilst he sometimes had to help his typo with his own hands. This work was translated into English by the Rev. Edward O. Yeomans in 1853, and in this form it made a very favorable impression in different theological circles. Dr. J. Addison Alexander in the Princeton Review said "it placed the author in the highest rank of living and contemporary authors." Dr. Hodge, Dr. Bacon, the Edinburgh Review, Dean Alford,

Ullman, Bunsen and others wrote in regard to its merits in similar terms of commendation. A few others, however, on the left wing made serious charges against the new book, prominently a professor of Latin at New Brunswick. This was the first volume and most probably the best, of a series of volumes on "Church History."

A short time after Dr. Schaff's arrival in this country he found that little or no account was made of the church festivals at Mercersburg. He, therefore, held an enthusiastic service in the Seminary Chapel on Good Friday, and gave a new impulse to the proper observance of such days, which were losing their significance and usefulness in the churches.

In 1850 Dr. Nevin resigned his professorship in the Seminary on account of ill health, and after that Dr. Schaff was the sole professor in the institution for four years; but as his health seemed to be suffering also, the Synod allowed him leave of absence for one year "in view of the arduous labors he had been rendering to the Church." Late in the autumn of 1853, therefore, he sailed for Europe. Arriving at Liverpool, he first went up to Scotland, where he found that the spirit of John Calvin was still living. Proceeding southward he was a guest in Archbishop Wilberforce's Episcopal mansion in England, where he sat in the chair of his father, William Wilberforce, the great anti-slavery champion; he saw Pusey again at Oxford, still fixed in his opinions; dined with Baron Bunsen in London, who entertained him until midnight reading large portions of one of his works; attended the Catholic Cathedral on Sunday forenoon; in the afternoon he went to Westminster Abbey, where everybody could understand the fine liturgical service, and in the evening he heard a sermon from Dr. Cumming in the Scotch Presbyterian Church against all Unitarians. Next morning he breakfasted with Maurice, where he met Archdeacon Hare and Trench; in the evening he attended a brilliant reception at Baron Bunsen's, where he met Sir John Herschel, Professor Lepsius, Max Müller, Dean Mitman, Stanley and others, and on the last day of his visit he breakfasted with Bunsen.

From what has been said above it will appear that Dr. Schaff was an industrious traveller, and that he always found that he was welcome in the best society in England. The same remark may be made in regard to his tour on the continent: from London to Paris, Elberfeld, Halle, Leipsic, Berlin, Vienna, Venice, Trent, Innsbruck, Switzerland, Chur, Basel, Zurich, Bern and Stuttgart. Whilst in Berlin he was invited to deliver some lectures on America, and he had for his audiences the culture of the city. The lectures appeared in a neat little volume under the title "Amerika," published at Berlin. At Zurich there was some talk of getting Schaff to fill Lange's place in the University, but he did not encourage such a thought.

In 1852 Dr. Bernard C. Wolff was elected to fill the place of Dr. Nevin in the Seminary, but he did not enter upon his duties until 1854; and when Dr. Schaff returned from Europe, he found that he had a colleague, who by his age, and experience, was a wise counsellor as well as able instructor in imparting instruction in the School of the Prophets. Their relations throughout were pleasant, and helped to relieve Dr. Schaff of a feeling of isolation when Marshall College was removed to Lancaster in 1853.

The movement in favor of a new Liturgy was to some extent spontaneous in the Church, and it was stimulated by the churchly tendency of the professors at Mercersburg, but it was manifestly under Providential direction. The Synod of 1849 appointed a committee to take the matter in hand, of which Dr. Nevin was Chairman, who wrote some able, urgent articles on the subject, but under the impression that the work might lead to discord or trouble in the Church, or that the time had not as yet arrived for such a new departure, he withdrew from the Chairmanship, and Dr. Schaff was substituted in his place.

Dr. Schaff was in all respects well qualified for this position. The Liturgical Question had engaged his attention in Germany, where a new liturgy had been prepared for the Evangelical Church under the direction of the King of Prussia, which had produced a wide sensation. It helped to give Dr. Schaff a proper idea of

what a true liturgical service should include. He therefore engaged in the enterprise with no small amount of activity and energy. He held frequent meetings of the committee from 1851 onwards: at first the progress was slow, but in 1857 they had prepared and published a "Provisional Liturgy" for examination or optional use in the Church. It obtained an extensive circulation and a third edition was called for in 1858. It was, however, only tentative, and the Committee thought it should be revised, and might be improved. The General Synod, in 1863, accordingly requested the Eastern Synod to direct the committee to go forward with the work of revision. The result was the publication of the "Order of Worship" in 1866, which allowed the churches to use liturgical forms when they wished to do so, or free prayer if that was the preference. Dr. Schaff thus deserved much credit for his services in supplying the Reformed Church with a suitable Liturgy, which compares favorably with that of the Church of England, or that of the Evangelical Church of Germany after which it was modelled.

During the Civil War Mercersburg was not a congenial place for study. *Inter arma, silent musæ.* Schaff spent the winter of 1862-1863, at Andover, supplying the chair of Church History, made vacant by the removal of Professor Sheadd to New York. In January, 1863, the Reformed Church celebrated the Tricentennial Anniversary of the Heidelberg Catechism in Philadelphia. Dr. Schaff was among the first to propose this memorial festival, as early as 1859, and largely through his mediation such distinguished theologians as Herzog, Hundeshagen, Ebrard and Ullman consented to prepare learned papers for the occasion. The proceedings of the convention, including all the papers read, were published in English, and a German translation by Professor Schaff during the same year.

In the autumn of 1863, he obtained leave of absence from the Seminary for two years; and in 1864, at the urgent entreaty of the New York Sabbath Committee, he was induced to become its secretary. He entered upon this work with his usual energy, and he remained in charge of it, as its executive officer, for five years.

He established centers of coöperation in other large cities as Baltimore, Philadelphia and Chicago, delivered many addresses, wrote articles for the papers, and published an interesting book on the observance of the Sabbath, not exactly in accord with the traditional rigor of the old Puritan Sabbath, but as a day of rest worship, in accordance with the law of the country and of the Holy Bible, in opposition to what is sometimes called the Continental Sabbath.

In 1865 he went as the accredited representative of the Committee to Germany, and his voice in favor of a stricter church life and a stricter observance of the Lord's Day was heard, as we are told, "from Elberfeld to Basel, and from Bremen to Chur, his native place in Switzerland." His appeals met with a hearty response from many Evangelical ministers in Germany, and Sunday-schools, bible classes and prayer-meetings were established where they did not previously exist. Thus Germany sent its learning and scholarship to America, and America in return sent back practical religion to the Fatherland, something which was very much needed at that time.

In 1870 Dr. Schaff accepted the professorship of Theological Encyclopedia and Christian Symbolism in Union Seminary, New York, and subsequently he filled the chair of Church History, which position he held until his resignation in 1893. His activity in other directions on the outside did not interfere materially with his duties in the Seminary. He prepared his lectures for the students with much care, and they supplied him with the material, already at hand, for the publication of many of his books, especially his volumes on Church History. He then left the Reformed and entered the Presbyterian Church. The former had taken Dr. Nevin from the latter, but in return she gave Dr. Schaff to her sister. This, however, was only one case of reciprocity between the two denominations.

When measures were adopted in England to secure a revision of our English Bible in 1870, Dr. Schaff was authorized to establish an American Committee to coöperate with the one in England. But it soon leaked out that the Committee in America

was to be subordinate to the one in England, something which could not be allowed: it was contrary to the feelings of American scholars, and most of them were in favor of preparing an independent American Revision. Dr. Schaff, however, seeing the difficulty, went to England and discussed the matter with the English brethren. He told them plainly and emphatically that his branch must be allowed to coöperate with the British Committee on terms of fraternal equality, and have co-equal rights in the final determination of the text: otherwise they would publish an American Revision of their own. This was plain language, and the ultimatum was granted.

Dr. Schaff was much interested in the Evangelical Alliance from the time it was organized in London in 1846, and when it established one of its branches in New York he took an active part in promoting its interests. As its commissioner, on a visit to Europe, he awakened much interest in the Conference which was to be held in New York in 1873, on the Continent as well as in England and Scotland. His mission was successful beyond expectation, very gratifying in view of the great aversion of Continental, especially German scholars, to venturing out on the ocean and crossing it. The presence of so many distinguished foreign scholars in New York, including such men as Dorner, Christlieb, Krafft and others, made a happy impression. Never before had such an array of scholars, clergymen and eminent Christians been brought together at an ecclesiastical council in this country.

Dr. Schaff delivered an address at the meeting of the Alliance at Florence, Italy, on the "Renaissance and the Reformation," very able, judicious and conciliatory; and, although in a Catholic country, it was received with great applause, and called forth a spontaneous vote of thanks. After his trip through Bible lands on his way back to America, he attended the first Council of the Reformed Churches in Edinburgh, commonly called the Pan-Presbyterian Alliance. He was there invited to read the first paper, the subject of which was "The Harmony of the Reformed Churches." Dr. Blaikie had previously written to him that "his consensus paper would do great service by bringing out the great doctrines

of grace as the foundation of Reformed Christendom. On your paper everything will depend. God grant it may give us a noble start." The paper said that "Modern theology is not solifidian, nor predestinarian, nor sacramentarian, but Christological. The central doctrine about which all others revolve is the great mystery of God manifest in the flesh, the divine-human personality and the atoning work of our Lord." The address concluded with a fervent appeal for Christian unity upon the basis of a personal union with Christ. The council began well and came to a happy conclusion. Through Schaff's influence distinguished scholars of the Reformed churches on the Continent were secured to take part in this convention, and this helped to give it a more ecumenical character. Through his extensive acquaintance with theologians in many places, he was best qualified to name the proper persons as representatives. He attended other meetings of the Council, at Belfast and London, and his presence at these meetings always seemed to have an inspiring influence.

In his day he and his family suffered some very severe afflictions. Five out of eight of his children preceded him to their heavenly home. The death of Meta, his beloved daughter, a refined young lady, was painful in the extreme. At first he knew not what to do with himself, so much was he broken down in spirit. This affliction, however, became the immediate occasion of his visit to the Orient with Mrs. Schaff. Passing over to Paris and Neuchâtel, and making some arrangements for the Evangelical Alliance, he started for Italy, and thence he sailed for Alexandria. Having seen the wonders of Egypt, having attended a meeting for the organization of an Egyptian branch of the Evangelical Alliance at Cairo, and having sailed up the Nile, he placed Mrs. Schaff with some of his friends on a steamer for Jaffa. He then turned his face towards Mt. Sinai. The journey through the wilderness over the hot sand, with occasional sand storms, through intense heat, with growling camels and vile insects, was a weariness to the flesh, from the beginning to the end. He seemed to have some ambition to stand where Moses stood. With Dean Stanley he was fully satisfied that a certain mountain peak, Ras Susafeh, was the place

where Moses received the Law. In ascending the granite flanks he did some of the hardest climbing in his lifetime. "If ever there was a poetic fitness," he says, "between an event and its environs we have it here. This Sinai group stands in awful silence in the midst of death and desolation, reflecting the majesty and terrible holiness of Jehovah, and it is the fittest pulpit for the Law, which threatens death and damnation." The experience in this wilderness confirmed Dr. Schaff's conviction of the truth of the Mosaic records, and he used to say that, if certain sceptics had taken this journey, instead of sitting in cosy rooms with their pens in hand to promulgate their doubts, they would have no doubt to promulgate.

From Sinai the doctor went on his way to Jerusalem, with Mrs. Schaff, visited Bethlehem, the Jordan, Nazareth, Baalbec, Athens and other cities in Europe and arrived safely in America in August, 1877. He recorded his observations in a handsome volume, "Through Bible Lands," one of his most popular books, full of interesting reading for all classes of readers.

During this period there was a widespread feeling in the Presbyterian Church that there ought to be a revision of the Westminster Confession of Faith. An overture to the Presbyteries from the General Assembly on the subject received an affirmative reply from a large majority. Dr. Schaff, as a matter of course, entered into this movement with his usual spirit and hopefulness, and sent forth a pamphlet, with several articles in different papers, in its advocacy. The statements of the Confession in regard to predestination, reprobation, preterition, and the possible damnation of non-elect infants, were too strong, and they must be modified or omitted altogether. There was to be an omission as well as a revision. The discussion, however, ceased abruptly when a nervous agitation arose in regard to the orthodoxy of Dr. Charles A. Briggs, Professor of Biblical Theology in Union Seminary. The discussion produced an intense excitement throughout the Church, and it was thought it might end in another division as had been the case in 1837; but it ended, apparently, at least, in the suspension of Dr. Briggs from the ministry, and

of Professor Smith, of Lane Seminary one year afterwards. The effect of this whirl of excitement upon Dr. Schaff's mind and physical strength was very injurious. It was too much of a strain. He had some apprehension that he, too, might be called up for trial, but this was not the case. He was in sympathy with Dr. Briggs, had seen him while he was studying theology in a three years' course at the University of Berlin, and had afterward recommended him as a proper person to fill a chair as a professor in Union Seminary. Dr. Briggs, according to Dr. Schaff, had erred in the use of some offensive language in a public address. "If he had had," he said, "*the suaviter in modo as well as the fortiter in re*, he would not have offended so many persons, except inveterate old fogies in theology, who believe in the infallibility of John Calvin and the Westminster divines." Schaff, now an American, was still a staunch defender of the German *Lehrfreiheit*, under proper limitations.

It was not strange that his health broke down under the stress of his numerous and continuous labors for so many years. In the summer of 1892, while trying to recuperate his strength at Lake Mohonk, N. Y., his usual summer resting place with his family, he fell down helpless and speechless from an attack of paralysis. He, however, soon rallied, and being invited by a friend, he came to Lancaster with Mrs. Schaff to attend a meeting of the Reformed Synod in October. It was thought he would not travel that far, but he came; he was presented to the Synod and was most affectionately received. During this visit he requested a prominent physician, Dr. M. L. Herr, to examine his physical condition, who, after a critical examination, made a favorable report; but he told him he ought to abate all literary work for a while at least.

After this visit he returned to New York and during the winter he omitted his lectures to his students. In the spring following he resigned his professorship in Union Seminary, and his health seemed to be improving. In the month of May he attended the sessions of the General Assembly at Washington, D. C., as a private listener, during the entire meeting of that ex-

citing assembly of ministers and elders, when judgment was pronounced against Dr. Briggs. From Washington he went to Reading where the Reformed Synod was celebrating the Centennial of its organization. Here he delivered an address on "Switzerland," which was his valedictory to his Reformed brethren.

Later in the summer he visited Chicago, where he had been invited to deliver an address at the Parliament of Religions. He prepared a paper on "The Reunion of Christendom." He said, "I was warned by physicians and friends not to go to Chicago. They said it might kill me. But I was determined to bear my last testimony to the cause of Christian union for which I had been laboring all my life." But he had to get some one else to read it, under the impression that his physical strength might break down if he should attempt to read it himself. It was received with an ovation from a crowded audience in Columbus Hall, the applause only terminating some time after its conclusion. Dr. Godet, after reading it in Switzerland, said: "It is magnificent. This is the exclamation with which I rise from the perusal of your paper." It was, as it seems to us, the best, the profoundest of the many able papers that were read at this great meeting.

After his return from Chicago his bodily strength was exhausted. He suffered agonizing pain at the region of the heart. The nights were spent in restless insomnia. On the 18th of October, he experienced a second stroke of paralysis. Consciousness remained but speech was gone, and he communicated with those around by imperfect signs. During his last night on earth, he listened to portions of Scripture, favorite hymns, the Creed, the Litany and the Te Deum. At the name of Jesus he became agitated, and in an effort to lift up his arm, as if to point upwards towards heaven, his spirit returned to God who gave it, calmly and peacefully, in the early morning of October 20, 1893. It was during the same week of the year, and on the same day of the week in which he had appeared before the Synod at Lancaster one year previously. The funeral services in the Church of the Covenant

were deeply impressive. The body was laid in Woodland Cemetery, and on the granite shaft, above his name, are the appropriate words, *Vivat inter Sanctos*.

The religious periodicals of all the Protestant denominations united in rendering a noble tribute to his memory. They testified to his vivid sense of order, his clear head and broad outlook ; to his wonderful activity and industry ; to his comprehensive knowledge, unequalled in America ; his marvellous memory and assiduity ; his leadership in the scholarship of the country ; to his warm heart and lovable qualities ; to his translation of German thought into American thinking and its adaptation to American wants ; to his position as the representative of no one but all of the Protestant Churches and an honor to all ; and to the wide and beneficent influence he exerted upon the Christian thought of the age, and his position as one of the best in the American Church, whose impress will be permanent. He was the author or editor of over 150 publications, books or pamphlets, and perhaps as many or more newspaper articles. *Requiescat in pace*.

This sketch of Dr. Schaff's remarkable career is, we are aware, very incomplete, and we can only refer our readers to his "Life" so ably and fully set forth by his son, now walking in his footsteps.

NOTE.—Several articles intended for this issue of the REVIEW had to be laid over for want of room. They will appear in the April number, and meanwhile the authors are kindly asked to have patience with us, and to continue their work in behalf of the REVIEW.

EDITOR.